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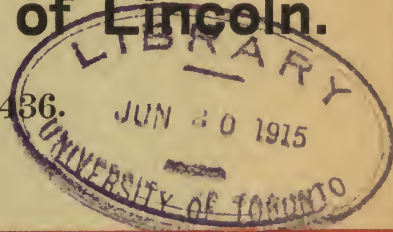


The
Canterbury and York Society.



Visitations of Religious Houses
in the Diocese of Lincoln.

1420 to 1436.



33

The Canterbury and York Society.

GENERAL EDITOR: REV. F. N. DAVIS.

DIOCESE OF LINCOLN.

CANTERBURY AND YORK SERIES.—VOL. XVII.

Visitations of Religious Houses

IN THE
DIOCESE OF LINCOLN.

VOLUME I.

INJUNCTIONS AND OTHER DOCUMENTS

FROM THE

Registers of Richard Flemyng and William Gray

BISHOPS OF LINCOLN,

A.D. MCCCCXX—MCCCCXXXVI.

EDITED BY

A. HAMILTON THOMPSON, M.A., F.S.A.

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PREFACE.

The editor desires to thank the Bishop of Lincoln's secretary, Mr. W. W. Smith, for his constant courtesy and kindness in giving him access to the episcopal registers, from which the documents in this volume have been transcribed, in the Alnwick Tower at the Old Palace, Lincoln. To the secretary of the Record Society, Canon Foster, F.S.A., he is indebted for much assistance and advice. Mr. William Brown, F.S.A., and the Rev. R. M. Serjeantson, F.S.A., have read through the proofs and given him the benefit of many valuable suggestions. To others, and especially to Canon Deedes and Mr. G. G. Coulton, he desires to express his thanks for the pains which they have taken to answer his inquiries.

As the work of printing this volume has proceeded, the editor has come across many illustrative and parallel passages in the course of his private work. So far as has been possible, these have been utilised in the introduction, the list of addenda and corrigenda, and the glossary, the last portions of the volume to be completed.

A.H.T.

Gretton,
Northants,
July, 1914.

CORRIGENDA.

To the corrections noted in appendix iii (pp. 215-219) should be added the following :

- Page 37 (English), note 3, line 6. For *Soc.* read *Series*.
- Page 43 (English), note 3. For *visitation* read *visitation*.
- Page 78 (Latin), line 34. For *ecclesiarum* read *ecclesiarum*.
- Page 94 (English), line 27. For *aud* read *and*.
- Page 122 (English), note 1, line 2. For *Morreover* read *Moreover*.
- Page 123 (English), note 2, bottom line. For *Mem.* read *Reg*.
- Page 187, line 50. For *Pinkey* read *Pinkney*.
- Page 210, line 9. For *Patent* read *Papal*.
- Page 212, line 50. For *Bur* read *But*.

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INTRODUCTION.

THE present volume is offered as the first of a series dealing with the history of the diocese of Lincoln during the first half of the fifteenth century. Episcopal registers during this period are as a rule not rich in material. Bishops' clerks had the precedents which they wanted in earlier registers, and, while they still recorded such formal business of the see as was necessary for the purposes of future reference, there was no longer the same need to leave casual letters as epistolary models for their successors.¹

While, however, the memoranda of the fifteenth-century bishops of Lincoln are scanty as compared with the great collections of precedents made during the episcopates of Dalderby, Burghersh, and Buckingham, they include a number of documents of unusual interest. Those in particular which deal with the affairs of religious houses are so plentiful and provide so much that deserves the attention of the student of English monastic life, that it has been thought worth while to present them in a separate form, instead of printing them amid the miscellaneous contents of their respective registers. If any further justification is needed for the special emphasis thus laid on these documents, it is that they serve as an introduction and complement to the important visitation records of bishop Alnwick, of which a full transcript by the present editor is now ready for the press. They embrace every document of importance which deals with the affairs of religious houses in the registers of Flemyng and Gray. One or two specimens of formal documents have been printed in full,² and at the end of the text the full and valuable account of Gray's visitation of his cathedral church in 1432 has been added. The long account of his convocation of the chapter in 1433 to discuss the points at issue between the chapter and the dean, the inclusion of which would have added some hundred pages to this volume, has been reserved for future publication.

I.

The greater number of the documents printed here are sets of injunctions issued as a sequel to visitations held by the bishops and their commissaries. The usual procedure at a visitation is described at length in somewhat verbose language in the record of Gray's visitation of Lincoln cathedral. The proceedings adopted in the case of collegiate and cathedral churches varied in no way from those followed in the case of

¹ This aspect of an episcopal register is often forgotten. Such a volume is not a journal or material for a biography; it is a collection of common forms and useful memoranda. This accounts for the omission from a register of much which would certainly have been included had the compilers done their work with a view to the researches of future historians.

² E.g., nos. iii (a), iii (b), l, li.

monasteries. The bishop was met by the convent or chapter at the west door of the church and conducted in procession to the high altar. Here, if his arrival took place in the morning, high mass was celebrated before him ; but, if he arrived in the course of the afternoon before the visitation, he probably heard vespers and gave his blessing to the people of the neighbourhood who had assembled to do him honour.¹ The business of visitation was begun upon the day appointed soon after the conclusion of the high mass. The bishop and his clerks adjourned to the chapter-house, where the bishop took his seat, as the phrase is, *judicialiter pro tribunali*. A sermon was then preached in his presence and that of the whole convent by one of the clerks, or in some cases by a member of the convent chosen for his distinction in learning.² This was succeeded by business which, though often formal, sometimes led to some altercation and delay in procedure. The head of the house presented a certificate of his receipt of the summons to visitation and of its delivery to the several persons summoned. For this purpose a common form was employed ; and it sometimes happened, especially in nunneries where there was no competent knowledge of Latin, that the summons was imperfectly understood and that there was no one who could draw up the requisite certificate. Such failure to produce this and other documents necessarily led to further business, which the bishop generally entrusted to commissaries after the visitation. Occasionally a flaw in the wording of the certificate was disclosed by scrutiny. Whether accidental or designed, such a variation, if allowed to pass, might involve the future assertion of claims undermining the bishop's jurisdiction. It will be seen that this was the case at Lincoln, where precedents had to be searched in order to settle the proper wording of one phrase in the dean's certificate.³ After this matter had been settled or adjourned, the head of the house exhibited his letters of orders and the certificates of his election and its confirmation by his diocesan, and of his installation in his office. Other members of the house also produced their letters of orders, if required. The foundation charter of the house or other evidence attesting its foundation was then produced, together with the current financial statement or balance-sheet known as *status domus*.

These preliminaries over, the visitor proceeded to his preparatory inquisition. The chapter-house was cleared, and the members of the house, one by one, made their appearance before the bishop and his assessors. In certain cases, especially in the great secular chapters, the rights of the foundation were safeguarded by the presence of notaries chosen on its behalf and associated with those of the bishop.⁴ Where a house was large, the bishop sometimes saved time by deputing one or more of his clerks to examine individuals simultaneously with himself. These examinations were conducted in strict privacy ; the person under

¹ At the visitation of 1432 Gray heard mass on his arrival ; in 1433 he arrived from Sleaford in the afternoon, was received at the cathedral and gave his benediction, but did not begin business till the next day. It is noteworthy that, while the MS. of *Visitations of the Diocese of Norwich*, ed. Jessopp (Camden Soc.), dwells upon the reception of the bishop in church, the MS. of Alnwick's visitations omits this and begins at once in the chapter-house.

² This account of the proceedings at a visitation is derived from the detailed information in bishop Alnwick's Visitation MS.

³ See p. 132 below.

⁴ Cf. pp. 134, 135, below ; and see the composition between archbishop Melton and the dean and chapter of York in York Epis. Reg. Melton, ff. 103d-105d.

examination was encouraged to speak freely and was subjected to some cross-questioning. The items of the various depositions, taken down by one or more notaries, were called the *delecta*, i.e. matters discovered *to* the bishop, and from these, the result of the preparatory inquiry, were formed the *comperla*, i.e. matters discovered *by* the bishop.¹

Such cases as the *delecta* indicated as worthy of special inquiry were then dealt with. Members of the convent who were accused of serious breaches of rule were summoned before the visitor, and a series of articles, embodying the details of such accusations, was read to them. If they pleaded guilty, the bishop enjoined a suitable penance; if they professed innocence, he required them to find compurgators, naming a special hour for their appearance. The accused were usually treated with lenience, and anyone who failed to find compurgators at the first attempt was allowed some hours' grace until his efforts proved hopeless and his case broke down. When this business was concluded, the convent was called together, the bishop published the *delecta* and *comperla* and delivered short verbal injunctions founded upon their chief points. The visitation was then dissolved, or, if any unsatisfactory business remained to be cleared up, was prorogued till a suitable date, the conclusion being usually entrusted to commissaries.

Written injunctions, like those of which the larger part of this volume is composed, were sent to the house soon after the departure of the bishop. Students of the text of Flemyng's and Gray's injunctions will find much repetition and will soon recognise that their language is founded upon common forms which were familiar through long use in most of the episcopal chanceries of England. Nevertheless, although the basis of these documents is formal, they were not on that account mere formalities themselves. A hasty reader, noting the similarity of their language, may easily be tempted into the popular error, much fostered by partisan writers, of supposing that they were merely polite circulars sent to religious houses by bishops as a kind of certificate that the visitation was over, and of dismissing the injunctions as precautionary admonitions without relation to actual facts. If this were so, it is difficult to account for the fact that, where much is similar, no two sets of injunctions are exactly the same. It is difficult also to differentiate injunctions couched in general terms from injunctions which, mingled with the others without distinction, obviously deal with special cases of fact. It is further hard to explain upon the merely formal theory why bishops' registrars took care to preserve fair copies of so many sets of injunctions. The series in Flemyng's and Gray's registers would be so much lost labour, were the terms of each set of merely general application. Careful study and collation of the text of these injunctions, attention to the type of preamble selected,² and to variations in individual clauses, and remembrance of the fact that injunctions were an addition to the statutes of a religious house, superseding previous documents of the same kind, and that their breach involved penalties of a very severe order, will enforce the conviction that their contents concern breaches

¹ The construction which explains the meaning of *delecta* is *delegere aliquid alicui*. *Comperire*, on the other hand, has a single object in the accusative. In injunctions the contrast between *detectum est nobis* and *comperitum est a nobis* is noticeable.

² See, e.g., no. xvii. The injunctions seem as if they might be merely formal until it is seen that the text of the preamble employed is that of the terrible indictment of Huntingdon priory in no. xxxii.

of rule, not hypothetical, but actually noticed by the visitor. This, too, is the judgment of common sense. The proof, however, if ocular demonstration is needed, is supplied by the juxtaposition of injunctions with *detecta* in bishop Alnwick's Visitation MS. Here the injunctions are in rough copy, scored and interlined in the effort to include the actual *comperla* of the visitation within the rigid limits of the common form; and it is self-evident that the same process of comparison and composition has been used in the case of the injunctions of which, as in Flemyng's and Gray's registers, we have only the fair copies. No instances from Alnwick's MS. can be given here, but its text will soon be available for study.

Injunctions, therefore, allowing for their somewhat stilted and formalised language, deal with observed facts, and may be taken as historical records of the internal state of a mediaeval religious house. No one can fail to draw the conclusion that in many houses matters were far from satisfactory. Not merely are there specific instances, as at Eynsham, Godstow, and Markyate, of blots upon the fair fame of a convent; but in four cases¹ the preamble selected for use by bishop Gray is a sweeping indictment of a state of utter slackness and degeneracy. Gray's injunctions to Ramsey abbey were accompanied by further sealed injunctions, dealing with faults more serious than he cared to publish²; and he also took this course with regard to the dean and chapter of Lincoln.³ At the same time, the faults which called for most constant correction were faults inherent in the monastic system, or, more truly, in the inability of human nature to follow consistently an ideal of perfection. The higher the ideal, the stronger the emphasis laid upon the correspondence of daily life with it, the more likely are its followers to grow faint in its pursuit. Such faults had become so common that, as we have seen, the language in which the unlicensed granting of corrodies, the habit of sitting up after compline, the recourse of seculars to the monastery, and other corruptions of regular practice were forbidden had assumed a stereotyped form and was used again and again to rebuke and stop such usages. The decay of zeal in the religious life was not peculiar to the later middle ages or the period succeeding the great pestilences of the fourteenth century. It had begun much earlier, and the invaluable record of archbishop Rigaud's visitations in the archdiocese and province of Rouen,⁴ the injunctions issued by archbishop Peckham⁵ and by successive archbishops of York to various monasteries,⁶ and documents in other episcopal registers, shew that the transgressions condemned by Flemyng and Gray were as prevalent in the thirteenth as in the fifteenth century.

On the other hand, against the tendency to condemn the monastic system entirely upon the evidence of these documents, must be set the fact that they concern only a certain number of individual houses. We

¹ Viz. Huntingdon (no. xxxii), Caldwell (no. x), Daventry (no. xvii), and St. Neots (no. xlv).

² See no. xliiii.

³ See no. lii.

⁴ This interesting book was printed under the editorship of M. Bonnin as long ago as 1852, but has been little noticed in England.

⁵ See the series of injunctions in *Registrum Epistolarum Joannis Peckham*, ed. Martin (Rolls Ser.).

⁶ See *York Epis. Reg. Giffard, Wickwane, Romeyn*, ed. Brown (Surt. Soc.).

know that some of Gray's injunctions have been lost : the quire containing them finishes up abruptly in the middle of the injunctions to Elstow,¹ and Alnwick's Visitation MS. mentions his injunctions to Wellow abbey and one or two other houses, which no longer exist. But we may believe that there were monasteries in the diocese, which, under the headship of capable men, were still instant in the observance of their religious duties and needed little correction and few injunctions from the visitor. It is noteworthy that, when bishop Alnwick visited Bourne abbey, he found it necessary merely to endorse and confirm bishop Flemyng's injunctions of some twenty years before,² adding only an order for the recall of an apostate. Whether the standard of piety in such houses as Bourne was high, it is impossible to say ; but they maintained a standard at any rate of respectability. No one who reads the documents in the present volume which relate to certain nunneries will readily overlook the peculiar liability of such houses to suffer from the assaults of unscrupulous persons ; and the terrible outrage committed at Rothwell priory³ is a proof of the defencelessness of a body of nuns in face of a crisis serious enough to appal stouter spirits. While, on the one hand, nothing can be more strongly deprecated than the partisan spirit which sees nothing but piety in the religious houses of mediaeval England and reads all the virtues into the bare details of the daily expenditure of a nunnery,⁴ it is as great a mistake from the other side to apply the moral and social standards of our own day to the religious life of that bygone age.

II.

Richard Flemyng is said to have been born at Crofton, a village 3½ miles east of Wakefield.⁵ His family certainly belonged to the West Riding of Yorkshire, and Robert Flemmyng of Wath-on-Deerne, who made his will in 1458,⁶ may have been a brother of the bishop. He went to University college, Oxford, and was proctor in 1407.⁷ His earliest piece of preferment was the church of Gosberton, Lincolnshire, to which he was instituted on 29 July, 1404, on the presentation of Robert Waterton. In the notice of this institution he is called "clerk."⁸ On 22 July, 1406, he had collation of the prebend of South Newbald in York minster.⁹ On 27 Nov., 1408, he was instituted, being then priest, to the church of Boston, on the presentation of the abbot and convent of St. Mary's, York.¹⁰ His proctor on this occasion was his fellow-country-

¹ See no. xxi.

² See no. iv.

³ See no. xlv.

⁴ See Gasquet, *English Monastic Life*, pp. 158-76. Alnwick's visitation of Gracedieu, when some of the nuns at the time the accounts were kept, were still alive, shews that the idyllic period delineated by Cardinal Gasquet was followed by a singularly rapid decline.

⁵ Lawton, *Collections relative to the dioceses of York and Ripon*, 2d. ed., p. 119 ; Townsend, *Topog. Dict. of Yorkshire*, 2d. ed., 1822, p. 264. Anthony Wood seems to be the primary authority.

⁶ See p. 205 below. His executors were Robert Flemmyng, dean of Lincoln, and dame Beatrice Waterton. On 28 April, 1420, the day of Flemyng's consecration, Robert Flemyng, nobleman, of the diocese of York, and Marjory his wife, had an indult for a portable altar (*Cal. Papal Letters*, vii, 337).

⁷ *Oxford Honours*, 1894, p. 89.

⁸ Linc. Epis. Reg. Beaufort, Inst., fo. 51d.

⁹ Le Neve, *Fasti*, iii, 205.

¹⁰ Linc. Epis. Reg. Repyngdon, Inst., ff. 29d, 30.

man, Thomas Barnesley, who probably succeeded him at Gosberton.¹ On 8 Jan., 1408-9, his estate in Boston church was ratified by royal letters patent.² He appears to have taken a prominent part in university affairs at Oxford, and for a time made himself notorious by his sympathy with Lollard opinions. This, however, although freely expressed, was a temporary phase of thought, and there can be no suspicion of his orthodoxy in later life.³

Although no record of the fact remains, it is probable that Flemyng obtained the prebend of Cropredy in Lincoln in 1414 or 1415, in succession to John Catryk, who succeeded Chichele as bishop of St. David's in 1414.⁴ On 20 May, 1414, he was instituted to St. Michael's at the South gate of Oxford, which he resigned, however, by 3 June.⁵ He does not seem to have held a dispensation for two incompatible benefices either now or later. On 2 April, 1416, however, he was instituted to the church of Fishtoft, on the presentation of the abbot and convent of Croyland,⁶ and this he held concurrently with Boston until 1419.⁷ His connexion with Croyland is illustrated by the appearance of his name in a confirmation (5 Dec., 1416) of an arbitration concerning the rights of the abbot and convent in an island called "le Purceynt," which had been claimed as within the boundaries of Moulton and Weston.⁸ In the notices of his institutions to St. Michael's, Oxford, and Fishtoft, he is called "sancte pagine professor." Between the two, on 21 Aug., 1415, he had quitted South Newbald for Langtoft prebend in York.⁹

Flemyng seems to have taken no part in politics at home, but his ability as a theologian probably marked him out for promotion. In February, 1414-5, he appears as one of a commission appointed by pope John xxiii to inquire into a scandal at Wintney priory in Hampshire.¹⁰ He was at Constance during the later part of the council. Martin v made him a papal chamberlain, and sent him as his envoy to England on 31 Jan., 1417-8, together with Thomas Spofford, abbot of St. Mary's, York, and afterwards bishop of Hereford.¹¹ The reward for his services came on 20 Nov., 1419, when he received his bull of provision to the see of Lincoln, vacant by the resignation of bishop Repyngdon.¹² This involved the resignation of his prebends in York and Lincoln and the churches of Boston and Fishtoft. He received consecration at Florence on 28 April, 1420,¹³ and had restitution of his temporalities on 23 May following.¹⁴

More will be said in the sequel with regard to Flemyng's activity in the visitation of his diocese. His life as a diocesan, however, was

¹ See p. 181 below.

² *Cal. Pat.* 1408-13, p. 2.

³ Some information about his Oxford life is summarised by Venables and Perry, *Dioc. Hist. Lincoln*, pp. 181, 182. Several minor points in their account of Flemyng and in the article in *D.N.B.* need correction.

⁴ The bull of provision bears date 27 April, 1414 (*Cal. Papal Letters*, vi, 454).

⁵ *Linc. Epis. Reg.* Repyngdon, Inst., fo. 402d.

⁶ *Ibid.*, fo. 79d.

⁷ See p. 214 below.

⁸ *Cal. Pat.* 1413-6, p. 375.

⁹ Le Neve, iii, 199.

¹⁰ *Cal. Papal Letters*, vi, 485.

¹¹ *Ibid.*, vii, 5.

¹² *Ibid.*, vii, 134, 116.

¹³ See Stubbs, *Reg. Sac. Ang.*, p. 86.

¹⁴ *Cal. Pat.*, 1416-22, p. 278.

interrupted by his growing interest in public affairs. From about 1 March, 1421-2, to the following October he was absent in foreign parts as an ambassador to Germany,¹ and it is possible that he may have been with the court at Vincennes when Henry v died there on 31 Aug., 1422. At the end of March, 1422-3, he again left England. The object of this journey was to attend the council which opened its sittings at Pavia on 23 April. It was poorly attended, and, owing to an outbreak of plague, its sittings were transferred to Siena, where it was re-opened on 2 July.² About 22 June, Martin v wrote to Flemyng, urging him to promote the peace and concord of the faithful in the council, and to send him information, not only of what was actually done there, but of what was attempted to be done.³ From Siena Flemyng sent William Gray, dean of York, to Rome. Gray's intelligence shewed that his principal had been exposed to detraction in his efforts for the papal party against the conciliar faction; and Martin v, in a letter of encouragement and approval of 30 July, exhorted Flemyng to use circumspection and avoid evil-speaking, assuring him meanwhile that his detractors had increased rather than diminished the pope's good-will.⁴ The council, split into two rival parties and weakened by papal opposition, was broken up on 7 March, 1423-4.⁵ Meanwhile, on 15 February, Flemyng's support of the curia had been rewarded by a bull providing him to the see of York,⁶ vacant by the death of archbishop Bowet on 30 Oct., 1423.⁷ The chapter, however, had already elected Philip Morgan, bishop of Worcester, and the Crown had given its assent on 1 January.⁸ Flemyng was thus in danger of incurring the penalties of the statute of *præmunire*, and, after a long dispute, the matter was compromised by his re-translation to Lincoln and the translation of John Kempe, bishop of London, to York, on 20 July, 1425.⁹ Morgan had to wait until Feb., 1425-6, for his translation to another see, when he was promoted to Ely. The temporalities of Lincoln were restored to Flemyng on 3 August, 1426.¹⁰ His immediate possession of his see was somewhat delayed by the long continuance of Chichele's metropolitical visitation, which was not concluded until 1426; and the ordination on 22 Sept., 1425, was held by Chichele himself at Igham Ferrers.¹¹

After Flemyng's re-translation, his life seems to have been uneventful. It was on 9 Dec., 1427, that Martin v, acting upon the decree passed on 4 May, 1415, at the council of Constance, issued the famous bull by which Flemyng and others were directed to exhume, burn and dispose

¹ Linc. Epis. Reg. Flemyng, fo. 16 and *d.*

² See Creighton, *Hist. Papacy*, ii, 146.

³ *Cal. Papal Letters*, vii, 27.

⁴ *Ibid.*, vii, 34.

⁵ Creighton, *op. cit.*, ii, 149.

⁶ *Cal. Papal Letters*, vii, 345-6.

⁷ Stubbs, *Reg. Sac. Ang.*, p. 84.

⁸ *Cal. Pat.* 1422-9, p. 169: the *congé d'elire* bears date 16 Nov. (*ibid.*, p. 138).

⁹ Flemyng's second series of pontifical years is reckoned from this date in the register. It is a common mistake to reckon Kempe's translation to York as taking place in 1426 (see, e.g., Stubbs, *op. cit.*, p. 86). As a matter of fact, Kempe's temporalities were not restored to him until 22 April, 1426 (*Cal. Pat.*, 1422-9, p. 331), but his pontifical years at York are reckoned from 20 July, 1425. Thus the ordination of the vicarage of Newark on 30 Sept., 1428, is dated in the *fourth* year of his translation (York Epis. Reg. Kempe, fo. 37*d*).

¹⁰ *Cal. Pat.*, 1422-9, p. 351.

¹¹ Linc. Epis. Reg. Flemyng, fo. 199*d*.

of the remains of Wycliffe, "so that no trace be seen of him again."¹ Although Flemyng had approved himself a faithful agent of the curia, there is no need to blame his memory for a deed for which the Church at large, and not he personally, was responsible. His opposition, however, to the subversive tendencies of the heresy which he had condoned in earlier life appears in the preamble to the statutes for his college of Blessed Mary and All Saints at Oxford. This, known then and now as Lincoln college, was founded as a home of orthodox theologians and a bulwark against heresy, in pursuance of a royal licence granted on 13 Oct., 1427.² The very incomplete state of his register during the later years of his rule affords us very little idea of his doings during this period; nor is an episcopal register, a collection of documents drawn up by clerks, a very trustworthy guide to the actual mind of the bishop himself. Flemyng's early espousal of Lollardy and his subsequent activity on behalf of the opposite party at Pavia and Siena give evidence of a character governed by the dominant impulse of the moment. At the beginning of his episcopate he seems to have shewn something of the same activity, and one of his first anxieties was the quarrel which already had begun between dean Macworth and the chapter of Lincoln. His award bears date 15 April, 1421,³ but the dispute dragged on for years, and neither the well-meant efforts of Gray nor the administrative power of Alnwick were able to still the tempest which Flemyng sought to quell within a year of his consecration.

At the end of the institutions for the archdeaconry of Lincoln in Flemyng's register, Thomas Colstone, the bishop's registrar, has recorded his master's death on 25 Jan., 1430-1,⁴ in the following note: "Et est memorandum quod predictus dominus episcopus, videlicet dominus Ricardus Flemmyng tunc episcopus Lincolnensis, in castro suo de Sleaforde vicesimo quinto die mensis Januarij, in festo videlicet conversionis sancti Pauli ad duas horas post meridiem eiusdem diei, anno Domini millesimo quadringentesimo tricesimo, vt Altissimo placuit, spiritum in manus misericordis Dei tradidit et corpus terre reliquit. Hec per Colstone registrarium. T. Colstone."⁵ His memorial survives in the beautiful chantry chapel and tomb on the north side of the Angel quire of his cathedral.⁶ This, prepared towards the end of his life, gives some idea of his taste in architecture and sculpture; and although, as rector of Boston, he was probably not often resident, the eastward extension of the chancel of that noble church may with good reason be assigned to the period of his incumbency, and, if so, may be attributed to his munificence.⁷

His successor, William Gray, or Grey, as his name is now frequently spelt,⁸ has been already mentioned as an agent of Flemyng during the

¹ *Cal. Papal Letters*, vii, 23.

² *Cal. Pat.* 1422-9, p. 455.

³ *Cal. Pat.* 1416-22, pp. 404-6.

⁴ Venables and Perry. *op. cit.*, p. 186, amid numerous small errors, note this date as 1432. Stubbs rightly gives 1431.

⁵ *Linc. Epis. Reg. Flemyng*, fo. 35.

⁶ See the Rev. R. E. G. Cole in *Assoc. Archit. Soc. Reports*, xxxi, 401-2, for notes on this monument and chapel.

⁷ He is often called vicar of Boston, but the church was during his incumbency and for some years afterwards a benefice held by an individual rector, in the gift of the abbot and convent of St. Mary's, York.

⁸ In the register it is always spelt Gray.

council of Siena. The *Dictionary of National Biography*, which omits to give an account of him, suggests that his nephew, the scholarly bishop of Ely, was connected with the family of Grey of Codnor. Gray himself was "by both parents of a noble race of earls and barons."¹ It is thus possible that he belonged to the Greys of Ruthin, whose long suit for the right to bear the arms of Hastings as heirs to the barony of Hastings and earldom of Pembroke had been decided in 1410 in favour of Reynold Grey. His early life, so far as it can be traced, is connected with the north of England. He first comes into notice in 1414-5, when as rector of Bedale, Yorks., and bachelor of canon and civil law, he had a papal dispensation from John xxiii to hold an incompatible benefice for life with his rich living.² On 31 March, 1421, he was admitted by virtue of this dispensation to the deanery of York,³ and on 28 Dec., 1422, had collation of the prebend of Botevant.⁴ His dispensation was confirmed by Martin v on 2 Aug., 1423, on which date he also had an indult to receive the fruits of his benefices or lease them, while studying letters at an university, or residing in the curia, his deanery or any other of his individual benefices.⁵ On 31 July he also had an indult for a portable altar.⁶ These marks of papal favour coincide with the date at which he had acted as Flemyng's messenger to the pope. He had by this time taken the degree of D.C.L. He was still abroad when archbishop Bowet died, and the royal licence for the election of the new archbishop, on 16 Nov. 1423, was directed to the chapter in the dean's absence.⁷ On 16 July, 1425, he had a grant from the Crown of the prebend of Ulleskelf.⁸ Four days later, the translation of bishop Kempe to York left the see of London void. Martin v provided Gray to the vacant bishopric. He was consecrated on 26 May, 1426, by archbishop Chichele, in the church of the new college at Leicester,⁹ his temporalities already having been restored to him on 6 May.¹⁰ As bishop of London, Gray seems to have left little mark on history, and his tenure of the see was closed by his translation to Lincoln after the death of Flemyng. The bull of translation bears date 30 April, 1431,¹¹ and the temporalities were restored on 8 August following.¹²

In spite of the value of Gray's register to the student of the religious life of the diocese, his episcopate marks no important era in the history of the see. The fact that a large number of injunctions to religious houses remain in his register does not even prove special activity in visitation. It merely indicates that his registrar was industrious in copying injunctions for inclusion in the register, and it is useful to remember that, had the MS. of bishop Alnwick's visitation minutes not survived, the only record of this side of Alnwick's work would have been one set of injunctions in his register. It will be seen that Gray was continually

¹ *Cal. Papal Letters*, vii, 283.

² *Cal. Papal Letters*, vi, 456.

³ Le Neve, iii, 124.

⁴ *Ibid.*, iii, 176.

⁵ *Cal. Papal Letters*, vii, 283, 288.

⁶ *Ibid.*, vii, 216.

⁷ *Cal. Pat.* 1422-9, p. 138.

⁸ *Ibid.*, p. 272.

⁹ Stubbs, *Reg. Sac. Ang.*, p. 87.

¹⁰ *Cal. Pat.*, 1422-9, p. 340.

¹¹ *Cal. Papal Letters*, viii, 357.

¹² *Cal. Pat.*, 1429-36, p. 142.

called away from his diocese to London on public business,¹ and twice at any rate his work was entrusted to a vicar-general, viz., at the end of 1431 and beginning of 1432, and for a considerable period in 1432 and 1433, during part of which time the bishop was out of England.² The injunctions, however, shew that, where he exercised his office personally, he dealt faithfully with offenders and was animated by a sincere desire to leave the diocese better than he found it. If, in his dealings with the dean and chapter, he achieved no permanent success, he was at any rate capable of asserting himself, and on two occasions at least brought the irrepressible Macworth into some conformance with his wishes.³ He also surrounded himself with a body of able clerks, such as Thomas Warde⁴ and Robert Thornton,⁵ who had been in his service while he was bishop of London and remained after his death to help his successor.

Gray died, apparently at Buckden, in Feb., 1435-6.⁶ His successor, William Alnwick, was translated from Norwich on 19 Sept., 1436.⁷ The consideration of Alnwick's episcopate may be postponed to the introduction to his visitations; but his earlier career has been so carelessly and inaccurately treated that a short summary of it may be given in this connexion. The writer in the *Dictionary of National Biography* has assumed that he was a monk of St. Albans and prior of Wymondham, from which position he was suddenly and mysteriously transformed into an archdeacon of Salisbury; while the late Mr. Cadwallader Bates, in his *Border Holds*, suspected his identity with a Premonstratensian canon of Alnwick. There was a William Alnwick, monk of St. Alban's, whom bishop Gray instituted as prior of the cell of Belvoir on 22 Sept., 1435, when the better known William Alnwick had been bishop of Norwich for some nine years⁸; and this may well have been the former prior of the cell of Wymondham. There was also a canon of Alnwick of this name who received a papal indult to study at a university on 6 May, 1424.⁹ The bishop, however, was from the beginning of his career a secular clerk. On 7 July, 1411, William Alnewyk, clerk, of the diocese of Durham, was created a papal notary under faculty to the archdeacon of Richmond.¹⁰ On 25 March, 1419, he had letters patent ratifying his estate as rector of Goldsborough in that archdeaconry.¹¹ He resigned Goldsborough by 30 July, 1421,¹² having been admitted on 4 Dec., 1420, to the archdeaconry of Salisbury,¹³ with which he had dispensation, on 4 May, 1421, to hold an incompatible benefice.¹⁴ He was by this time LL.D.,

¹ His public spirit is shewn by the fact that he, with archbishops Chichele and Kempe, cardinal Beaufort and bishop Morgan of Ely, offered his services in the king's council without payment during a time of financial stress in 1433, provided that he was not obliged to attend in vacation (Stubbs, *Const. Hist.*, iii, 122).

² Linc. Epis. Reg. Gray, fo. 6d.

³ See no. xxix and pp. 132, 133 below.

⁴ See note 1 on p. 3 (English) and p. 215 below.

⁵ See note 3 on p. 60 (English) below.

⁶ The last date in his register is on 10 Feb., at Buckden (fo. 14d.).

⁷ *Cal. Papal Letters*, viii, 612.

⁸ Linc. Epis. Reg. Gray, fo. 13.

⁹ *Cal. Papal Letters*, vii, 329.

¹⁰ *Ibid.*, vi, 333.

¹¹ *Cal. Pat.*, 1416-22, p. 214.

¹² Harl. 6978, p. 33.

¹³ Le Neve, ii, 624; Jones, *Fasti Eccl. Sar.*, p. 161, says 7 Dec.

¹⁴ *Cal. Papal Letters*, vii, 205.

and is styled D.C.L. on 15 May, 1422, when he had an indult for a portable altar.¹ On 16 Dec., 1422, as king's clerk, he had a grant of the hospital of St. James by Westminster,² and apparently succeeded John Stafford, bishop of Bath and Wells, in 1425, as dean of St. Martin's-le-Grand.³ On 27 Feb., 1425-6, he received a bull of provision to the see of Norwich,⁴ being at this time keeper of the privy seal. He was consecrated by Chichele at Canterbury on 18 Aug., 1426.⁵ As bishop of Norwich, he was confessor to Henry vi, and is mentioned as such in the royal assent to his election as bishop of Lincoln on 20 May, 1436.⁶ His bull of translation to Lincoln bears date 19 Sept., 1436, as stated above, and he received his temporalities on 16 Feb., 1436-7.⁷ This statement, though it is strictly beyond the limits of the present volume, may serve to correct previous misconceptions.

Neither Flemyng nor Gray nor, after them, Alnwick, was free from the tendency to nepotism which was common in the fifteenth century. Bishops took a business-like view of their office and studied the advancement of promising young relations in the service of church and state. Two of archbishop Chichele's nephews profited by his patronage,⁸ and a nephew of archbishop Kempe rose to high eminence.⁹ Flemyng's presumable nephew, the future dean of Lincoln, received a prebend before his uncle's death.¹⁰ On 16 May, 1434, Gray made collation of the archdeaconry of Northampton to William Gray, clerk,¹¹ and on 30 May ordained him, having the first tonsure, to all minor orders, in Buckden church.¹² The promotion of these youthful clerks, although foreign to modern ideas, was justified by their future careers. Robert Flemyng approved himself an elegant scholar, while the younger Gray not only distinguished himself by scholarship but ruled the see of Ely for twenty-four years (1454-78).

III.

From a close examination and collation of the dates in these registers it is possible to gain some idea of the methods of visitation pursued by the two bishops and to supply approximate dates to the documents which are without them. Bishop Flemyng was in London on 28 June, 1420, two months after his consecration in Florence, and soon after 2 July travelled by way of Grantham, where he was on 6 and 7 July, to his enthronement at Lincoln. He appears next at Thornton, in the extreme north of the county, on 15 Aug. Probably he had visited the deaneries of Lincoln archdeaconry nearer Lincoln itself earlier, but of his route from Lincoln, which may have been taken so as to include the four deaneries of the archdeaconry of Stow, we have no trace. As Thornton abbey was dedicated to our Lady, and 15 Aug. is the festival of her

¹ *Ibid.*, p. 323.

² *Cal. Pat.*, 1422-9, p. 14.

³ He vacated this dignity in 1426 (*ibid.*, p. 348).

⁴ *Cal. Papal Letters*, vii, 476.

⁵ Stubbs, *Reg. Sac. Ang.*, p. 87.

⁶ *Cal. Pat.*, 1429-36, p. 506.

⁷ *Ibid.*, 1436-41, p. 38.

⁸ For Thomas Chichele see pp. 187-8 below.

⁹ See pp. 197-8 below.

¹⁰ See p. 205 below.

¹¹ *Linc. Epis. Reg.* Gray, fo. 84 and d.

¹² *Ibid.*, fo. 215.

assumption, his visit to Thornton may have been timed for that occasion. On 16 Aug. he travelled by way of Somerby, between Brigg and Caistor, across the wolds to Louth park abbey. Here he made his head-quarters till the 19th, visiting South Willingham in Wraggöe deanery on the 17th. On the 20th he was at Boston, on the 22nd at Spalding, on the 23rd at Langtoft, between Bourne and Market Deeping. We also find him at Croyland on the 23rd, and, as this was the eve of St. Bartholomew, one of the joint patrons of the abbey, he may have gone there for the feast.¹ He was at Stamford on the 25th, and from the 28th to the end of October his head-quarters for some unexplained reason were at Langtoft. He held his September ordination on St. Matthew's day at Deeping St. James. On the following Friday, 27 Sept., he went from Langtoft to Peterborough, where he seems to have spent the night and gone on to Ramsey for Michaelmas. On 5 Oct. he was at Huntingdon. This probably marks a visitation of Huntingdon archdeaconry. After the end of October the bishop seems to have moved from Langtoft for a time to Fineshade priory, on the road from Stamford to Kettering. He was certainly at Fotheringhay for All Saints' day, one of the chief local festivals; but many of the documents dated from Fineshade appear to have been the work of a commissary or vicar-general, issued while he himself was in London. He came from London to Dunstable for his December ordination, which was held in the Black friars' church at Dunstable on 20 Dec. His first ordinations in 1420-1 were held on 16 and 18 Feb. at the Old Temple and Hatfield in Hertfordshire.

During March 1420-1, Flemyng stayed at the grange of Wykeham, of which there are still interesting remains, to the east of Spalding. Spalding was the scene of the ordinations of the Saturday before Passion Sunday (8 Mar.) and Easter even (22 Mar.). The Trinity ordination (17 May, 1421) was held at Totteridge in Hatfield parish, conveniently near to London, where the bishop then was. From the end of June to the beginning of September he stayed at Buckden. On 9 and 10 Sept. he was at Stamford, on the 11th at Corby in Lincolnshire, and on the 12th at Sleaford, where he held his September ordination on St. Matthew's eve. With the exception of a visit to Lincoln on 17 and 18 September and to Boston on the 30th, he was at Sleaford till Sunday, 5 Oct. He then left Sleaford and spent the rest of the year in visiting the arch-deaconries of Leicester, Northampton, Oxford and Buckingham, returning to Buckden for Christmas. His itinerary, so far as it can be traced, is as follows :—

I. LEICESTER ARCHDEACONRY.

Mon.	6 Oct., 1421.	Goadby Marwood (Framland deanery).
Tues.	7 Oct.	Kirby Bellars (do.).
Wed.	8 Oct.	Belgrave (Goscote deanery).
Sun.	12 Oct.	Leicester.
Mon.	13 Oct.	Ullerscroft priory (Akeley deanery).
Tues.	14 Oct.	Barwell (Sparkenhoe deanery).
Wed.	15 Oct.	Claybrooke (Guthlaxton deanery).
Thurs.	16 Oct.	Langton (Gartree deanery).
Sun.	19 Oct.	Laund priory (do.).
Mon.	20 Oct.	Langton.

¹ The translation of St. Guthlac, the other patron of the abbey, was kept on 30 August, within the octave.

2. NORTHAMPTON ARCHDEACONRY.

Mon.	20 Oct.	Braybrooke (Rothwell deanery).
Tues.	21 Oct.	Naseby (Haddon deanery).
Wed.	22 Oct.	Cottingham (Weldon deanery).
Mon.	27 Oct.	Oundle (Oundle deanery).
Tues.	28 Oct.	Irthlingborough (Higham deanery).
Thurs.	30 Oct.	Whiston (Preston deanery).
Fri.	31 Oct.	Whiston, Northampton. ¹
Thurs.	6 Nov.	Canons Ashby (Brackley deanery).

3. OXFORD ARCHDEACONRY.

Sun.	9 Nov.	Banbury (Banbury deanery).
Mon.	10 Nov.	Swerford (Chipping Norton deanery).
Tues.	11 Nov.	Witney (Witney deanery).
Wed.	12 Nov.	Eynsham (Woodstock deanery).
Sun.	16 Nov.	Oseney (Aston deanery).
Mon.	17 Nov.	Oxford. ²
Fri.	21 Oct.	Chalgrove (Aston deanery).

4. BUCKINGHAM ARCHDEACONRY.⁸

Fri.	28 Oct.	Swanbourne (Mursley deanery).
"	"	Nutley (Waddesdon deanery).
Mon.	1 Dec.	High Wycombe (Wycombe deanery).
Tues.	2 Dec.	Beaconsfield (Burnham deanery).

On 2 Dec. the bishop came to London. On 20 Dec. he held an ordination at All Saints', Hertford, and on 21 Dec. was at Wymondley, near Hitchin, on his way to Buckden.

In January, 1421-2, he appears to have completed his visitation of Buckingham archdeaconry at Fenny Stratford (Newport deanery) on 9 Jan. He then visited—

5. BEDFORD ARCHDEACONRY.

Wed.	14 Jan.	Dunstable priory.
Thurs.	15 Jan.	Dunstable, Barton-in-the-Clay (Dunstable deanery).
Fri.	16 Jan.	Barton-in-the-Clay (do.).
Sat.	17 Jan.	Elstow (Bedford deanery). ⁴
Sun.	18 Jan.	Newnham (do.), Caldwell priory (do.). ⁵

He then proceeded into—

6. HUNTINGDON ARCHDEACONRY.

Wed.	21 Jan.	St. Neot's (St. Neot's deanery).
Fri.	23 Jan.	Huntingdon priory (Huntingdon deanery). ⁶
Sun.	25 Jan.	Ramsey (St. Ives deanery).

¹ The visit to Northampton coincides with the feast of All Saints, the dedication festival of the chief church of the town.

² See note 1 on p. 99 (English).

³ Dates from 21 Oct. to 24 Nov. are not forthcoming. The bishop may have gone northwards, as on 24 Nov. there occurs a document dated "Bernak" (Barnack, Northants).

⁴ See no. xx below.

⁵ See no. ix.

⁶ See no. xxxi.

On 29 Jan. he returned to Buckden. The visitation of the south part of Huntingdon archdeaconry seems already to have been completed at Hertford and Wymondley before Christmas.

From this time forward dates are scanty. The bishop spent the Christmas of 1422 at Lincoln, having been out of England from March to the beginning of October.¹ On his way to Lincoln, early in December, he went from Liddington to St. Michael's priory, Stamford. He was at Billingham on 16 Dec., when he may have visited Kyme priory,² at Sleaford on 17 Dec., and held his Advent ordination at Bardney abbey on the 19th. From 23 to 26 Jan., 1422-3, he was at Boston, and on 30 Jan. at Croyland, and to this period may belong a second visitation of Lincoln archdeaconry, to which four sets of dated injunctions may be referred.³

After his re-translation from York to Lincoln the register is very imperfect, and practically the only surviving documents are scattered institutions to benefices in the archdeaconries of Lincoln and Northampton. In July, 1427, there are slight indications of a visitation of Huntingdon and Bedford archdeaconries, at Watton-at-Stone on the 11th, Clapham on the 15th, and Ramsey on the 22nd. Again in the spring of 1428, the itinerary points to a visitation of Oxford, Northampton, and Leicester archdeaconries, as follows :—

Fri.	9 April	Thame.
Tues.	13 April	St. Frideswide's, Oxford.
Thurs.	22 April	Eynsham.
Fri.	23 April	"
Sat.	8 May	Daventry.
Tues.	11 May	Northampton.
Fri.	21 May	Laund.
Mon.	24 May	Leicester.
Fri.	28 May	Beauvale, Notts. ⁴
Tues.	1 June	Ulverscroft.

The remaining dates are too disconnected to be of much value. On 17 Jan., 1428-9, the bishop, then residing at Liddington, was at Melton Mowbray : there is a visit to Northampton on 9 April, 1429, followed by a Sunday at Woburn in Bedfordshire. On 5 Feb., 1429-30, he was at Newnham, near Bedford, and in the early part of Oct., 1430, he was at Spalding (10th) and Skirbeck (11th-17th). On 24 Oct. he was at Sleaford, which he probably never left again.

Fragmentary as Flemyng's itinerary is, Gray's is even more disappointing. Much of his time was spent in London and some of his visitations were entrusted to commissaries. This was the case with the priories of Bradwell and Burnham and the abbey of Missenden, all in Buckingham archdeaconry.⁵ The date of his primary visitation of the two Lincolnshire archdeaconries is quite uncertain. Only two sets of injunctions for Lincolnshire houses remain : the date of one of the visitations concerned,

¹ See p. xv above.

² See no. xxxiii.

³ See nos. iv, xxx, xlix, lii.

⁴ This may be an error for Belvoir, Leices., but the place is called *Bella Vallis*. Flemyng, however, was at Beauvale again on 28 August, 1430.

⁵ See nos. vii, viii, xxxvi, and note 2 on p. 86 (English).

that of Bardney, cannot be fixed,¹ while that of the visitation of Croyland is open to some conjecture.² During his first visit to Lincolnshire after his enthronement, he was at Sleaford almost continuously from 12 March, 1431-2, to 21 April (Easter Monday) following. He then moved to Nettleham, from which he made the primary visitation of the dean and chapter, recorded at length in this volume, on 28 April.³ On Friday, 2 May, he was at Sempringham, and on Wednesday, 7 May, at Peterborough. We may fix his visitations of Peterborough and Ramsey abbeys and Huntingdon priory about this time,⁴ as he was at Ramsey and Huntingdon on Sat., 10 May; and the register fortunately gives the exact date of the visitation of St. Neot's priory as Tuesday, 13 May.⁵

For the remainder of 1432 the landmarks are few and far between. Documents dated from Oxford on 5 July, and from Godstow on 16 July, point to a visitation of Oxford archdeaconry, with which three sets of injunctions may be connected.⁶ From 31 July to 14 Aug. the bishop was at Buckden. On Sat., 16 Aug., he was at Stow Park, and on Friday, 22 Aug., at Newark, from which he appears to have returned, with a short stay at Sleaford, to Buckden. After a visit to London, he was back at Buckden for a few days on Tuesday, 7 Oct. On Friday, the 10th, he was at Biggleswade, presumably on his way to London. It may be that he made a partial visitation of Bedford archdeaconry about this time: the three monasteries close to Bedford were certainly visited by him, and no other period seems quite so convenient for this purpose.⁷ The fact that he was at Dunstable on Sat., 14 Nov., implies, in the absence of any other reason, that he went there from London specially to finish this visitation,⁸ as he was in London just before and just after this date.

He spent the Christmas of 1432 at Liddington, and about 27 Dec. proceeded to visit the archdeaconry of Northampton, choosing a peculiar route. On Thursday, 1 Jan., 1431-2, he was at Chacombe priory on the borders of Oxfordshire and Warwickshire, having evidently visited Canons Ashby on the way.⁹ His next appearance is at Irthlingborough, on Monday, 12 Jan., and thence he went up the valley of the Nene to Northampton, where we find him at St. John's hospital on the 16th,¹⁰ and St. James' abbey on the 17th. No doubt, his visitation of Delapré abbey may be referred to one of these dates.¹¹ On Tuesday, 20 Jan., he was at Daventry priory,¹² and on Friday, 23 Jan., he was at Towcester,¹³ arriving in London on the 25th. The date of his visit to Fineshade priory is quite unknown: Irthlingborough is the nearest place recorded to it in his progress of January. The visitations of 1432 and 1432-3 appear to cover all the injunctions printed in this volume.

¹ See no. i.

² See no. xv and note 2 on p. 39 (English).

³ See no. liii and p. 128. He was at Nettleham on Sat., 26 April (see p. 132).

⁴ See nos. xliii, xlii, xxxii.

⁵ See p. 109 (no. xlv).

⁶ See nos. xxii, xxviii, xli. It is evident that the visitation of Eynsham abbey took place before Jan., 1432-3: see no. xxiii and note 2 on p. 58 (English).

⁷ See nos. x, xxi, xxxvii (a).

⁸ See no. xix.

⁹ See nos. xii, xlii, and the date on p. 34.

¹⁰ See the date of no. xxxix, p. 95.

¹¹ See no. xviii and note 3 on p. 45 (English).

¹² See no. xvii and note 3 on p. 44 (English).

¹³ See pp. 57-8 and note 2 on p. 58 (English).

At the end of February, 1432-3, the bishop returned to Liddington. On 5 March he was at Grantham, and on 7 March at Sleaford. He spent the Easter of 1433 at Buckden, between two visits to London. On 12 May he was at Stamford. After Whitsuntide he was at Buckden from 1 to 5 June, and at Sleaford from the 9th to the 17th, visiting Bourne on the 16th. He returned to Buckden from the 22nd to the 25th. All dates from 28 June to 17 Aug. are from his lodgings in the Old Temple, but from 22 Aug. to 10 Sept. he stayed at Liddington, and soon afterwards visited the archdeaconry of Leicester. The dates for this visitation are scanty, viz., Wednesday, 16 Sept., Kirby Bellars; Thursday, 17 Sept., to Sunday, 20 Sept., Leicester, where he held an ordination on the 19th; Tuesday, 22 Sept., to Sunday, 27 Sept., Langley, on the north-western edge of Charnwood forest. From 1 to 8 Oct. he was at Sleaford, from the 12th to the 16th at Lincoln, where he held a long inquiry into the dispute between the chapter and dean Macworth,¹ on the 17th at Sleaford, on the 20th at Buckden, and on the 26th in London.

His movements until July, 1434, alternated between Buckden and London, but the dates in the register are somewhat contradictory. On 17 July, 1434, he visited Oundle from Liddington. At the end of the month he moved to Sleaford, and spent August in Lincolnshire. He presumably celebrated the feast of the Assumption at Lincoln, where he was from 16 to 18 Aug. On Wednesday, 18 Aug., he was at Louth park, on Saturday, the 21st, at Horncastle, on Sunday, the 22nd, at Tattershall. These dates may mark a visitation of Lincoln archdeaconry, and he certainly visited Croyland from Sleaford on 6 Sept., the Sunday after the translation of St. Guthlac,² but it cannot be proved that the injunctions in the register refer to this visit. From 22 Sept. to 18 Oct. he was at Liddington, and then in London. After 8 Nov. he left London: he was at Cirencester in Gloucestershire on the 13th, at Northampton on the 17th, and at Liddington again on the 22nd. Here he stayed until the middle of Jan., 1434-5. In February he went from London into Oxfordshire. He was at Thame on Septuagesima Sunday, 13 Feb., at Oseney on the 14th, and at Eynsham, a house sadly in need of his care, on the 16th. This is the last of his visitations which can be traced. The rest of his life was spent between his various manors, with visits at intervals to London, but the dates for 1435 are very confused, and it seems clear that many of the documents in the register were dated in his name at Liddington or in London by his official, as on several occasions he appears in two places at the same time.³ He spent the Christmas of 1435 at Buckden, where he died: the latest date in the register is 10 Feb., 1435-6.

¹ The record is in his register, ff. 129 to 143.

² See no. xv and note 2 on p. 39 (English).

³ Thus from 4 to 17 June he was at Buckden. A document is dated from Liddington on 20 June, but from 21 June to 11 July all dates are from London. Nevertheless, on 13 July he was at Caxton, Cambs., and on 14 July at Buntingford, Herts., evidently on his way from Buckden to London. On 16 July, however, a series of dates begins at Liddington and goes on till 10 Aug., and the bishop's personal movements cannot be ascertained until he appears at Grantham on 12 Aug., on his way to Lincoln. Again, while he was at Stow park from 1-6 Sept. and again on the 18th, there is a date from Buckden on the 16th, and, while he was at Lincoln on the 20th, Sempringham on the 24th, and Buckden on the 28th, there are dates from Liddington on the 22nd, 23rd, and 27th. Unless the bishop was preternaturally restless, these dates cannot be explained otherwise than as above. They belong, however, to documents which, as copied into the register, appear directly in his name.

The conclusion to be drawn from Flemyng's and Gray's registers is that neither bishop pursued the ordinary course of holding triennial visitations of the whole diocese, at any rate in person. The records of Alnwick's visitations will be dealt with in full in another volume; but, for purposes of comparison, it may be said here that his interesting visitation MS., coupled with the somewhat jejune evidence of his ill-kept registers, points to only one complete visitation of each archdeaconry during the thirteen years of his rule. The bulk of his visitations in the archdeaconries of Lincoln and Stow belong to the summer of 1440, of Leicester to the winter of 1440-1, of Northampton to the summer of 1442, of Bedford to the winter of 1442-3, of Oxford to the early summer of 1445, of Huntingdon to the summer and autumn of 1439. The evidence for Buckingham archdeaconry is very scanty. At the same time, there are minutes of scattered visitations in various parts of the diocese between the end of 1437 and 1439, which may point to the fact that we have only partial records of a primary visitation of the whole diocese, and, as he visited Bardney in 1437-8, 1440, and 1444, Peterborough in 1437, 1442 and 1446, Fotheringhay college in 1438 and 1442, and his own cathedral more than once after 1437,¹ it is probable that his activity as a visitor was greater than that of either of his predecessors.

IV.

Once during the period covered by the present volume, an archbishop of Canterbury, a native of the diocese and one of the most distinguished men who have held his high office, exercised his rights as metropolitan within the confines of the see. A note as to the duration of archbishop Chichele's metropolitanical visitation during the vacancy of the see after Flemyng's translation to York will be found on p. 15 below. Of the proceedings of this visitation there is hardly any direct record in Chichele's register at Lambeth, but ff. 240-263*d*. of the first volume contain a series of institutions to benefices in the diocese of Lincoln made by the archbishop between 7 July, 1424, and 16 Jan., 1425-6; and the dates of these provide a clue to his progress through the diocese. From these it appears that the visitation was in operation earlier than the date given on p. 15, viz., 11 or 12 Feb., 1424-5, which represents the delegation of his powers by the archbishop to a commissary resident in the diocese, some time after his own presence had been withdrawn. On Sunday, 2 July, 1424, Chichele was at Lambeth, and must have set out on his progress almost directly afterwards. The dates are as follows:

Wed.,	5 July, 1424.	Dunstable priory. ²
Sat.,	8 July.	Newnham priory.
Sun.,	9 July.	" "
Mon.,	10 July.	Huntingdon priory.
Fri.,	14 July.	Peterborough abbey.
Thurs.,	20 July.	Spalding priory.
Sun.,	23 July.	Bardney abbey.
Mon.,	24 July.	Lincoln cathedral.
Tues.,	25 July.	Lincoln.

¹ See documents printed by Bradshaw & Wordsworth, *op. cit.*, vol. ii.

² In the octave of St. Peter and St. Paul, the patrons of the house.

Wed.,	26 July.	Lincoln.
Thurs.,	27 July.	„ ¹
Fri.,	28 July.	Croxton abbey.
„	„	Grantham.
Mon.,	31 July.	Leicester abbey.
Tues.,	1 Aug.	Leicester. ²
Thurs.,	3 Aug.	Laund priory.
Sat.,	5 Aug.	Higham Ferrers.

As is well known, Higham was the archbishop's native place, where, as the register shews, he usually spent some time every summer, and was busy at this time in preparing the way for the establishment of his college of secular priests. All institutions till Monday, 6 September, are dated from Higham. Then follow three dates which belong to a period of active visitation :

Mon.,	13 Sept.	St. James' abbey, Northampton.
Tues.,	14 Sept.	Northampton.
Wed.,	15 Sept.	„

On Wednesday, 22 Sept., the archbishop was again at Higham, from which he may have visited the neighbouring deaneries of Northampton archdeaconry during this period. There is a sudden move on Thursday and Friday, 24 and 25 September, to Langford manor, a prebendal estate of the church of Lincoln, in Oxfordshire, near Lechlade, and an equally sudden return to Higham on Saturday, the 26th. This seems impossible, and the explanation probably is that Thomas Brouns, one of Chichele's friends and clerks, who then held the prebend of Langford manor,³ acted as the archbishop's commissary at his prebendal residence on the 24th and 25th. At any rate Chichele remained at Higham until Monday, 5 October. We find him at Olney on the following day and at Woburn abbey on the 7th. He returned to Lambeth by Saturday, the 10th, and the rest of the visitation was probably entrusted to commissaries.⁴ On 20 August, 1425, he was again at Higham Ferrers, where on Wednesday, 29 August, he founded his college,⁵ and he remained here until about 9 October. Meantime Flemyng had been retranslated to the see ; but Chichele's visitation appears to have continued in force until early in 1425-6. Even after the series of institutions ceases, he made one progress through part of the diocese. Spending the later part of January, 1425-6, at St. Albans, he was at Bicester on Friday, 8 February, at Higham from about 11 to 25 February, and at Leicester during a period covering 4 to 12 March.⁶ His presence at Leicester, however, is explained by the meeting of parliament on 28 February ; it was on 7 March that the arbitration between the duke of Gloucester and cardinal Beaufort was concluded.⁷

¹ Derived from another portion of the register, i, fo. 374*d*.

² This day bishop Repyngdon's will was proved before the archbishop in the new college at Leicester, *ibid.*, ff. 373*d*, 374.

³ See pp. 16, 201-2.

⁴ Cf. no. vi.

⁵ *Cal. Pat.* 1422-9, pp. 472-4.

⁶ Lambeth Reg. Chichele, i, fo. 160 and *d*.

⁷ See Stubbs, *Const. Hist.*, iii, 106.

The proceedings of a metropolitical visitation are well illustrated by the account of that held by archbishop Courtenay in the diocese of Lincoln, for which the mandate was issued to bishop Buckingham on 5 August, 1389.¹ This visitation, to which, or rather to the injunctions following it, there are two references in the present volume,² began at Hatfield on Thursday, 16 September, where the archbishop, after mass in the parish church, visited the deanery of Hertford, and a sermon was preached by his chancellor, Adam Mottrum, on a text adapted from St. Mark vii, 37, *Surdos fecit audire et mulos loqui*. The rector of Hatfield, John Wellyngborne, did not appear, and the fruits of the church were sequestered until, some time afterwards, he made satisfaction for his procuration. The visitation continued as follows :

Fri., 17 Sept. Deanery of Baldock at Baldock. Mottrum preached from the text *Vade in pace*.

Sat., 18 Sept. Ordination in Biggleswade prebendal church, with visitation of the vicar and chaplains.

Sun., 19 Sept. St. Neot's priory.

Mon., 20 Sept. Huntingdon priory. After mass the archbishop received the vow of chastity of dame Maud Wake.

Wed., 23 Sept.³ Ramsey abbey. The archbishop celebrated high mass, "et eo libencius quo reverende memorie dominus Walterus, quondam archiepiscopus Cantuariensis, in sua visitacione metropolitica anno sexagesimo nono proxime preterito, prefato xxiiij die mensis predicti, summam missam inibi celebrauit, prout abbas et conuentus predicti veraciter affirmarunt."⁴

Fri., 25 Sept. Peterborough abbey. The archbishop preached from part of St. James i, 27, *Religio munda est se immaculatum custodire*, etc., and reconciled brother William Broghtone, "in fide catholica errantem ac nonnullis conclusionibus, heresibus et erroribus magistri Johannis Wyklyffe ab ecclesia dampnatis infectum." He caused the penitent, who had not celebrated or communicated for some time, to say mass before him, and ordered him to celebrate twice or three times every week. The abbot and convent furnished satisfactory testimony to Broghtone's life and conversation.

Mon., 28 Sept. Croyland abbey. The archbishop "fecit collacionem utilem et solempnem" upon Acts xx, 22, *Alligatus spiritu vado in Ierusalem*. He confirmed to the abbot and convent their appropriated churches of Butterwick, Sutterton, Whaplode, Barton,⁵ Caxby (*sic*),⁶ Stonesby, Wellingborough, Langestoke (*sic*),⁷ Baston, and the chaplaincy of Croyland, pensions from various churches, demesne tithes from various parishes, and their archidiaconal jurisdiction in Croyland.

¹ Lambeth Reg. Courtenay, i, ff. 132-144.

² See p. 48 and note 3 (English), with correction on p. 217, and p. 133 and note 4 (English), with additional note on p. 219.

³ An institution on fo. 140 shews that Courtenay was at Ramsey on 22 Sept.

⁴ The mandate for archbishop Reynolds' visitation bears date 22 Aug., 1319 (Lambeth Reg. Reynolds, fo. 98). The only dates of this visitation which the present editor has noticed are 5 Oct., Sempringham, 9 Oct., Lincoln, 8 Jan., 1319-20, Huntingdon, 29 Jan., Canons Ashby, 15 Feb., Nutley, 9 March, Uffington, 21 March, St. James', Northampton (*ibid.*, ff. 25 and d, 110d). The date required is 23 Sept., 1320.

⁵ It is not clear what place is meant.

⁶ Claxby in Calcewaith deanery, which, with Stonesby in Leicestershire, were appropriated to Frieston priory, a cell of Croyland.

⁷ *I.e.* Langtoft.

Wed., 30 Sept. Spalding priory. Dr. Thomas Chyllenden, a monk of the cathedral priory of Canterbury,¹ preached excellently upon Cant. vii, 12, *Videamus si floruerit vinea*. The archbishop delivered injunctions *viva voce* and issued a written *ordinacio pro recreacione*, which dealt with the regulation of the "seynys" or furloughs of monks "commonly called *minuti*" undergoing the periodical blood-letting.² This ordinance fixed the period of each of these holidays as lasting from the end of the procession on Sunday to the beginning of the collation or homily in the chapter-house on the following Saturday evening. After the Sunday procession the *minutus* might take his journey to the grange at Wykeham³ or elsewhere, as the prior disposed. Here he was to receive a daily allowance of two convent loaves,⁴ a gallon and a half of beer, such victuals as he would have had in the priory and competent fuel, while the serving-men were to have daily four gallons of beer and such victuals as were supplied to the servants of the convent. On one of the days of the week, two masses were to be celebrated (i.e. in the chapel at Wykeham), one of the Holy Spirit for the soul of dan Clement, late prior, and the other for the soul of another prior, dan Thomas, and for the good estate of the archbishop and his soul after death. Every day after compline the *minuti* were to sing devoutly an anthem of our Lady and *De profundis*, with the prayers and collects accustomed for the souls of the founder, the convent, and all benefactors. Forty days' indulgence was granted to all penitents present at the singing of such anthems. On certain feasts the *minuti* were to come back to the priory in time for first vespers of the feast, but they might go back to Wykeham after second vespers in summer or after breakfast in winter, when the days were short. No-one was allowed to be *in minutionibus* during Christmas and its octave, from Palm Sunday to Low Sunday, and in Rogation week, Whitsun week and the week after the Assumption. If anyone broke rules during his "seyny," his leave was to be withdrawn at the prior's discretion.

Sat., 3 Oct. Visitation of the rector, chaplains, clerks and people of St. Botolph's church and of the town of Boston.

Mon., 5 Oct. Bardney abbey. The archbishop corrected many *delecta*, "ac discordias et rixas inter abbatem⁵ et conuentum super nonnullis statum et gubernacionem monasterij concernentibus alias subortas paterna dileccione cedauit."

Wed., 7 Oct. (Translation of St. Hugh). Visitation of the bishop and dean and chapter of Lincoln. The archbishop preached upon the theme, *Quem diligit corrigat pater*, and the dean, John Shepey, pronounced an excellent collation, taking for his text *Benedictus qui venit in nomine Domini*. The visitation lasted till Sat., 10 Oct., when the archbishop adjourned it owing to the insufficiency of the certificate presented to him, and ordered a new mandate to be issued, leaving the visitation to commissaries.

¹ The well-known prior of Canterbury, famous for his architectural work in the cathedral and monastic buildings.

² See glossary, s.v. MINUTIO and MISERICORDIA.

³ See note 5 on p. 37 (English). The ruins of the fourteenth-century chapel of this grange still remain.

⁴ *Panes monachales* (sic).

⁵ The abbot of Bardney at this time was John Haynton, elected in 1385.

Mon., 13 Oct. Wellow by Grimsby. The archbishop preached on Ps. lxxxix, 32, *Visitabo in virga iniquitates*.

Wed., 15, and Thurs., 16 Oct. Thornton abbey.¹ The archbishop preached on Rev. xxi, 2, *Vidi civitatem novam Jerusalem descendentem*. Brother Thomas Gretham, the abbot, is noted as a man of holy conversation.

Fri., 17 Oct. Visitation of the vicar and twelve chaplains of St. Peter's, Barton-on-Humber. The corrections were left to commissaries, and licence was granted to John Bayly of Barton to have mass celebrated in his oratory.

Sat., 18 Oct. Thornholm priory. The archbishop corrected the *delecta* verbally before leaving.

Mon., 20 Oct. Torksey.

Fri., 24 Oct. "Ulveston'." *i.e.*, Olveston or Osolveston (Owston) abbey.

Sun., 26 Oct. Laund. The archbishop preached on Isaiah x, 3, *Quid facietis in die visitacionis*.

Tues., 28 Oct. Kirby Bellars.

Wed., 29 Oct. The new college of Blessed Mary, Leicester.

Thurs., 30 Oct. Conclusion of the visitation of the new college. After breakfast the archbishop went to Leicester abbey and stayed the night. His visitation ended on Sun., 2 Nov. He left an ordinance appointing a council of four to assist the abbot,² to be elected before Michaelmas.

Fri., 31 Oct. Examination of persons accused of Lollardy at Leicester.

Sat., 1 Nov. (All Saints' day). At high mass the archbishop excommunicated the Lollards, specifying their heresies. He examined an anchoress named Maud (*Matildis*), who occupied an anker-hold in St. Peter's churchyard and was suspected of heresy. She answered "non plene . . . sed pocius sophistice." He summoned her to appear before him at St. James' abbey, Northampton, on the 6th, and charged the abbot of Leicester to have her anker-hold opened and to put her honestly and surely in ward.

Tues., 4 Nov. Daventry. Here the townsfolk had conspired to deprive the prior and convent of tithes, and had caused a bell to be hung on a wall hard by the dorter and rung at unaccustomed times. The archbishop interdicted this annoying practice, and friendly arbitrators arranged the differences between the town and the convent with regard to tithes and a right of way through the convent churchyard.

Wed., 5, Thurs., 6 Nov. St. James', Northampton. Here, on the 6th, the archbishop reconciled the Leicester anchoress in a chapel hard by the quire and gave her licence to return to her anker-hold.

Fri., 7 Nov. Towcester. The archbishop issued a mandate denouncing the Lollards to the dean of the Christianity of Leicester.

Sat., 8 Nov. Bicester.

Mon., 10 Nov. Eynsham.

Tues., 11 Nov. Godstow. The visitation of the abbey was adjourned till Michaelmas, but Margaret Mounteney, the abbess, presented the title of her incumbency.

¹ *Venerabile monasterium de Thorntone abbatis*. An institution on fo. 140 shews that Courtenay had reached Thornton by 14 Oct.

² William de Kereby, abbot 1378-93.

Thurs., 13 Nov. Oseney.

Fri., 14 Nov. St. Frideswide's priory and Canterbury hall, Oxford.

Sat., 15 Nov. Merton college, Oxford.¹

Mon., 17 Nov. Dorchester abbey. Three Leicester Lollards confessed and abjured their heresy. The archbishop committed their absolution to the dean of the Christianity of Leicester, with detailed instructions as to their penance.²

Thurs., 20 Nov. Nutley abbey.

Fri., 21 Nov. Whitchurch, Oxon (near Reading).

Tues., 25 Nov. Ashridge.

As the archbishop was drawing near London at Ashridge, it is probable that his visitation came to an end about this time. In little more than two months he had left few districts of the diocese unvisited: the record which has been summarised is one of painstaking and conscientious hard work, and is a remarkable testimony to Courtenay's moral and physical vigour alike.³

The dates of a third metropolitan visitation may be noted, taken from a series of institutions made by archbishop Arundel in 1411.⁴

Wed., 20 May, 1411.	Peterborough.
Mon., 1 June.	Ramsey.
Sun., 7 June.	Ordination at Spalding priory.
Tues., 9 June.	Spalding.
Sat., 13 June.	Boston.
Mon., 15 June.	"
Tues., 16 June.	Horncastle.
Sat., 20 June.	Grimsby.
Sun., 21 June.	"
Sun., 28 June.	Lincoln.
Mon., 29 June.	"
Tues., 30 June.	Ramsey (<i>sic</i>).
Fri., 10 July.	Leicester.
Sun., 12 July.	"
Tues., 14 July.	Oakham.
Thurs., 16 July.	Stamford.
Sun., 19 July.	Northampton.
Mon., 20 July.	"
Thurs., 23 July.	Bicester.
Sun., 26 July.	Godstow.
Tues., 11 August.	Woburn.
Fri., 14 August.	Newnham by Bedford.
Sun., 16 August.	Dunstable.
Mon., 17 August.	"
Wed., 19 August.	High Wycombe.
Thurs., 20 August.	"

There is also a set of injunctions for Nutley abbey, delivered on 6 April, 1412⁵: the visitation may have taken place either between 26 July

¹ The archbishop was also at Oxford on 16 Nov.

² The minutes end here, and the remaining dates are obtained from institutions.

³ Injunctions to Elstow abbey and Caldwell priory are preserved in Reg. Courtenay, i, ff. 335d-336d and 339; but the dates of the visitations do not appear.

⁴ Lambeth Reg. Arundel, ii, ff. 83d-91d.

⁵ *Ibid.*, ff. 90d-91d.

and 11 August, or possibly on 18 August. The visitation was concluded about 20 August, and Arundel was at his manor of Mortlake on the 24th. It will be noticed that he also managed to cover the diocese in about two months. An undated commission, probably issued late in July, gave power to John Bathe, canon of Salisbury and Wells, and John Stevenys, rector of Bocking, to visit such places as the archbishop had omitted on his behalf.¹ John Southam, archdeacon of Oxford,² was appointed on 20 May to collect the visitation fees.³

Not all the foregoing details are of equal importance or interest, but they illustrate the care exercised by mediaeval prelates in the work of visitation, as well as the method employed in covering the vast area of so large and unwieldy a diocese as that of Lincoln. They further serve to illustrate various points in the documents which follow, and to explain forms of procedure to which allusion is frequently made. It is hoped that the footnotes in the volume and the glossary at its end may help to elucidate some points, the discussion of which would have prolonged an introduction already sufficiently lengthy.

NOTE.—As the printing of this volume has progressed somewhat slowly, owing to other demands upon the editor's time, it may be noted that the book by Miss R. M. Clay, alluded to on p. 113 (Eng.), note 1, has appeared since the note and the appendix of addenda (pp. 215-9) were in print.

¹ *Ibid.*, fo. 90.

² See pp. 182-3.

³ Lambeth Reg. Arundel, ii, fo. 89d. The Editor is much indebted to the librarian at Lambeth Palace, the Rev. Claude Jenkins, for the ready kindness with which he has given him facilities for studying the registers in his keeping.

I.

BARDNEY INIUNCCIONES.

[Reg. Gray, fo. 202].

Willelmus, permissione diuina Lincolniensis episcopus, dilectis filiis abbati et conuentui monasterij de Bardeney, ordinis sancti Benedicti, nostre diocesis, salutem, gratiam et benediccionem. Super gregem dominicum, etc., vt prius in prohemio Ramesey.

In primis iniungimus vobis abbati et conuentui sub penis infrascriptis vt regulam illius gloriosi et almifici Dei confessoris, re et nomine Benedicti, quam profitemini, vna cum ceteris constitutionibus ordinis vestri quolibet die in capitulo in latino vel alia lingua, vt melius intelligi valeant, distincte legi faciatis; illamque et ceteras [fo. 202*d.*] regulares ordinis vestri observancias laudabiles exquisite saltem ad literam, quatenus fragilitas sinit, penitus obseruetis et obseruet quilibet vestrum, transgressores in hoc taliter in proximis capitulis corrigentes, vt pena, non impunitas, ceteris maneat in exemplum.

Item iniungimus vobis vniuersis et singulis, presentibus et futuris, sub eisdem penis vt silencium debitis horis et locis secundum regulam obseruetis; quod omnes tam senes quam iuuenes seinuicem iuxta etates et gradus in honore et reuerencia preueniant,¹ ab omnibus verbis oprobriosis, contumeliosis, arrogancie et improprietatis penitus abstinendo; et quod in hiis delinquentes acriter puniantur vt metu pene ad premissa arceantur.

Similiter iniungimus vobis vniuersis et singulis, presentibus et futuris, sub penis supra et infra scriptis, quod omnes tam senes quam iuuenes indifferenter iuxta eorum posse corporeum temporibus debitis contemplacioni vacent in claustro, omissis ludis inhonestis quos per quosdam in monasterio nimium exerceri consueuerunt; et quod nullatinus in antea sicut solito discurrent aut vagent² contra regulares observancias; et quod in premissorum aliquo transgredientes acriter puniantur secundum regulam, ita quod pena vnus sit omnibus in exemplum.

Preterea cum crimina suos tenere debeant auctores, et sit incongruum vt pro delicto vnus alius puniatur, volumus, ordinamus et iniungimus vniuersis ordinis in dicto monasterio presidentibus vt quemlibet delinquentem iuxta delicti sui et persone qualitatem, et non alios pro eius delicto, secundum regulam caritative puniant in aliorum exemplum, et cum eos correxerint in hoc contentent³ corrigentes, nec correctis comminentur de conquerendo superiori suo de eisdem.

¹ Rom. xii, 10.

² Sic: *discurrent aut vagentur* would be correct.

³ Sic: probably *contententur* is meant.

¹ See below, no. xliii. The injunctions for Ramsey are on fo. 196 of the register.

² There is of course a play here upon the meaning of the name *Benedictus*=blessed.

I.

INJUNCTIONS FOR BARDNEY.

William, by divine permission bishop of Lincoln, to our beloved sons the abbot and convent of the monastery of Bardney, of the order of Saint Benedict [and] of our diocese, health, grace and blessing. It behoves us to keep watch over the flock of the Lord, etc., as before in the preamble for Ramsey.¹

In the first place we enjoin upon you, abbot and convent, under the penalties written beneath, that you cause the rule of that glorious and beneficent confessor of God, Blessed in deed and in name,² which you profess, to be read, together with the other constitutions of your order, distinctly every day in chapter, in Latin or another tongue, so that they may be the better understood; and that you discharge in full and that each one of you discharge that [rule] and the rest of the laudable regular observances of your order with circumspection and to the letter, at any rate so far as frailty permits, correcting those who transgress herein in your chapters next following, so that their punishment, and not their exemption, may be an abiding example to the others.

Also we enjoin upon you all and several, that now are and shall be, under the same penalties, that you keep silence according to the rule at the due hours and places; that all, both old and young, prefer one another in honour and worship according to their ages and degrees, refraining wholly from all disdainful and despiteful words of insolence and reproach; and that defaulters in these respects be severely punished, in order that, by fear of punishment, they may be defended against the aforesaid faults.

Likewise we enjoin upon you all and several, that now are and shall be, under the penalties written above and beneath, that all, both old and young without distinction, according to their bodily ability, be free to apply themselves to meditation in cloister at due seasons, laying aside the unseemly games, which have been wont to be played overmuch by certain persons in the monastery; and that they in no wise henceforward gad about or wander, as has been their custom, contrary to the regular observances; and that those who transgress in any of the premises be severely punished according to the rule, so that the punishment of one may be an example to all.

Further, seeing that offences ought to lie at the door of those responsible for them, and that it is unsuitable that for the sin of one another should be punished, we will, ordain and enjoin upon all the presidents of the order in the said monastery that they punish every wrong-doer according to the nature of his fault and person, and not others for his transgression, with charity in conformity with the rule, for the example of others; and, when they have corrected such, let them be content with correction herein, and not threaten those whom they have corrected that they will complain of them to their superior.

Ceterum iniungimus vobis vniuersis et singulis, sub penis supra et infrascriptis, ne aliquas potaciones aut comesaciones post completorium exerceatis, sed omni die ipso decantato omnes pariformiter dormitorium ingrediantur lectos petitori, exinde nullatinus exituri vsque dum ad matutinas surgant, ad quas omnes personaliter, excussis omnibus sompnolencia et pigricia, accedant ; et hiis dictis iterum redeant ad quietem, nisi aliunde deuocionibus vacare uelint, exceptis abbate et capellano suo et hiis si qui infirmitate vel valitudine impediuntur, et aliis qui officiis exterioribus preficiuntur et legitime impediti premissis personaliter non possunt intendere. Volumus tamen quod ita expediant negocia sua vt ad claustrum redeant et in dormitorio, et nullatinus in priuatis cameris vt solito, de nocte quiescant ; et quod capellanus abbatis et subcellerarius pro tempore existentes adminus singulis xij leccionibus ad matutinas omnino veniant absque figmento iuxta consuetudinem monasterij, et nullatinus ab hiis matutinis nisi ex causa legitima decetero excusentur ; sed et abbas tempus veniendi ad matutinas iuxta status sui congruenciam cessante legitimo impedimento obseruet.

Item volumus, iniungimus et ordinamus vt barbitonsor qui in monasterio comunis habeatur, sumptibus comunibus monasterij conductus, omnes tam senes quam iuuenes monachos tempore congruo radat, sic quod iuuenes, dum senes radantur, libris et studio et nullatinus ocio aut insolenciis interim vacent, et quod iuuenes nullatinus seinuicem vt solito radent, propter grauia pericula que ex impericia illius artis poterunt euenire.

Item volumus, ordinamus, iniungimus et mandamus sub penis supra et infra scriptis, quod seculares per claustrum transitum nullatinus faciant, per quod quies studencium aut contemplancium inibi impediatur vel turbetur ; sed quod nullatinus mulieres, et presertim Johanna Martyn aut filia sua, claustrum aut aliqua loca interiora, vtpote refectorium, dormitorium vel infirmariam aut eius aulam quouismodo ingrediantur, nisi sint monachorum matres vel sorores, et tamen non ipse nisi in honesta comitiua ad earum filios et fratres visendos, absque suspitione mali comitancium et non frequenter.

Preterea iniungimus sub eisdem penis quod elemosina mense abbatis et in aula eius nullatinus decetero per laicos consumatur, sed quod nec liceat monachis mittere fercula sua quo voluerint vt solito ; sed quod omnia huiusmodi eorum fercula, ac tam elemosina conuentus quam abbatis in camera et in aula suis per elemosinarium monasterii vel eius deputatum fideliter colligantur et inter pauperes distribuuntur absque omni diminutione vel consumptione.

Similiter iniungimus sub eisdem penis quod magister nouiciorum diligenter superintendat eisdem nouiciis in redditione seruiciorum suorum, et vt ipsis de vestimentis et alimentis tempore congruo ministretur ; et quod habeat se indifferentem ad omnes, non plus fauens vni quam alii, ne sic odia, inuidiam vel fomenta inimiciorum¹ eis ministret.

Ceterum volumus et mandamus sub eisdem penis quod sigillum

¹ Sic.

Furthermore we enjoin upon you all and several, under the penalties written above and beneath, that you hold no drinkings or messes after compline, but every day, after the same has been sung, let all after one fashion go into the dorter to seek their beds, and in no wise go out until they rise for matins, to which let all go in person, shaking off all drowsiness and sloth ; and when matins have been said, let them again return to rest, unless for some other cause they wish to have time for devotions, excepting the abbot and his chaplain and such as may be hindered by bodily weakness or ill health, and others who are set in charge of external duties, and, being lawfully prevented, cannot attend the aforesaid services in person. We will, however, that they so dispatch their businesses that they may return to the cloister and take their night's rest in the dorter and in no wise, as has been the custom, in private lodgings ; and that the abbot's chaplain and the sub-cellarer for the time being come to matins by all means, at any rate on each feast of twelve lessons, without feigning excuse, according to the custom of the monastery, and that henceforward they be in no wise excused from these matins, save for a lawful reason ; and let the abbot also observe a season for coming to matins as befits his condition, in default of lawful hindrance.

Also we will, enjoin and ordain that the barber, who may be employed in the monastery in common, being hired at the common charges of the monastery, shave at a fitting season all the monks both old and young, so that the juniors, while their elders are being shaved, may give their time meanwhile to books and study, and nowise to idleness or frivolities ; and that the young monks shall in no wise shave one another, as has been their wont, on account of the serious dangers which may arise from want of skill in that art.

Also we will, ordain, enjoin and command under the penalties written above and beneath, that secular folk in no wise make a passage of the cloister, so as to hinder or disturb thereby the quiet of those who are at study or meditation therein ; and that women, and especially Jane Martyn or her daughter, in no wise enter the cloister or any of the inner precincts, such as the frater, the dorter, or the infirmary or its hall in any manner whatsoever, unless they be mothers or sisters of the monks ; and not even these unless they come in honest company to visit their sons and brothers, without suspicion of evil attaching to their companions, and not often.

Further we enjoin under the same penalties that the alms of the abbot's table and in his hall be henceforward in no wise consumed by laymen ; nay, that monks may in no case send their dishes, as they have been wont, whither they will ; but that all such dishes of theirs, and the alms both of the convent and of the abbot in his lodging and his hall be faithfully collected by the almoner of the monastery or his deputy and distributed among the poor, without any abatement or waste.

Likewise we enjoin under the same penalties that the master of the novices keep diligent oversight of the same novices in the performance of their services, and that a supply of clothing and victuals be made to them at a fitting season ; and that he behave himself without difference to all, shewing no more favour to one than to another, that so he may not give them occasion for hatred, envy or incentives to quarrels.

Furthermore we will and command under the same penalties that

commune dicti vestri monasterij ad minus sub tribus seruris, tres diuersarum formarum clauas habentibus, conseruetur ; quarum clauium abbas gerat vnam, prior aliam, et sacrista vel alius per conventum electus terciam ; et quod nullatinus decetero quicquam illo sigillo sigilletur nisi in domo capitulari de voluntate et sciencia ac communicato consilio et consensu tocius conuentus aut maioris et sanioris partis eiusdem.

Et quia, vt in dicta visitacione nostra compertum existit, *in*¹ ipso monasterio a pluribus retro annis nonnullae cediciose dissenciones et contenciones orte sunt, et ita continuate et radicate quod vix euelli poterant aut extirpari, dictus magister Thomas, commissarius noster nostra auctoritate, vt omne fomentum dissensionum et odiorum penitus reseccaret caritatemque fraternam et virtutum plantariam inter vos (vtinam fructifera !) seminaret, post reformatam inter vos pacem de expresso consensu, voluntate et assensu omnium ordinauit et stabiliuit vt quilibet monachus penes monachum suum delinquens, et super hoc per sex indifferentes personas de conuentu, nutri² parcium fauentes, iuratos coram presidente conuictus, pro prima vice qua sic deliquerit et conuictus fuerit, per custodiam claustrij, refectorij, oratorij et dormitorij duobus mensibus continuis, pro secunda vice per medietatem anni continuatam, pro tertia vice per vnum integrum annum, et pro quarta vice per incarcerationem custodiam ad nutum abbatis, iuxta personarum et delictorum qualitates absque redemptione puniatur ; vobisque abbati iniunxit vt predictas penas contra quemlibet transgressorem absque personarum acceptacione fideliter exequamini cum effectum. Nos igitur ordinata et stabilita huiusmodi, cum ad nutrimentum fraterne concordie et caritatis mutue tendant manifeste, rata habentes et grata, vobis vniversis et singulis, presentibus et futuris, in virtute obediencie et sub penis supra et infrascriptis mandamus et iniungimus quatinus premissa omnia et singula sic ordinata et stabilita obseruetis inuiolabiliter et obseruet quilibet vestrum, quatenus vos aut aliquem vestrum concernit² in genere vel in specie.

Item iniungimus, volumus et ordinamus quod habeantur pro monasterio auditor communis, et clericus alius qui compotos omnium ministrorum officiariorum monasterij tam exterius quam interius scribat ; qui quidem auditor vna cum dicto clerico omnes compotos singulorum ministrorum et officiariorum omni anno inter festa sancti Michaelis et sancti Martini in yeme audiant et terminent,² ita quod cellerarius monasterij et vnus alius monachus sibi associatus cum dictis auditore et clerico in audicione compotorum, si in partibus eos terminauerint, circueant ; vt sic in temporalibus et spiritualibus monasterio pertinentibus magis experti ea melius cognoscant ad monasterij commodum et perpetuam memoriam.

¹ *In* interlined.

² *Sic*.

¹ Master Thomas, to whom there is no previous allusion in this document, is beyond doubt bishop Gray's vicar-general, Thomas Warde, D.C.L., archdeacon of Bath (admitted 30 June, 1427) and canon and prebendary of Willesden in St. Paul's (admitted 4 March, 1427-8). See Le Neve, *Fasti*, i. 164 ; Hennessy, *Nov. Rep.*, p. 56 and note ; and cf. *Cal. Papal Letters*, viii, 56, from which it appears that he had been collated to Willesden before the end of Nov. 1427, and was then chaplain to bishop Gray, at that time holding the see of London. He was collated to Thorngate prebend in Lincoln, 1 June, 1433 (Reg. Gray,

the common seal of your said monastery be kept at the least under three locks having three keys of different shapes, of the which keys the abbot is to carry one, the prior another, and the sacrist or another person chosen by the convent the third ; and that henceforth nothing be sealed in any wise with that seal, save in the chapter-house, with the will and knowledge and with counsel had in common and consent of the whole convent or of the greater and sounder part thereof.

And because, as in our said visitation it has been discovered, there arose in the same monastery many years back certain unruly altercations and disputes, and these were so prolonged and deeply rooted that they could hardly be torn up or weeded out, the said master Thomas¹ our commissary by our authority, in order that he might wholly cut away every encouragement to discord and hatred, and might sow the seed of brotherly love and of a fresh plantation of virtues (would that it may bear fruit !) among you, after he had restored peace among you, ordained and established with the express consent, will and agreement of all, that every monk who shall transgress against his fellow monk, and be convicted on this charge by six impartial members of the convent who shall incline to neither of the parties and be sworn before the president, shall be punished without remission, according to the qualities of the persons and their transgressions, by confinement for two whole months to the cloister, frater, house of prayer and dorter, for the first time wherein he has so transgressed and been convicted ; for the second time, for half a year without interval ; for the third time, for one entire year ; and for the fourth time by confinement in prison at the abbot's pleasure. He also enjoined you, abbot, to execute the aforesaid penalties faithfully and effectually against every transgressor without respect of persons. We therefore, ratifying and approving these ordinances and determinations, seeing that they evidently tend to the nourishment of brotherly concord and mutual love, command and enjoin you all and several, that now are and shall be, in virtue of obedience and under the penalties written above and beneath, that you observe without breach, and that every one of you observe all and sundry the premises thus ordained and established, so far as they concern you or any one of you in general or in special.

Also we enjoin, will and ordain that there be had a general auditor for the monastery, and another clerk to write down the accounts of all the ministers who are officers of the monastery whether without or within ; and let this auditor together with the said clerk audit and close all the accounts of each minister and officer every year between the feasts of St Michael and St Martin in the winter, so that the cellarer of the monastery and one other monk in his company may go about with the said auditor and clerk as they audit the accounts, if they close them away from home ; in order that, having thus gained more experience of the temporal and spiritual property of the monastery, they may have better knowledge of such things to the advantage and perpetual remembrance of the monastery.

fo. 83d.), but appears to have quitted it direct for Carlton-cum-Thurlby, of which he was possessed at Gray's visitation of the cathedral, 14 Nov. 1433, being then a residentiary (*Ibid.*, fo. 130). He died in Sept. or Oct. 1452, at which time he held Willesden, but appears to have quitted his other preferments.

Item iniungimus vobis abbati, et preter penas supra et infra scriptas in virtute obediencie et sub pena suspensionis ab administracione vestra ad nostrum et successorum nostrorum beneplacitum, vt omni anno statim terminatis compotis predictis et ad omne vltimum intra festa sancti Martini in yeme et natalis Domini plenum statum dicti monasterij in omnibus officiis exterius et interius in domo vestra capitulari coram toto conuentu ad hoc conuocato, vel saltem maiori et saniori parte conuentus, oculariter exhibeatis et ostendatis ; vt sic constare valeat conuentui de statu monasterij ac eius creditoribus et debitoribus.

Preterea iniungimus vobis abbati sub eisdem penis et sub pena amocionis et priuacionis perpetue vestri a dignitate vestra abbaciali, ne decetero cuiquam quantumcunque honeste vel precellenti persone corrodia, liberates,¹ pensiones aut annuetates imperpetuum, ad terminum vite vel ad certum tempus concedatis quoquo modo ; quodque nec antiqua nemora monasterij non cedua vendatis aut prosternatis, nisi de licencia nostri vel successorum nostrorum episcoporum Lincolnensium, ex causa legitima et canonica nobis vel eis per vos exposita et per nos vel eos merito approbata, petita primitus et obtenta, consensu eciam, voluntate et assensu conuentus ad hoc eciam accedente ; nisi forte ad reparacionem necessariam monasterij vel tenementorum eius alia vrgeat necessitas, in quo casu tres discreciores de conuentu eligantur per conuentum, qui quantum necesse fuerit sumendum ad huiusmodi reparaciones et non amplius superuideant.

Item volumus et ordinamus ac iniungimus sub penis eisdem vt, cum aliquas siluas ceduas monasterij amputari et prosterni contingat, statim eedem silue sepibus vel fossatis claudantur, ne stipites renascentes per animalia in defectu clausure ingrediencia destruantur ; quodque hij quibus hoc racione officiorum suorum incumbit faccionem feni et messes in metendo temporibus congruis vt fiant superuideant, ne in eorum defectu per animalia aut aeris intemperiem destruantur vt solito vel dissipentur.

Item cum quilibet monachus solum xx solidos de communibus bonis monasterij ad eius vestitum et lectisternia annuatim percipiat, nec eis de hiis est congrue satisfactum, iniungimus vobis abbati sub penis supra et infra scriptis [quod] monachis et confratribus vestris de huiusmodi peculio suo, cum valde modicum sit, temporibus congruis faciatis absque more diffugio prouideri et ministrari, attendentes quod operarius in vinea Domini iuxta euangelicam veritatem non est fraudandus suo denario diurno.²

Monemus igitur vos omnes, etc., vt in Huntyngdone. Data sub sigillo nostro ad causas.

¹ *Sic.*

² The quotation in the text was made from memory, and is composed of reminiscences of St Matt. xx, 9, 'Conuentione autem facta cum operariis ex denario diurno misit eos in vineam suam,' and St James v, 4, 'Ecce merces operariorum . . . quae fraudata est a vobis, clamat,' with a possible reference to St Luke x, 7, 'Dignus est enim operarius mercede sua.'

¹ See below, no. xxxij.

² These injunctions, like most of the others, are without a date ; nor is there any indication of a personal visitation of the monastery by bishop Gray (see introduction). The abbot during Gray's episcopate was Geoffrey Hemmingby, elected in 1413 (*congé d'élire*

Also we enjoin upon you, abbot, over and above the penalties written above and beneath, in virtue of obedience and under pain of suspension from your administration at the good pleasure of us and our successors, that every year as soon as the aforesaid accounts are closed, and at the very latest between the feasts of St Martin in the winter and the nativity of our Lord, you visibly deliver and shew in your chapter-house, in presence of the whole convent called together to this end or at any rate of the greater and sounder part of the convent, the full condition of the said monastery in all its offices without and within ; that so it may be possible for the convent to be assured of the condition of the monastery and concerning its creditors and debtors.

Further we enjoin upon you, abbot, under the same penalties and under pain of your removal and perpetual deprivation from your dignity of abbot, that henceforth you grant in no manner to any person, of what good report or excellence soever, corrodies, liveries, pensions or annuities in perpetuity, for term of life or for a fixed time ; and that you neither sell nor cut down the old copses of the monastery which are not in decay, unless you first have asked and procured licence of us or our successors, bishops of Lincoln, for a lawful and canonical cause unfolded to us or them by you, and by us or them duly approved, and unless the consent, will and agreement of the convent is conformable to this end ; save in case some other need happen to compel you to the necessary repair of the monastery or its tenements, in which event let three of the more prudent members of the convent be chosen by the convent, to survey what amount it may be necessary to take for such repairs and no more.

Also we will and ordain and enjoin under the same penalties that, whenever it happens that any woods of the monastery in decay are pruned or felled, the same woods shall immediately be enclosed with hedges or ditches, lest the stumps, when they sprout again, be destroyed by cattle, entering in default of enclosure ; and that those whose duty it is by reason of their offices shall take oversight that haymaking and mowing be done at suitable seasons, lest in their default the hay be destroyed, as has been customary, or scattered abroad by cattle or by unseasonable weather.

Also seeing that each monk receives yearly from the common goods of the monastery only twenty shillings for his habit and bedclothes, and of this they have not had meet satisfaction, we enjoin upon you, abbot, under the penalties written above and beneath, that you cause provision and supply of this their private property, inasmuch as it is very moderate, to be made to the monks your brethren without lapse of delay, considering that, according to the truth of the gospel, the labourer in the Lord's vineyard must not be defrauded of his daily penny.

We therefore admonish you all, etc., as in the injunctions for Huntingdon.¹ Given under our seal *ad causas*.²

19 Oct. [*Cal. Pat.* 1413-6, p. 104], signification of royal assent, 1 Nov. [*ibid.* p. 119], confirmation of election and restitution of temporalities, 16 Nov. [*ibid.* pp. 130-1 and Inst. Repyngdon, fo. 67]). He died in 1436 ; the *congé d'élire* on his death was issued 5 May (*Cal. Pat.* 1429-36, p. 514).

II.

BARDENEY.

CONSENSUS MONACHALIS DE BARDENEY ET LICENCIA
SIUE DONACIO AD CONSTRUENDAM ECCLESIAM PAR-
OCHIALEM CONCESSA DE NOUO SUPER SOLO SIUE
FUNDO MONASTERII, VNA CUM LICENCIA EPISCOPI,
Etc., EX CERTIS CAUSIS, Etc.

[Reg. Gray, fo. 166].

Willelmus, permissione divina Lincolniensis episcopus, dilectis filiis vniuersis et singulis parochianis de Bardeneý, nostre diocesis, salutem, gratiam et benedictionem. Litteras religiosorum virorum abbatis et conuentus monasterij de Bardeneý predicta recepimus, continentes per omnia hunc tenorem :

“Reuerendo in Christo patri ac domino domino Willielmo, Dei gracia Lincolniensi episcopo, vestri humiles et deuoti in Christo filij abbas et conuentus monasterij de Bardeneý, ordinis sancti Benedicti, vestre Lincolniensis diocesis, ecclesiam parochialem de Bardeneý, eiusdem vestre diocesis, in proprios vsus canonice obtinentes, obedienciam, reuerencias omnimodas tanto patri ac domino debitas cum honore. Vestre paternitati reuerende prelibate si placeat, deuocius quo possumus deducimus per presentes quod parochiani dicte ecclesie de Bardeneý, ad nostram presenciam vicibus iteratis personaliter accedentes, nobis exposuerunt non modica cum querela quod dicta ecclesia parochialis de Bardeneý, per eius notoriam vetustatem ac manifestam debilitatem, quod dolenter referimus, ad terram iam nouiter est prostrata et quasi in toto disrupta ; quodque ipsi parochiani tempore yemali, cum pluuię inundant cursusque aquarum inter villulas siue hamelectas dicte parochie et ipsam ecclesiam parochialem existentes adinuicem obuiant et concurrunt, non audent nec possunt sine maxima difficultate ac corporum suorum graui periculo ad dictam ecclesiam parochialem pro diuinis officiis audiendis personaliter accedere aut ibidem interesse ; et sic eorum sancta et salubris deuocio diminuitur¹ et suis animabus dampna quam plurima et dispendia exinde subsequuntur.¹ Quapropter nobis sepius ac cum maxima instancia attente supplicarunt quatinus, quod ipsi parochiani dictam ecclesiam sic prostratam et disruptam ac si quid de ipsa remanserit siue supersit totaliter tam in fundo eiusdem quam supra demolire, et illud remouere ac aliam ecclesiam parochialem in aliquo alio loco eis viciniore et competenciori, per nos ad hoc conferendo, concedendo et assignando, suis sumptibus et expensis honorifice de nouo construere et edificare, seu sic construi et edificari² valeant et possint, nostrum consensum pariter et assensum capitulares prebere dignaremur.

“Nos igitur, considerantes et attendentes premissa nobis exposita fuisse et esse vera, et precipue pro eo quod ipsi parochiani, cum ad

¹ Sic.

² *Facere*, omitted from the original text, is needed to complete the sense.

II.

THE CONSENT OF THE MONKS OF BARDNEY, AND THEIR LICENCE OR GIFT GRANTED FOR THE CONSTRUCTION OF THE PARISH CHURCH ANEW UPON THE GROUND OR ESTATE OF THE MONASTERY, TOGETHER WITH THE LICENCE OF THE BISHOP, ETC., FOR CERTAIN REASONS, ETC.

William, by divine permission bishop of Lincoln, to our beloved sons the parishioners, all and several, of Bardney, of our diocese, health, grace and blessing. We have received letters of the men of religion, the abbot and convent of the monastery of Bardney aforesaid, containing throughout this purport :

“To the reverend father in Christ and lord, the lord William, by the grace of God bishop of Lincoln, your lowly and devout sons in Christ, the abbot and convent of the monastery of Bardney, of the order of St. Benedict, of your diocese of Lincoln, who hold canonically to their own uses the parish church of Bardney,¹ of your same diocese, obedience [and] all manner of reverence due with honour to so great a father and lord. If it please your reverend fatherhood afore rehearsed, we advertise you with all possible devotion by these presents that the parishioners of the said church of Bardney, having repeated access in person to our presence, have unfolded to us with no small complaint that the said parish church of Bardney, by reason of its notorious old age and evident craziness, has now of late, as we report with sorrow, fallen to the ground and been almost wholly brought to ruin ; and that the same parishioners in the winter season, when the rains bring flood, and the water-courses which are between the townlets or hamlets of the said parish and the same parish church meet and run into one another, dare not and cannot come in person to the said parish church or be present in the same to hear the divine offices without very great difficulty and grievous danger to their bodies ; and so their holy and healthful devotion is lessened, and abundant loss and expense to their souls issue therefrom. Wherefore they have often and with much importunity besought us earnestly that we would deign to grant the consent and likewise the agreement of our chapter, to the end that the same parishioners may have the ability and power to destroy the said church, which has thus fallen down and been brought to ruin, and whatsoever thereof may remain or be left, entirely in the foundations thereof as well as in the upper part ; and to construct and build anew in goodly fashion at their own charges and costs, or [cause] to be constructed and built another parish church in some other place nearer to them and more convenient, to be presented, granted and assigned by us for this purpose.

“We therefore, considering and taking into account that the premises unfolded to us have been and are true, and chiefly because the same

¹ The church of Bardney was an appendage of the manor, which was granted with all its appurtenances to the abbot and convent by Gilbert de Gaunt towards the end of the eleventh century.

ipsam ecclesiam parochialem antiquam, que ecclesie nostre conuentuali predictae fuit et est conuicina, in dicta ecclesia sua parochiali, vt tenentur, interesse noluerunt nec vsi fuerunt, quin verius in dicta ecclesia nostra conuentuali tempore diuini seruicij vagare et discurrere, ac nos in diuinis officiis per eorum tumultum et clamorem multipliciter impedire, perturbare et inquietare; volentesque propterea, quantum cum Deo possimus, deuotionem predictorum parochianorum in diuinis officiis augmentari et suarum animarum saluti prospicere, vt tenemur, et presertim quod nos et successores nostri quicquid, honestius et liberius in ipsa ecclesia nostra conuentuali decetero poterimus et poterunt Domino famulari, precibus et votis huiusmodi parochianorum tanquam iustis et honestis in hac parte, prehabito primitus inter nos ex hoc et propter hoc tractatu diligenti et fideli ac solemni, annuimus et eisdem parochianis vnum solum siue fundum amplum, apertum et honestum, spacium ccciiij^{xx} et septem pedum in longitudine ex vtraque parte cimiterij eiusdem ac ciiij^{xx} pedum in latitudine ad vtrumque finem et in medio linialiter continens inter muros, parietes siue clausuras cimiterij eiusdem, cum clausum fuerit, per virgam regiam stricte et sine pollicibus mensurando, infra dominium nostrum de Bardeney predicta, videlicet ex parte australi capelle sancti Andree et ex parte boreali crofti vocati Southowse ibidem, existens, ad constructionem et edificacionem noue ecclesie ibidem construende, cum cimiterio eidem adiacenti, in honorem Dei et apostolorum Petri et Pauli, sic vt prefertur, edificande, et non ad alium vsum quemcunque, vnanimiter et libere concessimus, dedimus et assignauimus, ab omni exactione et seruicio seculari liberum pariter et immune, dumtamen vestri consensus et assensus ac auctoritas ordinaria ad hoc poterunt obtineri; ac insuper quod omnia et singula iura, decime, oblationes et prouentus spiritualia, a dictis parochianis ac eorum terris et locis infra dictam parochiam situatis nobis et monasterio nostro predicto debita ac proueniencia et prouentura, auctoritate vestra ordinaria integre reseruentur et saluentur illesa. Vnde vestram paternitatem reuerendam deprecamur humiliter et deuote quatinus, pensatis et salubriter per vos consideratis omnibus et singulis premissis, ob honorem Dei et apostolorum Petri et Pauli et pro salute animarum parochianorum predictorum nostraque et successorum nostrorum requie, quiete et deuotione, huiusmodi pio et meritorio operi, diuina fauente clemencia, perficiendo vestros assensum et consensum ac licenciam et auctoritatem prebere et adhibere dignemini graciously, omnia et singula iura, oblationes, decimas et prouentus de quibus, vt premittitur, superius [fo. 166d.] fit mencio, nobis et monasterio nostro predicto melioribus modo, via et forma quibus poterit aut eo iure¹ debeat specialiter reseruantes ac ipsa auctoritate vestra ordinaria approbantes; ita semper quod dicte antike ecclesie deuolucio seu ecclesie predictae noua constructio et edificacio nobis aut monasterio nostro predicto non derogent seu preiudicent quouis modo. In cuius rei testimonium sigillum nostrum commune presentibus est appensum. Data in domo nostra capitulari de Bardeney predicta, xvj^o die mensis Septembris, anno Domini mcccc xxxiiij^o."

¹ *Sc. quo.*

¹ The churchyard=the plot or site specified.

² The dedication of the parish church of Bardney is now commonly given as St. Lawrence, and this has the authority, e.g. of such trustworthy guides to church dedications

parishioners, when [they have come] to the same old parish church, which was and is in the near neighbourhood of our conventual church aforesaid, have been unwilling and have not been wont to be present, as they are bound, in their said parish church, but in very truth [have been wont] to wander and roam about in our said conventual church in time of divine service, and to hinder, molest and disturb us in manifold ways during the divine offices by their noise and uproar ; and therefore being willing, so far as with God's help we may, that the devotion of the aforesaid parishioners in the divine offices be multiplied, and, as we are bound, to take thought for the safety of their souls, and especially in order that we and our successors shall be able henceforward, we and they, to serve the Lord in our same conventual church more peaceably, becomingly and freely, we have assented to the prayers and promises of such the parishioners in this behalf as just and seemly, careful and faithful and solemn treaty having first been held between us in consequence and on account of this, and have with one mind and freely granted, given and assigned a plot of ground or site, ample, open and suitable, containing lineally a space of 387 feet in length on either side of the same churchyard,¹ and of 180 feet in breadth at either end and in the middle, between the walls, fences and enclosures of the same churchyard, when it shall have been enclosed, measuring strictly by the royal measure and not counting inches, being within our lordship of Bardney aforesaid, to wit on the south side of the chapel of St. Andrew and on the north side of the croft called Southowse in the same, for the construction and building of a new church in the same place, with a churchyard adjoining to the same, to be built as is aforesaid to the honour of God and the apostles Peter and Paul,² and for no other use whatsoever, being at once free and quit of every secular demand and service, provided that your consent and agreement and authority as ordinary may be had to this end ; and moreover so that all and sundry the rights, tithes, oblations and issues spiritual, which are due and do and shall issue to us and our monastery aforesaid from the said parishioners and their lands and habitations situate within the said parish, be reserved entirely and safeguarded without hurt by your authority as ordinary. Wherefore we humbly and devoutly pray your reverend fatherhood that, when all and sundry the premises have been weighed and healthfully considered by you, you will graciously deign, for the honour of God and the apostles Peter and Paul, and for the souls' health of the parishioners aforesaid and the repose, peace and devotion of us and our successors, to give and afford your agreement and consent and licence and authority to the accomplishment, with the favour of the divine clemency, of this pious and deserving work, specially reserving to us and our monastery aforesaid in what manner, way or form it shall best be possible or by such right as shall be due, all and sundry the rights, oblations, tithes and issues whereof mention, as is premised, is made above, and approving the same by your authority as ordinary ; always so that the destruction of the said old church or the new erection and building of the church aforesaid may in no wise detract from or prejudice us or our aforesaid monastery. In witness whereof our common seal is appended to these presents. Given in our chapter-house of Bardney aforesaid on the 16th day of the month of September, in the year of our Lord 1434."

as Bacon's *Liber Regis* (1786, p. 464). It is clear, however, that this dedication was not contemplated by its builders in 1434.

Nos igitur, visis et intellectis litteris predictis ac contentis in eisdem diligenter ponderatis, quas in ea parte satis legitime reputamus et declaramus, ad deruendum funditus dictam ecclesiam parochialem sic prefixatam et quicquid ex ea infra et supra solum remanserit, ac aliam nouam vice et loco illius decenciozem et apciozem in fundo siue solo illo superius vobis per dictos abbatem et conuentum ad hunc et non alium vsum, vt premittitur, dato, concesso et assignato ad honorem Dei et apostolorum eius Petri et Pauli de nouo construendam et edificandam, vestris sumptibus et expensis propriis, cum indiguerit, sustentandam et reparandam, ipsamque ecclesiam sic de nouo edificatam, vna cum cimiterio eidem adiacenti debite clauso, dedicari et consecrari per nos aut successores nostros episcopos Lincolnienses seu nostra aut eorum auctoritate faciendam, vobis tenore presencium nostras prebemus licenciam, auctoritatem et assensum ; omnia et singula iura, oblaciones, decimas, prouentus et obuenciones spirituales quoscunque a vobis, terris et locis vestris infra dictam parochiam situatis qualitercunque prouenientes, dictis religiosis viris nomine monasterij sui et ecclesie predicte antique debitos et consuetos, auctoritate nostra pontificali eisdem integre reseruantes et saluantes ac reseruamus et saluamus illesa. Volumus eciam quod per huiusmodi transmutacionem dicte ecclesie parochialis prefatis religiosis viris seu eorum monasterio vel alicui alteri cuius interest in hoc casu nullum in premissis vel eorum occasione preiudicium generetur. In cuius rei testimonium sigillum nostrum presentibus est appensum. Data in palacio nostro Lincolniensi, xix^o die Septembris, anno Domini mccccxxxiiij^o et nostre translacionis anno quarto.

III (a).

COMMISSIO AD ADMITTENDUM VOTUM PROFESSIONIS AD HOSPITALE SANCTI LEONARDI IUXTA BEDFORDIAM.

[Reg. Gray, fo. 184d.]

Willelmus, permissione diuina Lincolniensis episcopus, dilecto filio venerabili fratri nostro domino Willelmo, Dunkaldensi episcopo, suffraganeo nostro, salutem et fraternam in Domino caritatem. Cum dilectus filius dominus Johannes Laget,¹ nostre diocesis, capellanus, spretis huius mundi fallaciis² illecebris, virtutum Domino sub professione monastica famulari intendat, et in hospitali sancti Leonardi iuxta Bedfordiam, dicte nostre diocesis, huiusmodi monasticam facere professionem et votum religionis in ipso hospitali antiquitus obseruate emitte solempne ; ipsunque hospitale per resignacionem fratris Thome Vlfe, vltimi magistri dicti hospitalis, in manus nostras factam vacet de presenti, nec sit ibidem qui professionem ipsius Johannis preter nostram auctoritatem admittere

¹ Sic : cf. below, no. iii^b.

² Sic : et omitted.

¹ Gray's pontifical years are reckoned from 30 April, 1431, the date of his translation from the see of London.

² This bishop does not occur in the ordinary lists of the bishops of Dunkeld in Scotland, and the Latin form in the register is always 'Dunkaldensis.' He held five ordinations for bishop Gray between September 1431 and March 1434-5. In *Cal. Pap. Letters*, viii, 444, there is an indult to William, bishop of Dunkeld, to hold another benefice with his cathedral church, as the fruits of his episcopal *mensa* were diminished by wars and other troubles in

We therefore, having seen and understood the letters aforesaid, and having pondered the contents of the same, the which we think and declare to be of sufficiently lawful authority in that behalf, furnish you by the tenor of these presents with our licence, authority and assent to destroy the said parish church thus before defined to its foundations, and whatsoever may be left thereof below and above the ground, and to construct and build anew another new church, more comely and more fit, in lieu and stead thereof, upon that site or plot of ground which has been given, granted and assigned above, as is premised, to you by the said abbot and convent for this and no other use, to the honour of God and His apostles Peter and Paul, to be maintained and repaired, when it shall stand in need, at your charges and proper costs ; and to cause the same church thus built anew, together with the churchyard adjoining to the same, being duly enclosed, to be dedicated and consecrated by us or our successors, bishops of Lincoln, or by the authority of us or them, entirely reserving and saving by our pontifical authority all and sundry the rights, oblations, tithes, issues and obventions spiritual whatsoever, proceeding in whatever way from you, your lands and habitations situate within the said parish, which are due and accustomed to the said men of religion in the name of their monastery and the old church aforesaid ; and [these] we reserve and safeguard to the same without hurt. We will also that by such change of site of the said parish church no prejudice be engendered in the premises or by occasion thereof to the aforesaid men of religion or to their monastery or to any other person who is affected in this case. In witness whereof our seal is appended to the presents. Given in our palace of Lincoln, on the 19th day of September in the year of our Lord 1434 and the fourth year of our translation.¹

III (a).

COMMISSION TO RECEIVE A VOW OF PROFESSION TO THE HOSPITAL OF ST. LEONARD BY BEDFORD.

William, by divine permission bishop of Lincoln, to our beloved son, our venerable brother the lord William, bishop of Dunkeld², our suffragan, health and brotherly love in the Lord. Seeing that our beloved son, dan John Laget, of our diocese, chaplain, despising the deceits [and] snares of this world, purposes to serve the Lord of virtues under the monastic profession, and to make such monastic profession in the hospital of St. Leonard by Bedford, of our said diocese, and to pronounce the solemn vow of the religion observed from of old in the same hospital ; and [seeing that] by the resignation of brother Thomas Ulfe³, the last master of the said hospital, made into our hands, the same hospital is at present void, nor is there anyone in the same who, apart from our authority, has power to receive the profession of the same John, we therefore by the tenor of these presents commit to your

Scotland. As he is stated to be receiving nothing from them, and to have no place belonging to his *mensa* where he could stay, it seems as if his see had been occupied by an intruder. The indult bears date 15 June, 1432, which suits Gray's suffragan, but it is perplexing to find that Robert, the bishop in possession, was also recognised at the Curia.

³ Thomas Ulfe had been admitted to the mastership in 1398 : see the list of masters in *V.C.H. Beds.* ii, 398.

valeat, ad admittendum igitur vice et auctoritate nostris votum ipsi Johannis ac professionem ordinis et religionis in ipso hospitali iuxta formam in talibus inibi conseruari consuetam, habitumque religionis huiusmodi sibi cum debito officio iuxta exigenciam religionis eiusdem impendendum, ac cetera omnia et singula facienda, exercenda et expedienda in premissis necessaria et oportuna, vestre fraternitati tenore presencium committimus vices nostras, rogantes quatinus nos de omni eo quod feceritis in premissis, ipsis expeditis, distincte certificetis et aperte. Data, etc.

III (b).

CERTIFICATORIUM COMMISSIONIS AD IMPENDENDUM
VOTUM FRATRIS HOSPITALIS SANCTI LEONARDI
BEDFORDIE.

[Reg. Gray, fo. 187d.]

Reuerendo in Christo patri ac domino, domino Willelmo, Dei gracia Lincolniensi episcopo, Willelmus, eadem gracia Dunkaldensis episcopus et vester suffraganeus, omnimodas reuerencias et honores debitos tanto patri. Commissionis vestre litteras nuper recepimus sub tenore qui sequitur verborum: "Willelmus, permissione diuina Lincolniensis episcopus," etc.; *cuius commissionis tenor inseritur in tercio folio precedenti*.¹ Quarum quidem litterarum auctoritate et vigore professionem monasticam et votum religionis ac professionem domini Johannis Leget iuxta et secundum exigenciam ordinis et religionis in dicto hospitali antiquitus obseruate suscepimus, et ipsum in confratrem dicti hospitalis, iuxta et secundum quandam tradicionem et regularem obseruanciam per recolende memorie dominum Johannem, quondam Lincolniensem episcopum, magistro et confratribus eiusdem hospitalis in sua visitacione ordinaria pro regula fundacionis et ordinacionis, admisimus, habitumque religionis huiusmodi iuxta eius exigenciam cum signo crucis rubie² in pectore exterius impendimus et eidem tradidimus et liberauimus. Que omnia et singula vestre paternitati reuerende significamus per presentes sigillo nostro consignatas. Data in hospitali predicto penultimo die mensis Nouembris, anno Domini supradicto.

IV.

INIUNCCIONES BRUNNE.

[Reg. Flemyng, fo. 234d.]

Ricardus, etc., dilectis filiis abbati et conuentui de Brunne, ordinis sancti Augustini, nostre diocesis, salutem, graciam et benediccionem. Ad reformandum excessus, vt supra, etc.

¹ The italicised words are the note of the registrar, who already had copied out the commission for the register, and spared himself the trouble of repeating it. The reference is to fo. 184d, and to the document printed immediately before the present. We must bear in mind that the register contains only copies and memoranda of documents, and not the original documents themselves.

² Sic.

¹ As in many of these documents, the date and place are omitted. It occurs, however, among a series belonging to November 1435, a month which was spent by the bishop at his lodgings in the Old Temple. This date is corroborated by the specific date of the certificate which follows.

brotherliness our part to receive in our stead and by our authority the vow of the same John and his profession of the order and religion in the same hospital according to the form which in such cases is wont to be observed therein, and to confer upon him the habit of such religion with the proper office according to the requirements of the same religion, and to do, perform and dispatch all things and sundry that else are needful and convenient in respect of the premises, asking you to certify us clearly and openly, having dispatched the same, of all that which with regard to the premises you shall have done. Given, etc.¹

III (b)

CERTIFICATE OF A COMMISSION TO ADMINISTER THE VOW OF A BROTHER OF THE HOSPITAL OF ST. LEONARD OF BEDFORD.

To the reverend father in Christ and lord, the lord William, by the grace of God bishop of Lincoln, William, by the same grace bishop of Dunkeld and your suffragan, all manner of reverence and honour due to so great a father. We lately received the letters of your commission under the tenor of words which follows : " William, by divine permission bishop of Lincoln, etc. ; *the tenor of the which commission is inserted on the third leaf preceding.* By the authority and force of the which letters we have taken the monastic profession and the vow and profession of religion of dan John Leget, according to and after the requirements of the order and religion from of old observed in the said hospital, and have admitted the same as a brother of the said hospital, according to and after a certain manner of delivery and regular observance [enjoined] as the rule of the foundation and its ordinance upon the master and brethren of the same hospital by the lord John of worshipful memory, sometime bishop of Lincoln, in his visitation as ordinary,² and have bestowed upon and handed over and delivered to the same the habit of such religion, according to the requirements thereof, with the outward sign of a red cross upon the breast. Which things all and sundry we signify to your reverend fatherhood by these presents, which are sealed with our seal. Given in the hospital aforesaid on the last day but one of the month of November in the year of our Lord abovesaid.³

IV.

INJUNCTIONS FOR BOURNE.

Richard, etc., to our beloved sons the abbot and convent of Bourne, of the order of Saint Augustine, of our diocese, health, grace and blessing. To the reformation of excesses, etc., as above.⁴

² I.e. bishop Dalderby, who prescribed special rules for the brethren of the hospitals of St. John and St. Leonard in Bedford. See *V.C.H. Beds.* ii, 397, 398

³ The reference is to the date of the commission, which, as we have seen, is shewn by the position of the present document in the register and by its own, to be 1435. The certificate does not appear to have been entered in the register until the spring of 1436, owing to the fact that the register was posted up only at intervals.

⁴ The full preamble is found in the injunctions for Wellow abbey on fo. 233d of the register. See below, no. lii.

In primis iniungimus vobis nunc abbati ac priori dicti monasterij, in virtute sancte obediencie et sub pena contemptus, quatinus in exercendo diuina seruicia exactam diligenciam adhibeatis, absentes ab horis canonicis in choro diligenter perscrutemini, et reos in hac parte post trinam et acrem monicionem delinquentes acriter iuxta regularia ordinis vestra instituta secundum delicti quantitatem vestraque arbitria corripiatis, sic quod pena et non culpa cedat aliis in exemplum; vt, cum ipsa Veritas dicat 'primo querite regnum Dei et iusticiam eius,' etc., singulis festis principalibus necnon festis duodecim leccionum ad matutinas surgatis et accedatis, nisi causa legitima et euidenti fueritis prepeditus.¹

Item volumus, ordinamus et iniungimus quod silentium debitis horis et locis, videlicet oratorio, claustro, refectorio et dormitorio, ab omnibus regulariter custodiatur; et reos in hac parte post trinam monicionem delinquentes iuxta ordinis vestri regularia instituta volumus castigari.

Item volumus, ordinamus ac districcius iniungimus vobis omnibus et singulis quod non sit frequens accessus secularium, presertim mulierum, ad loca vestra claustralia, sed quod ostia claustris et ecclesie conuentualis temporibus et horis debitis claudantur et aperiantur, ne decor aut puritas religionis per huiusmodi accessum quouismodo maculetur, nec scandalum dicto monasterio in aliquo generetur.

Item volumus, ordinamus ac sub penis infrascriptis precipimus districcius et mandamus ne aliquis dicti monasterij canonicus exeat loca claustralia ad loca exteriora vel in villam de Brunne, nec faciat aut excerceat aliquas potaciones vel commessaciones in eadem, nisi de licencia sui abbatis petita et obtenta; exceptis hiis qui officiis exterioribus prefiuntur et necesse habent circa ea occupari, qui eciam, negociis ipsis pro tempore expletis, statim redeant ad monasterium antedictum. Et si quis nostre iniunccionis huiusmodi transgressor seu violator extiterit, pro prima vice pane, ceruisia et liguminibus per vnum mensem, pro secunda vice pane² per duos menses, et pro tertia vice pane et aqua per quarterium anni, singulis quartis et sextis feriis peniteat et ieiunet; et si ex consuetudine nostre iniunccionis huiusmodi quis transgressor extiterit, claustrum teneat in silencio et in choro³ refectorio nouissimum locum habeat et teneat, donec de suis inordinatis moribus honeste et religiose se emendet.

Item vobis vniuersis et singulis sub penis supra et infrascriptis districcius iniungimus et mandamus vt cuiuslibet diei horis consuetis et in regularibus ordinis vestri institutis contentis et limitatis, loca claustralia dicti monasterij vestri, et⁴ vestre religionis statuta volunt, custodiatis deuotis leccionibus et meditacionibus insistendo.

Item volumus et ordinamus quod quilibet canonicus dicti monasterij semel dumtaxat in quolibet quartario⁵ anni habeat minuciones et solacia sua in aliquo loco honesto infra villam de Brunna predicta nullatinus suspecto, per abbatem qui pro tempore fuerit assignando, cum alium locum ad hoc non habeant specialiter assignatum; assignato sibi primitum per presidentem dicti monasterij vno canonico eiusdem monasterij,

¹ *Sic.* The injunction refers to the abbot and prior, not to the convent generally, and possibly it was with the thought of one or other individually that the participle was put in the singular number.

² *Sic* : *et ceruisia* seems to be omitted.

³ *Sic* : *et* omitted.

⁴ *Sic* : *ut* seems to be intended.

⁵ *Sic.*

In the first place we enjoin upon you, the present abbot and prior of the said monastery, in virtue of holy obedience and under pain of contempt, that in the performance of divine service you apply minute diligence, that you sedulously take note of those who are absent from the canonical hours in quire, and, after a threefold and severe warning, you sharply rebuke those who are guilty of default in this respect, according to the regular institutes of your order as befits the degree of the fault and your own judgments, so that the punishment and not the offence may serve as an example to others ; [and] that, inasmuch as the very Truth says 'Seek ye first the kingdom of God and His righteousness,' etc., you rise and come to matins on each principal feast and also on each feast of twelve lessons, unless you be hindered by a lawful and manifest cause.

Also we will, ordain and enjoin that silence be kept after the rule by all at the due hours and places, to wit in the house of prayer, the cloister, the frater and the dorter ; and we will that those who are guilty of default in this respect be punished after a threefold warning in accordance with the regular institutes of your order.

Also we will, ordain and straitly enjoin upon you all and several that there be no frequent access of secular folk, especially of women, to your cloister precinct, but that the doors of the cloister and of the church of the convent be shut and opened at the due seasons and hours, lest by such access the comeliness or purity of religion be in any wise stained, or scandal be in any way engendered to the said monastery.

Also we will, ordain and under the penalties written beneath straitly charge and command that no canon of the said monastery go out of the cloister precincts to the outer precinct or into the town of Bourne ; nor shall he make or hold any drinkings or feastings in the same, unless he have asked and procured his abbot's licence, excepting those who are set in charge of the outer offices and have of necessity to be busied about them ; but let these also, when the same affairs have been accomplished for the time being, straightway return to the monastery aforesaid. And whosoever shall be guilty of transgression or breach of this our injunction, let him repent and fast each Wednesday and Friday, on bread, ale and vegetables, for the first time for one month, on bread for the second time for two months, and on bread and water for the third time for a quarter of a year ; and whosoever shall be habitually a transgressor of this our injunction, let him abide in the cloister in silence and take and keep the lowest room in the quire and frater, until he cure himself becomingly and religiously of his disorderly manners.

Also we straitly enjoin and command you all and several, under the penalties written above and beneath, that at the accustomed hours of every day which are contained and defined in the regular institutes of your order, you remain within the cloister precinct of your said monastery, as the statutes of your religion desire, applying yourselves to devout readings and meditations.

Also we will and ordain that every canon of the said monastery take his bleedings and his recreation once only in every quarter of the year, in some suitable place within the town of Bourne aforesaid, in no wise suspect, to be appointed him by the abbot for the time being, inasmuch as they have not another place specially appointed for this purpose ; there having first been assigned to him by the president of

mature discrecionis et etatis, qui cum eo omni tempore minucionum et solaciorum suorum presencialiter persistat, et testis conuersacionis sue existat.

Item volumus et ordinamus ac sub penis supra et infrascriptis districcius iniungimus vt singuli canonici dicti monasterij adminus semel omni anno, videlicet inter dominicam in passione Domini et festum Pasche, abbati pro tempore existenti integre confiteantur, et totum peculium suum quod eos, prestante Domino, habere contigerit, eidem abbati absque diminutione qualibet oculariter exhibeant et ostendant, et tunc idem abbas, de consensu et assensu duorum canonicorum prudentiorum ad hoc per conuentum eligendorum et assignandorum, maturius deliberet an peculium illud ipsis ostendentibus reliberet aut in vsus communes domus conuertat.

Item iniungimus, vobis abbati et cuilibet in eadem dignitate succedenti, sub pena ammocionis et priuacionis a dignitate illa, ne aliqua corrodia, pensiones, porciones, liberatas seu nemora ad certum tempus vel imperpetuum cuiquam vendatis vel concedatis, nec aliquod aliud arduum faciatis nisi de ipsis per tres dies in capitulo communicacio et tractatus capitularis inter omnes de conuentu habeatur, ac consensus maioris et sanioris partis conuentus ad id accedat, nostraque et successorum nostrorum licencia in premissis et ad ea prius petatur et specialiter obtineatur.

Et ne vos, abbas, nec quisquam dicti monasterij canonicus huiusmodi nostrorum mandatorum, iniunccionum et ordinacionum ignoranciam pretendere valeatis in futurum, volumus, ordinamus et sub supra et infra scriptis penis firmiter iniungimus, ac vobis omnibus et singulis precipimus et mandamus quod omnia et singula hiis litteris nostris contenta octies in omni anno, videlicet bis in qualibet quarta parte anni, in capitulo coram toto conuentu ibidem congregato distincte et voce intelligibili legantur et in lingua materna publice exponantur.

Monemus idcirco vos omnes et singulos, presentes et futuros, sub penis inobediencie et contemptus ac sub pena excommunicacionis maioris, quam in personas vestras singulares qui huiusmodi mandatis, monicionibus et ordinacionibus nostris ex consuetudine contraueneritis, ad vetita et prohibita declinantes, vestris culpis et offensis manifestis id exigentibus, preter penas suprascriptas intendimus fulminare, quatinus premissa omnia et singula per nos vobis iniuncta, mandata,¹ ordinata et transmissa, prout ad vos et vnumquemque vestrum attinet, diligenter et cum omni cautela obseruetis, et vestrum quilibet sic obseruet ac eis et eorum cuilibet obediatis pariter et intendatis, sicut canonicam effugere volueritis vlcionem.

Data in hospicio nostro apud vetus Templum Londoniense sub sigillo nostro ad causas, xxij die mensis Marcij, anno Domini millesimo cccc^{mo}. xxij^o. et nostre consecracionis anno tercio.

¹ Fo. 235 begins with *data*, the end of this word.

¹ The bishop's visitation of Bourne abbey probably took place about the end of January. He was at Boston on the 26th, and Croyland on the 30th. The name of the abbot of Bourne at this time is not forthcoming. William Irnham was abbot at bishop Alnwick's

the said monastery one canon of the same monastery, of ripe discretion and age, to continue with him in his presence all the time of his bleedings and his recreation, and to bear witness to his behaviour.

Also we will and ordain and straitly enjoin under the penalties written above and below, that each canon of the said monastery, at least once in every year, to wit between Sunday in the passion of our Lord and the festival of Easter, shall make an entire confession to the abbot for the time being, and shall shew in his sight and declare to the same abbot without any abatement all his private store which it may befall him to have of the bounty of the Lord ; and then let the same abbot, with the consent and agreement of two of the more discreet canons, to be chosen and appointed to this end by the convent, take time to consider whether he shall deliver that private store again to the same who declare it or shall convert it to the general uses of the house.

Also we enjoin upon you, abbot, and upon every one who shall succeed you in the same dignity, under pain of removal and deprivation of that dignity, that you sell or grant no corrodies, pensions, portions, liveries or copses to anyone for a fixed time or in perpetuity, and that you do no other weighty business, unless common council and debate of chapter be held concerning the same in chapter for three days between all the members of the convent, and the consent of the larger and sounder part of the convent be agreeable thereto, and unless the licence of us and of our successors be first asked and specially obtained in respect of the premises and for these purposes.

And that neither you, abbot, nor any canon of the said monastery may be able for the future to plead ignorance of these our commands, injunctions and ordinances, we will, ordain and firmly enjoin under the penalties written above and beneath, and charge and command you all and several, that all and sundry the contents of these our letters be read clearly and in a voice that may be understood, and be expounded publicly in the mother tongue eight times in every year, to wit twice in every quarter of the year, in chapter, in the presence of the whole convent assembled therein.

We admonish you therefore all and several, that now are and shall be, under the penalties of disobedience and contempt, and under pain of the greater excommunication, which, if your manifest faults and offences require it, over and above the penalties above written, we intend to proclaim against the persons of each one of you who, turning out of the way to things forbidden and denied, shall habitually go counter to our admonitions and ordinances, that you observe diligently and with all circumspection all and sundry the premises by us enjoined, commanded, ordained and dispatched to you, as touching you and each one of you, and that everyone of you so observe them and obey and likewise take heed to them and each one of them, even as you shall wish to escape canonical retribution.

Given in our lodging at the old Temple of London, under our seal *ad causas*, on the twenty-second day of the month of March in the year of our Lord 1422, and in the third year of our consecration.¹

visitation in 1440, when the present injunctions were confirmed with the addition of a special clause.

V.

CERTIFICATORIUM INQUISICIONIS FACTE SUPER
VACACIONE HOSPITALIS DE BRACKLEY.

[Reg. Flemyng, fo. 69].

Honorabili et magne preeminencie viro magistro Roberto Leek, legum doctori, canonico ecclesie Lincolniensis, reuerendi in Christo patris et domini Ricardi, Dei gracia Lincolniensis episcopi, in remotis agentis vicario in spiritualibus generali, Thomas Whystone, decretorum doctor, ac Thomas Souresby, in legibus bacallarius, obedienciam cum reuerencia et honore. Litteras vestre commissionis nuper recepimus in hec verba :

"Robertus Leeke, legum doctor, canonicus ecclesie Lincolniensis, reuerendi in Christo patris et domini Ricardi, Dei gracia Lincolniensis episcopi, in remotis agentis vicarius in spiritualibus generalis, honorabili viro magistro Thome Whystone, decretorum doctori, et Thome Souresby, in legibus bacallario, salutem in domino sempiternam. Litteras patentes domini nostri regis reuerenter recepimus in hec verba :

'Henricus, Dei gracia rex Anglie et Francie et dominus Hibernie, venerabili in Christo patri Ricardo, eadem gracia episcopo Lincolniensi, seu eius vicario generali ipso episcopo in remotis agente, salutem. Quia zenodochia et alia loca pia consimilia talibus conuenit committi custodibus qui Deum timeant, prudentiam habeant¹ bona locorum huiusmodi ad vsus pauperum deputata iuxta intencionem fundatorum et secundum instituta canonum fideliter et debite dispensanda ; ac nos de fidelitate, prudentia et consciencie puritate dilecti clerici nostri Thome Mortone plenius confidentes, de ausamento consilij nostri dedimus et concessimus eidem Thome custodiam hospitalis sanctorum Jacobi et Johannis de Brackley, vestre diocesis, vacantem et ad nostram donacionem, ratione minoris etatis Willelmi domini Louelle et de Holande in custodia nostra existentis, spectantem vt dicitur, habendam ad totam vitam ipsius Thome cum suis iuribus et pertinenciis quibuscumque, in forma Clementine *Quia contingit*, et cuiusdam constitutionis Urbani pape quinti que incipit *Quouis*, ac iuxta fundacionem hospitalis predicti ipsius conscienciam onerantes expresse vt bona ipsius hospitalis diligenter congreget et conseruet ac in vsus deputatos fideliter faciat erogari ; vobis mandamus quod ipsum Thomam ad hospitale predictum admittatis et custodem instituatis in eodem. In cuius rei testimonium has litteras nostras fieri

¹ Sc. ad.

¹ Robert Leek was collated to Nassington prebend, 28 Nov., 1420 (Reg. Flemyng, fo. 163). and to Thame prebend, 16 Dec., 1422 (Ibid. fo. 164^d). He died before 13 Feb., 1434-5 (Reg. Gray, fo. 85). He held the vicarage of Pytchley, Northants, for a short time about 1420 (Bridges, *Hist. Northants*, ii, 125).

² Thomas Whyston was collated to Welton Painshall prebend, 12 Oct., 1422 (Reg. Flemyng, fo. 164^d), and to North Kelsey prebend, 12 Feb., 1423-4 (ibid. fo. 165^d). He was instituted to the rectory of Castor, Northants, 12 Jan., 1419-20 (Bridges, op. cit. ii, 502).

³ Thomas Souresby or Sowerby (Sowerby) held the living of Market Overton, Rutland. He had papal dispensations in 1425 and 1428 (*Cal. Pap. Letters* vii. 443, viii. 68), the second of which permitted him to hold four other compatible benefices with his church upon the usual terms, but there is no record of his having taken advantage of this permission.

⁴ The editor has failed to find the text of this constitution of Urban V (1362-70). For the Clementine constitution *Quia contingit* (1311) see *Corpus Juris Canonici*; Leipzig, 1881,

V.

CERTIFICATE OF THE INQUISITION HELD CONCERNING
THE VOIDANCE OF THE HOSPITAL OF BRACKLEY.

To the honourable and highly pre-eminent master Robert Leek,¹ doctor of laws, canon of the church of Lincoln, vicar-general in matters spiritual of the reverend father in Christ and lord, the lord Richard, by the grace of God bishop of Lincoln, during his employment in distant parts, Thomas Whystone,² doctor of degrees, and Thomas Souresby,³ bachelor in laws, obedience with reverence and honour. We lately received letters of commission from you in these terms :

"Robert Leeke, doctor of laws, canon of the church of Lincoln, vicar-general in matters spiritual of the reverend father in Christ and lord, the lord Richard, by the grace of God bishop of Lincoln, during his employment in distant parts, to the honourable master Thomas Whystone, doctor of decrees, and to Thomas Souresby, bachelor in laws, everlasting health in the Lord. We have received with reverence letters patent of our lord the king in these terms :

'Henry, by the grace of God king of England and France and lord of Ireland, to the venerable father in Christ Richard, by the same grace bishop of Lincoln, or to his vicar-general during the employment of the same bishop in distant parts, greeting. Forasmuch as it is fitting that places for the entertainment of strangers and other like places of piety should be entrusted to such wardens as fear God and deal prudently in the faithful and due bestowal of the goods of such places which are appointed to the uses of the poor, according to the intention of the founders and in agreement with the canonical institutes ; and forasmuch as we, having full confidence in the faithfulness, prudence and cleanness of conscience of our beloved clerk Thomas Mortone, have of the advice of our council given and granted to the same Thomas the wardenship of the hospital of St. James and St. John of Brackley, of your diocese, which is void and belongs, as is said, to our donation by reason of the minority of William lord Lovelle and Holande, who is in our wardship, to be held for the whole life of the same Thomas with all its rights and appurtenances whatsoever, expressly charging his conscience after the form of the Clementine constitution *Quia contingit* and of a constitution of pope Urban V which begins *Quous*,⁴ and according to the foundation of the hospital aforesaid, that he gather together diligently and keep the goods of the same hospital and faithfully cause them to be applied to the appointed uses ; we command you to admit the same Thomas to the hospital aforesaid and institute him as warden in the same. In witness whereof we have caused these our letters patent to be

vol. ii, pp. 1170-1. The constitution provided for the good government of hospitals. In case of neglect or dilapidation caused by non-resident incumbents, the patrons with whom lay the right of collation were charged with the task of reform : incumbents were to be compelled to preserve such hospitals ; and the ordinary was empowered to supply the default or negligence of patrons, even in the case of exempt foundations. There are three riders : (1) forbidding the collation of such hospitals as benefices to secular clerks, unless it should be so provided in the foundation or the office were elective, and defining the necessary character of incumbents ; (2) excepting military and religious orders from the constitution ; and (3) providing for the maintenance of old customs with regard to the administration of sacraments and sacramentals.

fecimus patentes. Teste me ipso apud Westmonasterium xvij die Maii, anno regni nostri primo.¹

"Nos igitur, super vacacione, statu et qualitate dicti hospitalis ac iure dicti domini nostri regis in hac parte cerciorari volentes, vobis coniunctim committimus et mandamus quatinus tam super vacacione dicti hospitalis, videlicet an vacet et, si sic, vbi, quomodo et quando vacare incepit, quam iure dicti domini nostri regis in hac parte, videlicet an ad ipsum dominum nostrum regem pertineat eiusdem hospitalis donacio et, si sic, qualiter et quo iure ; ac qualiter et quo modo sint¹ eidem hospitali in vltima eius vacacione de magistro siue custode prouisum ; et an officium custodie siue magisterij dicti hospitalis sit electium ; et ad regimen ipsius hospitalis consueuerit, debuerit et debeat quis per canonicam eleccionem assumi et, si sic, in quo et in quibus residet et residere debet ius eligendi huiusmodi magistrum siue custodem, et ad quem vel ad quos pertinet et pertinere debet huiusmodi eleccionis discussio et confirmacio ;

"Item an in ipso hospitali sint aut esse consueuerunt aliqui fratres vel alij conuersi, et, si sic, vtrum aliquam de religionibus approbatis vel alium modum sub regularibus obseruanciis viuendi inibi profiteantur, et qualis sit illa religio vel modus viuendi ;

"Item an habeantur in dicto hospitali insignia religionis cuiuscumque, puta habitus, tonsura et similia ac sigillum commune ;

"Item an officium custodis siue magistri huiusmodi requirit aliquem ordinem sacrum aut residenciam corporalem et continuam de statutis aut fundacione dicti hospitalis vel alias de consuetudine vel de iure ;

"Item de et super vita, moribus, conuersacione et etate dicti presentati, et an sit in ordine clericali et in quo et in quibus fuerit constitutus ;

"Item an sit alibi beneficiatus, et, si sic, vtrum vnum vel plura habeat beneficia et que ac qualia fuerunt ;

"Et super aliis articulis statum, qualitatem et religionem dicti hospitalis concernentibus et in hac parte necessariis et consuetis, in pleno capitulo in ecclesia parochiali de Brackley predicta ob hoc specialiter celebrato, vocatis omnibus et singulis in hac parte vocandis, saltem in genere, ac personaliter et in specie ipsius hospitalis fratribus et conuersis, si qui sint et sua putauerint interesse, per ecclesiarum rectores et vicarios fidedigniores eidem hospitali viciniore, premissorum noticiam melius obtinentes, coram vobis presentes et in forma iuris iuratos diligentem et fidelem faciatis inquisitionem ;

"Et quid feceritis et inueneritis in premissis nos distincte et aperte certificetis per litteras vestras patentes et clausas, harum seriem ac inquisitionis vestre modum et formam nominaque et cognomina omnia inquisitorum huiusmodi in se plenius continentes, sigillo autentico et dictorum inquisitorum sigillis pendentibus consignatas.

"Data apud Lidyngtone sub sigillo dicti reuerendi patris ad causas xxij^{to} die mensis Junij, anno Domini millesimo cccc^{mo} xxij^o."

¹ Sic.

¹ There appears to be no copy of these letters on the patent roll for the year.

made. Witness myself at Westminster, the eighteenth day of May in the first year of our reign."

"We therefore, wishing to have certain assurance with respect to the voidance, condition and quality of the said hospital and of the right of the said our lord the king in this particular, entrust you jointly and command you to make diligent and faithful inquiry with respect both to the voidance of the said hospital, to wit whether it be void and, if so, how and when it began to be void, and to the right herein of our said lord the king, to wit whether the donation of the same hospital belong to the same our lord the king and, if so, after what manner and by what right; and after what manner and how provision of a master or warden was made for the same hospital during its last voidance; and whether the office of the wardenship or mastership of the said hospital be elective; and whether any one have been wont, ought and now ought to be preferred to the rule of the same hospital by canonical election and, if so, in whom or in what persons is resident and should be resident the right of electing such master or warden; and to whom or to what persons belongs and should belong the examination and confirmation of such election;

"Also whether in the same hospital there be or have been wont to be any brethren or others, lay brethren, and, if so, whether they profess therein any of the approved forms of religion or some other manner of living under regular observances, and of what sort that religion or manner of living be;

"Also whether in the said hospital there be used the badges of any religion whatever, as a habit, tonsure and the like, and a common seal;

"Also whether the office of such warden or master requires any holy order or bodily and constant residence, by the statutes or foundation of the said hospital or otherwise by custom or by right;

"Also concerning and with respect to the life, manners, behaviour and age of the said presentee, and whether he be in clerk's orders, and to what order or orders he may have attained;

"Also whether he be beneficed elsewhere and, if so, whether he have one or more benefices and what and of what sort they are;

"And with respect to any other articles which concern the condition, quality and religion of the said hospital, and are in this particular necessary and accustomed, that in full chapter specially held for this purpose in the parish church of Brackley aforesaid, having summoned all and several who should be summoned herein, at any rate in general, and the brethren and lay brothers of the said hospital, if there be any and they shall think that it concerns their interests, personally and in special, you make diligent and faithful inquiry by means of the most trustworthy rectors and vicars of churches who are neighbours to the same hospital, having the best knowledge of the premises and being present before you and sworn in form of law;

"And that you certify us clearly and openly of what you shall have done and found in the premises by your letters patent and close, containing in them at length this series of letters and the manner and form of your inquiry and the names and surnames of such as make inquiry sealed with your own seal and with the seals of the said examiners appended thereto.

"Given at Liddington under the seal *ad causas* of the said reverend father on the twenty-second day of the month of June, in the year of our Lord 1423."

Quarum litterarum auctoritate et vigore in huiusmodi inquisitionis negotio providentes tam super vacacione dicti hospitalis quam super iure dicti domini nostri regis, et qualiter in vltima vacacione fuerat eidem hospitali de magistro siue custode prouisum, et an officium custodis siue magistri huiusmodi sit electium, et in quo seu in quibus residet ius eundem eligendi, et ad quem pertinet huiusmodi eleccionis discussio et confirmacio; item an in ipso hospitali consueuerunt fratres aliqui fore seu conuersi ad certas obseruancias regulares vel ad alium modum viuendi inibi professi, ac que et qualis sit religio [fo. 69d] illa vel ille modus viuendi; item an in ipso hospitali habeantur insignia religionis cuiuscumque, puta habitus, tonsura et similia ac sigillum commune; item an officium custodis siue magistri huiusmodi requirat aliquem ordinem sacrum aut residenciam personalem et continuam; ac de meritis presentati, etc., ac aliis articulis et circumstanciis in hac parte necessariis et consuetis premissa contingentibus xxix^o die mensis Julij, anno Domini supradicto, in ecclesia parochiali de Brackeley predicta in pleno capitulo per nos ad hoc specialiter celebrato, vocatis omnibus et singulis de iure in hac parte vocandis, saltem in genere, ac personaliter et in specie fratre Johanne Louelake in dicto hospitali fratre, vt asseritur, professo, se per contumaciam absente licet legitime vocato, prout decanus de Brackeley, noster in hac parte mandatarius, nos suis litteris autentice certificauit, iuris ordine in hac parte requisito in omnibus obseruato, per ecclesiarum rectores et vicarios fidedigniores, eidem hospitali viciniore, meliorem noticiam obtinentes coram nobis presentes et in forma iuris iuratos diligentem et fidelem fecimus inquisitionem. Nomina vero huiusmodi inquisitorum inferius conscribuntur.

Qui dicunt super sacramentum suum quod dictum hospitale vacat in presenti, et vacare incepit tercio die mensis Maij vltimo preterito per mortem naturalem domini Johannis Brokehamptone, vltimi magistri siue custodis eiusdem, cuius corpus in cimiterio eiusdem hospitalis Christiane honorifice traditum fuerat sepulture.

Item dicunt quod donacio dicti hospitalis pertinet hac vice ad dominum nostrum regem, ratione minoris etatis Willelmi domini Louelle et de Holande, pro eo quod modo desinunt esse socij in dicto hospitali, in quibus resideret ius eligendi.

Item dicunt quod in vltima vacacione dicti hospitalis prouisum fuerat eidem de dicto domino Johanne in magistrum siue custodem eiusdem per eleccionem canonicam per fratres eiusdem hospitalis de facto celebratam, assumpta licencia patroni eiusdem ad hoc petita primitus et obtenta.

Item dicunt quod ad regimen dicti hospitalis quis per canonicam eleccionem consueuit in magistrum siue custodem assumi; sed dicunt quod officium illud pro nunc non est electium, quia nullus in eodem remanet socius vel confrater in presenti, et sic per patronum pro presenti

¹ I.e., the rural dean. The deanery of Brackley included the hundreds of Chipping Warden, King's Sutton and Towcester, and all but one parish in that of Greens' Norton.

² John Brochampton, priest, presented by John, lord Lovel, was instituted 24 Dec., 1388 (Bridges, *Hist. Northants*, i, 152; Baker, *Hist. Northants*, i, 581). He was also instituted to St. Leonard's hospital, Brackley, 1 July, 1417 (Inst. Repyngdon, fo. 269), on the presentation of Maud, lady Lovel. He was vicar of St. Michael's, Northampton, from 4 Aug., 1400, until the latter part of 1404 (Bridges, op. cit. i, 451).

³ William, seventh lord Lovel of Tichmarsh, succeeded to the barony on the death of his father John, sixth lord, on 19 Oct., 1414, and to the barony of Holand on the death of

By the authority and force of the which letters we, in the business of this inquiry, taking thought both with respect to the voidance of the said hospital and to the right of the said our lord the king, and after what manner provision of a master or warden was made to the same hospital in the last voidance, and whether the office of such master or warden be elective, and in whom or in what persons the right of electing the same resides, and to whom belongs the examination and confirmation of such election ; also whether in the same hospital there have been wont to be any brethren or lay brethren, professed to certain regular observances or to another manner of living therein, and what and of what sort that religion or that manner of living may be ; also whether there be used in the same hospital the badges of any religion, as a habit, tonsure and the like, and a common seal ; also whether the office of such warden or master require any holy order or personal and constant residence ; and concerning the deserts of the presentee, etc., and other articles and circumstances necessary and accustomed in this behalf, which concern the premises ; on the twenty-ninth day of the month of July in the year of our Lord abovesaid in the parish church of Brackley aforesaid, in full chapter specially held by us for this purpose, having summoned all and several who should of right be summoned in this behalf, at any rate in general, and in person and in special brother John Lovelake, who, as is asserted, is a professed brother in the said hospital, but, albeit lawfully summoned, was contumaciously absent, as the dean of Brackley,¹ the executor of our commands herein, has certified us authentically by his letters, we made diligent and faithful inquiry, with observance in all respects of the lawful order required herein, by means of the most trustworthy rectors and vicars who are neighbours to the same hospital and have the best knowledge, being present before us and sworn in form of law. And the names of such examinants are written down below.

And they say upon their oath that the said hospital is at present void, and began to be void on the third day of the month of May last past, by reason of the natural death of sir John Brokehamptone,² the last master or warden thereof, whose body was honourably committed to Christian burial in the churchyard of the same hospital.

Also they say that the donation of the said hospital for this turn belongs to our lord the king, by reason of the minority of William, lord Lovelle and Holande,³ because that now there cease to be fellows in the said hospital, in whom the right of election should rest.

Also they say that in the last voidance of the said hospital provision was made to the same of the said sir John, to be master or warden thereof, by canonical election actually held by the brethren of the same hospital, in pursuance of the licence of the patron thereof, which had been first asked and procured for the purpose.

Also they say that the custom has been that, for the rule of the said hospital, someone has been preferred to be master or warden by canonical election ; but they say that for this time that office is not elective, because there is no fellow or brother remaining at present in the same ; and so for the present presentation to the same hospital should

his paternal grandmother, Maud, baroness Holand, between 1420 and 1423. He married Alice, sister and co-heir of William, lord Deincourt, and died 13 June, 1455. (*Complete Peerage*, sub *Lovel*.)

debet ad idem hospitale presentari, et ab ordinario loci illius presentatus huiusmodi admitti et institui, etc.

Item dicunt quod discussio et confirmacio electionis tempore quo magister eiusdem hospitalis per electionem solebat assumi pertinuit ad ordinarium loci ; sed modo admissio et institutio canonice ad eundem ordinarium pertinent et pertinere debent in futurum.

Item dicunt quod in ipso hospitali pro nunc non est aliquis frater vel socius : consueuerunt tamen in ipso hospitali esse fratres et pauperes, qui fratres siue socij incedebant in dicto hospitali tamquam capellani seculares.

Item dicunt quod credunt quod nulla est in dicto hospitali religio approbata, nec ad aliquem modum viuendi sub regularibus obseruanciis aliqui inibi profitentur.

Item dicunt quod in ipso hospitali non sunt insignia religionis preter tonsuram et sigillum commune.

Item dicunt quod officium custodis siue magistri eiusdem ordinem sacrum exigit et requirit ; sed qualis ordo esset deponere nesciunt, vt asserunt.

Item dicunt quod idem officium non requirit residenciam personalem et continuam.

Item dicunt quod presentatus est vir laudabilis vite et conuersacionis honeste ac moribus et virtutibus multipliciter commendandus, etatis tantum xxx annorum et in ordine subdiaconatus, ac beneficiatus est vt subsequitur. Est enim prebendarius prebendarum de Salesbury, de Warwelle, de Abergville, de Tamworth et rector de Pyddylhynton.

Item dicunt quod idem hospitale est compatibile cum quocumque curato vel non curato beneficio.

Hec sunt nomina inquisitorum huiusmodi : dominus Johannes Haryngtone, custos de Wappenham ; dominus Rogerus Ratclyffe, rector de Syresham ; dominus Willelmus Crosse, rector de Hynton ; dominus Ricardus Lorde, rector de Plumpton ; dominus Johannes Raulyns, rector de Stodesbury ; dominus Johannes Raynald, rector de Hogecote ; dominus Johannes Bayly, rector de Grutteworthe ; dominus Ricardus Brodrode, vicarius de Thorpe ; dominus Robertus Hosyer, vicarius de Blakesley ; dominus Johannes Warner, vicarius de Wedon Loy ; dominus

¹ The *etc.* appears to refer to the mandate of induction.

² His estate in the prebend of Llandygwydd in the church of Abergwili was ratified 7 July, 1415 (*Cal. Pat.* 1413-6, p. 332). He obtained the prebend of Bonehill in Tamworth in exchange for the hospital of St. Stephen and St. Thomas the Martyr, Romney, by letters patent of 10 June, 1421 (*ibid.* 1416-22, p. 366). His prebend in Salisbury, to which he was admitted 24 Dec., 1420 (Jones, *Fasti Eccl. Sar.*, p. 351), was South Alton. which, with his Tamworth prebend, he exchanged for that of North Newbald in York, 14 July, 1423 (*Cal. Pat.* 1422-9, p. 118). He was admitted to North Newbald 23 Aug., 1423 (Le Neve, *Fasti*, iii, 203). The dates of his admission to the church of Piddlehinton (Whitchurch deanery, archdeaconry of Dorset), and to his prebend in the conventual church of Wherwell, can probably be obtained from the episcopal registers at Salisbury and Winchester. In 1429 he had resigned Piddlehinton, and was holding the church of Brompton, dio. York (Brompton in Pickering Lythe), with which Martin V dispensed him to hold another incompatible benefice for life. His compatible benefices at this time included his prebends in York and Abergwili and the prebend of Sidlesham and Bishopstone in Chichester, the office of surveyor and binder of books in the church of London, and the masterships of the hospital of Brackley and the chapel of Wykes in the parish of Donington in the parts of Holland. His annual revenue from these reached the maximum total of 249 marks, of which 30 marks came out of Brackley. Martin V died before the dispensation was made out, and a decree was made in confirmation by Eugenius IV, 11

be made by the patron, and such presentee should be admitted and instituted, etc.,¹ by the ordinary of that place.

Also they say that the examination and confirmation of the election, what time the master of the same hospital was wont to be appointed by election, belonged to the ordinary of the place ; but now the admission and institution belong canonically and should for the future belong to the same ordinary.

Also they say that for this time there is no brother or fellow in the same hospital : notwithstanding there were of custom in the same hospital brethren and poor folk, which brethren or fellows went about in the said hospital as secular chaplains.

Also they say that they believe that there is no approved religion in the said hospital, nor do any make profession therein of any manner of living under regular observances.

Also they say that in the same hospital there are no badges of religion save the tonsure and a common seal.

Also they say that the office of warden or master of the same demands and requires holy order ; but of what degree the order should be they cannot depose, as they assert.

Also they say that the same office does not require personal and constant residence.

Also they say that the presentee is a man of praiseworthy life and honest behaviour, and is to be commended exceedingly for his character and virtues : he is of the age of only thirty years and has attained to the order of the subdiaconate, and is beneficed as follows. For he is prebendary of prebends of Salisbury, of Wherwell, of Abergwili and of Tamworth, and is rector of Piddleshinton.²

Also they say that the same hospital is compatible with any benefice whatever, with or without cure of souls.

These are the names of those concerned in such inquiry : sir John Haryngtone, warden of Wappenham³ ; sir Roger Ratclyffe, rector of Syresham⁴ ; sir William Crosse, rector of Hinton⁵ ; sir Richard Lorde, rector of Plumpton⁶ ; sir John Raulyns, rector of Stuchbury⁷ ; sir John Raynald, rector of Edgcote⁸ ; sir John Bayly, rector of Greatworth⁹ ; sir Richard Brodrode, vicar of Thorp¹⁰ ; sir Robert Hosyer, vicar of Blakesley¹¹ ;

March, 1431 (*Cal Pap. Letters* viii. 378-9). His institution to Brackley hospital is not recorded until 14 Feb., 1429-30 (Bridges, *op. cit.*, i, 152). Hennessy (*Nov. Rep.* p. 455) notes his admission to a prebend in St. Stephen's chapel, Westminster, 12 Feb., 1425-6. He died in 1449, when his successors at Brackley and in North Newbald prebend were admitted (see *V.C.H. Northants* ii, 153, and Le Neve, *ut sup.*). His dispensation mentions that he was "of a great noble race," but nothing definite seems to be known of his antecedents.

³ John Hetheryngton, instituted to the wardenship of this chantry, 17 July, 1415 (Inst. Repyngdon, fo. 262).

⁴ Roger Raddeclyfe, clerk, instituted 19 Feb., 1407-8 (*ibid.*).

⁵ I.e. Hinton-in-the-Hedges : the institution is not recorded.

⁶ Instituted 12 Dec., 1398 (Inst. Beaufort, fo. 91d.) : the *doyen* of the jury.

⁷ Instituted 1 May, 1417 (Inst. Repyngdon, fo. 268d.).

⁸ Instituted 14 Oct., 1421 (Reg. Flemyng, fo. 57).

⁹ No institution recorded.

¹⁰ I.e. Thorp Mandeville. Possibly identical with Richard Smyth, instituted 18 Nov., 1404 (Inst. Beaufort, fo. 125). No institution of Brodrode is recorded at this date, but in the *Sede vacante* register at Lambeth, the resignation of Richard Brodreade is noted with the institution of his successor, 21 Aug., 1424. He or another man of the same name was instituted to Thorp Mandeville again 7 June, 1438, and held the living till August, 1439.

¹¹ Instituted 29 Jan., 1421-2 (Reg. Flemyng, fo. 59).

Ricardus Stokebrygge, vicarius de Chacombe; dominus Johannes Warene, vicarius de Cullworth.

Que omnia et singula vestre reuerencie coniunctim certificamus per presentes, sigillis dictorum inquisitorum pendentibus consignatas. In quorum omnium fidem et testimonium, quia aliud sigillum ad manus non habemus, autenticum sigillum mei, Thome Souresby, dicti reuerendi patris in archidiaconatu suo Northamptoniensi commissarij generalis, ad rogatum et requisicionem instantem dictorum commissariorum presentibus est appensum.

Data die, loco et anno Domini supradictis.

VI.

BRAKELEY HOSPITALIS.

[Reg. Gray, fo. 161d.]

Ad Christi laudem Eiusque gloriam et populi deuocionem ac egenorum subuencionem, vniuersis Christi fidelibus presentes litteras inspecturis Ricardus, permissione diuina ecclesie Lincolnensis seruus humilis et minister, salutem, gratiam et benedictionem. Circa ea que pie et salubriter sunt prouisa sic nostram auctoritatem impendere conuenit, vt que salubriter ordinata sunt per nostre auctoritatis robur debite confirmentur. Vniuersitati igitur vestre deducimus quod in visitacione nostra ordinaria in ciuitate et diocesi nostra Lincolnensi ac in domo siue hospitali sanctorum Jacobi et Johannis de Brakeley, dicte nostre diocesis, nuper per nos exercita, nonnulla statuta et ordinaciones ad diuini cultus augmentum et onera ipsius domus siue hospitalis supportanda, nobis die et loco infrascriptis iudicialiter sedentibus ac magistrum siue custodem et ministros singulos dicte domus siue hospitalis actualiter visitantibus, per reuerendissimum in Christo patrem et dominum, dominum Henricum, Dei gracia Cantuariensem archiepiscopum, tocius Anglie primatem et apostolice sedis legatum, dictas eciam ciuitatem et diocesim ac domum siue hospitale predictum iure suo metropolitico, ac sede episcopali dicte ecclesie nostre Lincolnensis pro tunc vacante, actualiter visitantem, consensu dilecti filij domini Willelmi Lovelle et de Holande,¹ dicti hospitalis fundatoris et patroni, ac aliorum omnium et singulorum quorum interest premunitione et vocacione debite in hac parte factis, edita atque facta et per dilectum filium dominum Thomam Mortone, magistrum siue custodem predictae domus siue hospitalis, producta, exhibita et ostensa fuerunt; quorum statutorum et ordinacionum litterarum tenor sequitur et est talis.

¹ *Sic.*

¹ Instituted 23 Aug., 1420 (*ibid.* fo. 49d.). He had previously been vicar of Chacombe (instituted 8 July, 1418; Bridges, *op. cit.* i, 157; Baker, *op. cit.*, i, 595).

² Probably identical with Richard Tyee, instituted 2 Oct., 1422 (Reg. Flemyng, 63).

³ Instituted 21 Nov., 1421 (*ibid.* fo. 57).

⁴ The proper description of this document is: *Inspeximus* and confirmation by bishop Gray of the *inspeximus* and confirmation, with modification, by bishop Flemyng of (1) statutes and ordinances made by archbishop Chichele for Brackley hospital, and (2) the assent of William, lord Lovel and Holand, to the same.

⁵ For the general history of this visitation, see introduction.

⁶ I.e. Henry Chichele, consecrated bishop of St. David's, 17 June, 1408; translated to Canterbury, 1414; died 12 April, 1443.

sir John Warner, vicar of Lois Weedon¹; sir Richard Stokebrygge, vicar of Chacombe^a; sir John Warene, vicar of Culworth.³

Of which things all and sundry we jointly certify your reverence by the presents, sealed with the seals of the said examinants appended. And in surety and witness of all these things, inasmuch as we have no other seal to our hands, the authentic seal of me, Thomas Sowresby, commissary general of the said reverend father in his archdeaconry of Northampton, is appended to these presents at the demand and request of the said commissaries.

Given on the day, at the place and in the year abovesaid.

VI.

ARCHBISHOP CHICHELE'S STATUTES FOR BRACKLEY HOSPITAL.

To the praise of Christ and His glory and to the devotion of the people and relief of the needy, unto all Christ's faithful who shall inspect the present letters, Richard, by divine permission the lowly servant and minister of the church of Lincoln, health, grace and blessing.⁴ It is fitting that, as regards those things which have been piously and healthfully ordained, we should so bestow our authority that such healthful ordinances may be duly confirmed by the force thereof. We therefore inform you in general that in our visitation as ordinary held by us of late in our city and diocese of Lincoln and in the house or hospital of saints James and John of Brackley of our said diocese, certain statutes and ordinances for the increase of divine worship and the maintenance of the burdens of the same house and hospital, were exhibited and shewn to us, as on the day and in the place written beneath we were sitting in judgment and in the act of visiting the master or warden and the several ministers of the said house or hospital,⁵ [which statutes were] published and made by the most reverend father in Christ and lord, the lord Henry, by the grace of God archbishop of Canterbury,⁶ primate of all England and legate of the apostolic see, when he also was in the act of visiting the said city and diocese and house or hospital aforesaid by his right as metropolitan and during the voidance as at that time of the episcopal see of our said church of Lincoln,⁷ with the consent of our beloved son sir William, [lord] Lovelle and of Holande, the founder⁸ and patron of the said hospital, and after warning and summons had been duly made in this behalf of the others, all and sundry, concerned, and [were] produced [to us] by our beloved son sir Thomas Mortone, master or warden of the aforesaid house or hospital; of the letters of the which statutes and ordinances the contents follow and are on this wise.

⁷ The headings in Reg. Flemyng shew that archbishop Chichele's metropolitcal visitation of the diocese was reckoned as in operation from 11 or 12 Feb., 1424-5, when Robert Leek, the bishop's vicar-general, began to act as commissary for the archbishop. Flemyng's bull of translation to York is dated 14 Feb., 1423-4 (*Cal. Pap. Letters*, vii, 345, 346). After 5 July, 1425, institutions were made by Richard Hethe, acting as vicar-general *sede vacante*. Flemyng was re-translated to Lincoln, 20 July, 1425, from which the subsequent reckonings in his register are made.

⁸ I.e. in the ordinary sense of representative and successor of the original founder.

"Henricus, permissione diuina Cantuariensis archiepiscopus, tocius Anglie primas et apostolice sedis legatus, ad quem omnis et omnimoda iurisdiccio spiritualis et ecclesiastica in ciuitate et diocesi Lincolnensi, sede ibidem vacante, dinoscitur notorie pertinere, dilecto in Christo filio Thome Mortone, magistro siue custodi domus siue hospitalis apostolorum sanctorum Jacobi et Johannis de Brakeley, Lincolnensis diocesis, nostre Cantuariensis prouincie, salutem, gratiam et benedictionem. Assumpti officij vigilans sollicitudo ac canonica instituta nos multipliciter exhortantur diligenter intendere vt loca nostre prouincie pia intencione fundata, que necessitatibus et indigenciis opprimuntur, per nostre auctoritatis gratiam in suis necessitatibus recipiant releuamen. Hinc est—cum in visitacione nostra metropolitica auctoritate nostra per magistros Thomam Brouns, vtriusque iuris doctorem, Daud Price, in legibus licenciatum, et Thomam Watton, in legibus bacallarium, in ipsa domo actualiter exercita et pendente inexplata, detectum extitit et delatum quod dicte¹ domus, que pietatis studio antiquitus prouide fundata fuit, statutis et ordinacione regiminis, que in primordio fundacionis ipsius ad diuini cultus augmentum et onera supportanda in eadem prouide facta erant, per incuriam et negligenciam magistrorum domus siue hospitalis predicti qui a retroactis eorum temporibus successiuis erant, caret de presenti; quodque fructus, redditus et proventus dicte domus, quod dolenter recitamus, adeo exiles, tenues et diminuti existunt quod vix ad sustentacionem magistri siue custodis eiusdem domus, duorum capellanorum ac duorum clericorum et ad alia onera eiusdem domus siue hospitalis supportanda non sufficiunt hiis diebus nec verisimiliter sufficere debent in futurum —² pro parte tua nobis fuerat humiliter supplicatum quatinus nos, ad premissa paterne sollicitudinis oculum apponentes, ne propter defectum statutorum huius-

¹ *Sic.*

² *quod*, following *Hinc est* at the beginning of the passage, seems to be needed here.

¹ D.N.B. vii. 29, (sub voc. Brown or Brouns, Thomas), has a short article upon this eminent clerk, who after holding the rectory of Cranford St. John, Northants, for a short time in 1410 (Bridges, *Hist. Northants.*), probably obtained preferment under the protection of Chichele, in the first instance at Lincoln, where he was collated to the subdeanery 10 Aug., 1414, to the archdeaconry of Stow 18 March, 1418-9, and to St. Botolph's prebend 8 Aug., 1419 (Inst. Repyngdon, ff. 489d, 495d., 496d, 497). With regard to the last, the entry in *Le Neve* (ii, 114) is inaccurate in two respects; while (ii, 111) *Le Neve* credits Brouns with a prebend which he never held. Brouns was collated to Langford manor prebend 20 May, 1423 (Reg. Flemyng, fo. 165), which he continued to hold until his consecration. Meanwhile, he obtained the prebend of Flixton in Lichfield, admitted 25 July, 1425 (*Le Neve* i, 603; ratification of estate 16 July, 1426, *Cal. Pat.* 1422-9, p. 340), and received a royal grant of the archdeaconry of Berks in Salisbury, 25 June, 1427 (*Cal. Pat.* ut sup. p. 413). He continued to hold the archdeaconry of Stow at any rate till the summer of 1428 (ibid. p. 473); the date of his resignation does not appear, but, from the list of the chapter of Lincoln at Gray's visitation in 1433, it was certainly before that date (Reg. Gray, fo. 130). He had resigned the sub-deanery, which was incompatible with his archdeaconry, before 14 July, 1419 (Inst. Repyngdon, fo. 496d.). He was elected bishop of Chichester in 1429, on the death of bishop Rickingale (royal assent 3 Aug., *Cal. Pat.* ut sup. p. 544), but the transaction was not completed at the Curia, although the Crown recommended Brouns for provision (see *Cal. Pap. Letters* viii, 213). On the provision of Simon Sydenham, dean of Salisbury, to Chichester in 1431, Brouns obtained the vacant deanery (*Le Neve*, ii. 615, gives the date of his election as 3 July). He was present at the council of Basel, where Eugenius iv, on the death of bishop Polton, provided him to the see of Worcester, 24 Sept., 1433 (*Cal. Pap. Letters*, ut sup. 521). The provision was not effected, owing to the energy with which the claims of Thomas Bouchier were pressed by the Crown and cardinal Beaufort through their envoy Adam Moleyns, Brouns' successor as dean of Salisbury (Ibid. pp. 213 seqq.); but the pope eventually compromised by providing Brouns to the see of Rochester, 21 Feb., 1434-5 (Ibid. p. 498). His stay here was short, for on 19 Sept., 1436,

" Henry, by divine permission archbishop of Canterbury, primate of all England and legate of the apostolic see, unto whom all and every sort of jurisdiction spiritual and ecclesiastical in the city and diocese of Lincoln, during the voidance of the see therein, is manifestly recognised to belong, to our beloved son in Christ Thomas Mortone, master or warden of the house or hospital of the apostles saints James and John of Brackley, of the diocese of Lincoln of our province of Canterbury, health, grace and blessing. The watchful anxiety of the office which we have taken on us and the institutes of the canons encourage us in manifold wise to take careful heed that places of our province which, founded with pious intent, are beset by need and poverty, may by the favour of our authority receive relief in their times of want. Hence it is—since in our metropolitical visitation, which by our authority has been actually held in the same house by masters Thomas Brouns, doctor of either law,¹ David Pryce, licentiate in laws,² and Thomas Watton, bachelor in laws,³ and still remains uncompleted, it was discovered and reported that the said house, which was providently founded of old by zeal for piety, is for the present, by the carelessness and neglect of those who in their times gone by were in succession masters of the house or hospital aforesaid, without the statutes and order of governance, which were providently made for the increase of divine worship and the maintenance of burdens in the same ; and that the fruits, rents and revenues of the said house, as we repeat with sorrow, are so scanty, slender and minished that in these days they are scarcely sufficient and in all likelihood may not suffice in future for the support of the master or warden of the same house, two chaplains and two clerks, and for the maintenance of the other burdens of the same house or hospital — supplication was humbly made to us on your part that we, turning the eye of fatherly anxiety upon the premises, lest on account of the deficiency of such statutes and primary ordinance concerning and regarding the governance of the said

he received a bull of translation to Norwich, concurrent with that translating bishop Alnwick to Lincoln (*Ibid.* p. 612). He died 6 Dec., 1445 (Stubbs, *Reg. Sac.* 88). His friendship with Chichele is noted in a letter from Eugenius iv to the archbishop (*Cal. Pap. Letters*, ut sup. p. 214), and, when Chichele granted his deed of foundation to the college of Higham Ferrers on 29 August, 1425, Brouns and the famous William Lyndewode were among the principal witnesses (*Cal. Pat.* 1422-9, pp. 472-4). Chichele also consecrated Brouns at Canterbury on 1 May, 1435 (Stubbs, ut sup.).

² David Pryce appears to have been a Welsh *protégé* of Chichele, probably discovered during his tenure of the see of St. Davids (1408-14). He obtained his first English preferment, the prebend of Brightling in the free chapel of Hastings castle, by royal grant on 24 March, 1413-4, the day after the royal assent had been given to Chichele's election (*Cal. Pat.* 1413-6, p. 185). He was collated to Clifton prebend in Lincoln in 1414, which he exchanged for Mathry prebend in St. Davids in 1426 (*Le Neve* ii, 132). He resigned his Hastings prebend before 15 Oct., 1417 (*Cal. Pat.* 1416-22, pp. 118, 123). On 3 July, 1422-3, he was collated to the archdeaconry of Chester (*Le Neve* i, 567), and probably obtained Flixton prebend in Lichfield about the same time. He resigned Flixton in 1425, his successor being Thomas Brouns (*Ibid.* i, 603), and quitted his archdeaconry in the following year. Meanwhile, on 4 Aug., 1423, he was admitted to Holborn prebend in St. Paul's, and held it until his death, which occurred before 10 Nov., 1438 (*Ibid.* ii, 392). He acted as Chichele's commissary in a long law-suit against one of bishop Repyngdon's executors, which is mentioned in 1436 (*Cal. Pap. Letters* viii, 598, 599). His benefices included the churches of St. Nicholas ad Macellas, which he held from Oct. to Dec., 1433, and St. Magnus, London Bridge, to which he was instituted 19 June, 1434—both in the city of London (*Hennessy, Nov. Rep.*).

³ No information is afforded by the usual sources with regard to this clerk, whose name appears as 'Wattonis' in *Cal. Pap. Letters* vii, 469.

modi ac ordinacionis primarie de et super regimine [fo. 162] dicte domus, a diu et de presenti deficiencium, ac causas alias superius et inferius expressatas dicti hospitalis siue domus pereat, quod absit, in futurum memoria fundatorum et bona eiusdem domus indebite expendantur seu ad vsus conuertantur alienos, remedium premissis indengenciis et necessitatibus apponere curaremus oportunum.

"Nos igitur, ad quem vt ad iudicem competentem in hac parte, tam ratione visitacionis nostre metropolitice in dicta domo siue hospitali pendentis inexplete quam ratione vacationis episcopatus Lincolnienensis predicti, ius reformandi et corrigendi premissa dinoscitur pertinere, volentes pietatis intuitu et prout ad hoc ex officij nostri debito astringimur in hac parte, quatenus possumus, Deo duce, dictam domum, que statutis huiusmodi et ordinacione primaria super disposicione bonorum et regiminis eiusdem iam destituta fere dinoscitur, in ipsius indengenciis et necessitatibus releuare ac dictum hospitale in honore sanctorum Jacobi et Johannis, vt plene intelleximus, fundatum a futuris defendere dampnis et periculis imminuentibus preseruare, et vt futuris temporibus certus ordo tam circa regimen ipsius domus quam circa diuina in capella hospitalis eiusdem celebranda ac alia onera supportanda futuris temporibus¹ imperpetuum seruetur in eadem, interuenientibus in hac parte consensu et assensu nobilis viri domini Willelmi, domini de Louelle et de Holande, dicti hospitalis fundatoris et patroni, necnon tui, magistri eiusdem domus siue hospitalis moderni, ac aliorum et singulorum quorum interest in hac parte, ad Dei laudem et Ipsius honorem cultusque diuini ampliacionem in eodem hospitali, prout fructus, redditus et facultates dicte domus siue hospitalis sufficiunt hiis diebus et verisimiliter sufficere debent in futurum et non vltra, facta primitus in forma iuris inquisicione auctoritate nostra diligenti super premissis et valore fructuum et prouentuum ac facultatum ad dictum hospitale spectancium, ac de veritate suggestionum nobis, vt premititur, in ea parte factarum sufficienter et legitime iudicialiter informati, Christi nomine inuocato, de consilio iuris peritorum nobis assistencium infrascripta prout subsequuntur duximus ordinanda atque statuenda, ac sic tam auctoritate nostra metropolitana quam iure vacationis huiusmodi ordinamus et de facto statuimus in hac parte.

"In primis cultum diuinum cum omni veneracione in eadem domo pro animabus fundatorum eiusdem domus futuris temporibus obseruari cupientes, statuimus et ordinamus quod dictum hospitale sub nomine et vocabulo dictorum sancti² Jacobi et Johannis perpetuis futuris temporibus successiuis nuncupetur; quodque, cedente vel decedente dicte domus magistro qui nunc est, vel ipsa domus² siue hospitali alias qualitercunque vacante, dominus de Louelle et successores sui qui pro tempore fuerint vnum capellanum idoneum, vel clericum in sacris constitutum, infra annum a tempore admissionis et induccionis eiusdem ad dictam domum in ordinem presbiteratus canonice ordinandum, in spiritualibus et temporalibus circumspectum, episcopo Lincolnienensi qui pro tempore

¹ *Sic*: the repetition of the phrase seems unnecessary.

² *Sic*.

¹ On dedications of hospitals to St. James and St. John, and on the variety of forms in the dedication of this particular hospital, see R. M. Clay, *Med. Hospitals* pp. 253, 254. The neighbouring hospital at Aynhoe was also dedicated to St. James and

house, which for long past and at present are wanting, and of the other reasons expressed above and below, the memory of the founders of the said hospital or house may, which God forbid, be lost for the future, and the goods of the same house may be spent unduly or turned to alien uses, we should take order to apply a timely remedy to the wants and necessities premised.

"We therefore, to whom, as to a competent judge in this respect, as well by reason of our metropolitical visitation in the said house or hospital now pending uncompleted, as by reason of the voidance of the bishopric of Lincoln aforesaid, the right of reforming and correcting the premises is recognised to belong, being willing with compassionate regard, and according as we are constrained hereunto by the duty of our office in this behalf, to relieve in its poverty and necessity, so far as we may, with God's guidance, the said house, which is known to be now almost deprived of such statutes and primary ordinance with respect to the disposal of the goods and governance of the same, and to defend from future losses and preserve from imminent dangers the said hospital, which, as we have full intelligence, is founded in honour of saints James and John; and that in time to come a fixed order may for ever be kept in the same, both with respect to the governance of the same house and to the celebration of divine service in the chapel of the same hospital and the maintenance of other burdens in time to come, with the concurrence in this behalf of the consent and agreement of the nobleman sir William, lord of Lovelle and of Holande, founder and patron of the said hospital, and of you the present master of the same house and hospital, and of others and sundry who are concerned in this behalf, to the glory of God and His honour and to the augmentation of divine worship in the same hospital, according to the sufficiency in these days of the fruits, rents and resources of the said house or hospital, and so far as they may hereafter in likelihood suffice and no more, having first instituted by our warrant a careful inquiry in form of law touching the premises and the value of the fruits and revenues and resources belonging to the said hospital, and being judicially informed of the truth of the representations which, as is premised, have been sufficiently and lawfully made to us in that behalf, calling upon the name of Christ, have thought fit to ordain and determine, with the counsel of the lawyers our assessors, those things which are written below in form following, and do thus ordain as well by our authority as metropolitan as by right of such voidance, and do actually determine them in this behalf.

"In the first place, being desirous that divine worship be observed with all reverence in the same house in time to come for the souls of the founders of the same house, we determine and ordain that the said hospital for all future time to come for ever be called by the name and term of the said saint James and John¹; and that, on the cession or decease of the master of the said house who now is, or in any other voidance of what sort soever of the said house or hospital, the lord of Lovelle and his successors for the time being must and shall be bound effectually to present within the time allowed by law to the bishop of Lincoln for the time being, when the see is occupied, or in the voidance of

St. John. In the certificate of the stipendiary service in the former hospital chapel at Brackley, returned in 1548, the chapel is called the church of saints John and James (See *Assoc. Archit. Soc. Reports*, xxxi, 65).

fuert sede plena, seu ipsa vacante nobis et successoribus nostris archiepiscopis Cantuariensibus ecclesia Christi Cantuariensi plena, vel ipsa vacante priori et capitulo dicte ecclesie, infra tempus a iure indultum debeat et teneatur¹ effectualiter presentare, per episcopum Lincolnensem sede plena, aut ipsa vacante per nos et successores nostros vt prefertur, seu ecclesia nostra Cantuariensi vacante per priorem et capitulum eiusdem realiter admittendum, et per archidiaconum loci vel eius officialem in corporalem et realem possessionem eiusdem inducendum ; qui quidem sic admissus post admissionem suam huiusmodi canonicam prestabit obedienciam episcopo Lincolnensi ac nobis et successoribus nostris ac alijs vt prefertur. Habebitque magister qui pro tempore fuerit sigillum perpetuum vocatum sigillum magistri hospitalis sanctorum Jacobi et Johannis de Brakeley.

"Et quia propter officium datur beneficium, ad piam intencionem fundatoris dicte domus animum nostrum conuertantes,² et, quatenus facultates dicte domus sufficiunt vel sufficere verisimiliter debent in futurum, intencionem eiusdem quantum valemus et cognoscere possumus insequentes, statuimus et ordinamus quod in eadem domo sint continue preter magistrum duo capellani idonei, qui sciant intelligere legere et cantare, literaturam competentem habentes ac vita, moribus, gestu et apparatu approbati, ad nutum magistri siue custodis ibidem remotiui, percipientes stipendia prout magister cum eisdem concordare poterit, ac eciam vnus clericus sufficientis literature et tres choriste, qui matutinas et vespas ac alias horas diebus feriatis submissa voce in dicta capella insimul dicant, ac eciam missam magnam ad summum altare eiusdem, vel ad minus de beata Virgine in aliquo loco conuenienti infra eandem, singulis diebus cum nota et debita pausacione et deuocione decantent temporibus conuenientibus ; statuantes nichilominus ac eciam ordinantes quod eidem capellani clerici³ dominicis diebus et singulis principalibus et duplicibus festis in choro capelle antedicte matutinas, vespas et missam cum nota imperpetuum psallere teneantur.

"Verum quia habitus exterior sepe secundum eius formam mundiciam vite presumit et diuina cupientibus audire exemplum dat insequendi deuocionem, statuimus et ordinamus quod magister dicti hospitalis, capellani, clerici et ministrantes in diuinis in capella dicte domus in matutinis, vespas et magna missa cum nota ad summum altare eiusdem capelle vel alibi infra eandem dicendis, albis superpelliciis honeste sint induti, ac tempore diuini seruicij non sint garulantes vel extra chorum vel alibi euagantes, sed sint iidem capellani clerici semper in choro vsque ad complecionem eiusdem seruicij vt prefertur expectantes, nisi causa

¹ *Sic* : *debeant et teneantur* is required by the subject.

² *Sic*.

³ *Sic* : see also below.

¹ *Capellanus*, as institution books shew, implies a clerk in priest's orders. The word is used rather generally, but it appears to be strictly applicable to an unbenediced priest or to a priest whose benefice, up to the time of his institution to a parochial cure, has been a chantry.

² *I.e.*, a seal belonging to the office, and not to the individual.

³ There was a chapel, which probably contained an altar of our Lady, on the north side of the chancel of the hospital chapel. The handsome late thirteenth-century arcade which connected it with the chancel remains. The quire of the chapel was of some size, and there are indications that it was divided from the nave or infirmary of the hospital

the same, to us and our successors the archbishops of Canterbury, when the church of Christ at Canterbury is occupied, or in the voidance of the same to the prior and chapter of the said church, a suitable chaplain,¹ or a clerk who has received holy orders [and] must be canonically ordained to the order of the priesthood within a year from the time of his admission and induction to the said house, being of known fame in things spiritual and temporal, who shall be really admitted by the bishop of Lincoln, when the see is full, or in the voidance of the same by us and our successors as is aforesaid, or in the voidance of our church of Canterbury by the prior and chapter of the same, and shall be inducted into personal and real possession thereof by the archdeacon of the place or his official; and he, when he is thus admitted, shall after such his admission pay canonical obedience to the bishop of Lincoln and to us and our successors and to the others as is aforesaid. And the master for the time being shall have a perpetual seal² called the seal of the master of the hospital of saints James and John of Brackley.

"And because the grant of a benefice is made by reason of its duties, we, turning our attention to the pious intent of the founder of the said house, and pursuing his intent, so far as we may and can have knowledge thereof, according to the sufficiency of the resources of the said house or as they may suffice in time to come, do appoint and ordain that there be continually in the same house, beside the master, two suitable chaplains, who may have understanding of reading and singing, competently skilled in letters and approved in life, manners, behaviour and apparel, being removable at the pleasure of the master or warden in the same, [and] in receipt of such salaries as the master shall be able to agree upon with them, and one clerk also, sufficiently lettered, and three choristers, who on ordinary days shall say matins and vespers and the other hours together in the same chapel in a low voice, and shall also every day at fitting times chant by note and with due modulation and devotion high mass at the high altar of the same, or at any rate mass of the blessed Virgin in some convenient place within the same³; appointing none the less and ordaining also that the same chaplains [and] clerks shall be bound, on Sundays and on each principal and double feast, to sing matins, vespers and mass by note in the quire of the chapel aforesaid.

"Moreover, for that outward dress often by its form shews forth cleanliness of life, and gives an example of the pursuit of devotion to those who are desirous to hear divine service, we determine and ordain that the master of the said hospital, the chaplains, clerks and servers at divine worship in the chapel of the said house, during the recitation of matins, vespers and of high mass by note at the high altar of the same chapel or elsewhere therein, shall be honestly clad in white surplices, and shall not keep chattering in time of divine service or roaming about outside the quire or elsewhere,⁴ but that the same chaplains [and] clerks⁵ shall always stay in quire until the same service, as is aforesaid, is done,

by a broad stone screen, like the *pulpitum* of a monastic or a collegiate church. There is no structural division between the chancel and nave of this interesting building.

⁴ A common complaint during the later middle ages, especially in secular colleges. See e.g., the documents printed by A. F. Leach, *Visitations and Memorials of Southwell* (Camden Soc.), and by Raine, *York Fabric Rolls* (Surtees Soc.)

⁵ The conjunction appears to be wanted here as in another place above. The clerks= the one clerk and three choristers.

racionabili magistro siue custodi per eosdem expresse declarata, et per eundem magistrum siue [fo. 162d.] custodem aut eius vicem gerentem approbata.

"Ad hec insuper, ne per inprudidas alienaciones et incautas impignoraciones bonorum mobilium et immobilium dicte domus pia fundatoris intencio defraudetur ac cultus diuinus diminuatur, statuimus et ordinamus quod decetero non fiant alienaciones siue impignoraciones alique bonorum mobilium et immobilium dicti hospitalis, nec corrodia vel feoda ad tempus vel imperpetuum concedantur aliquibus personis, nisi de licencia venerabilis fratris nostri episcopi Lincolnienensis qui pro tempore fuerit sede plena, vel ipsa vacante nostra aut successorum vt prefertur, petita et obtenta. Et si magister super dilapidacione, alienacione et impignoracione bonorum dicti hospitalis, incontinencia vel alio crimine enormi legitime, vere vel presumptiue conuictus fuerit, tunc idem magister per superiorem iurisdiccione[m] in dicto hospitali pro tempore habentem canonice ammoveatur et dictum hospitale ad omnem iuris effectum vacare declaretur.

"Postremo, cum ea que pia largicione fidelium ad vsum et elemosinam pauperum provide sunt destinata ad vsum illum debeant in quantum sufficiunt effectualiter conuerti, statuimus et ordinamus quod qualibet die Veneris per annum singulis septimanis annis futuris imperpetuum sex panes precij trium denariorum vel tres denarij in capella dicte domus per magistrum siue eius vicem gerentem sex pauperibus distribuantur; quo die Veneris singulis septimanis annis futuris ordinamus et statuimus quod per magistrum vel vnum ex capellanis predictis pro animabus fundatorum et benefactorum dicti hospitalis dicatur missa de Requiem, nisi aliquod festum duplex vel festum cum regimine chori interuenerit; in qua missa dicti pauperes vsque ad complecionem eiusdem misse sint pro animabus dictorum fundatorum et benefactorum in capella dicte domus presentes et preces eciam deuote fundentes, completa vero missa elemosinam huiusmodi recepturi; quodque insuper in fine cuiuslibet anni fiant et dicantur solempnes exequie per magistrum, capellanos et clericos si magister presens sit, vel per capellanos et clericos si magister absens sit, in choro capelle predictae, ac deinde in crastino missa pro animabus predictis.

"Ad hoc insuper adicientes statuimus et ordinamus quod in dicto hospitali futuris temporibus deputetur vna domus honesta pro egenis pauperibus itinerantibus¹ siue peregrinantibus¹ recipiendis; in qua domo sint sex vel quatuor lectisternia cum lectis conuenientibus ad huiusmodi egenos pauperes releuandos et recipiendos; qui quidem pauperes per vnam noctem a magistro dicti hospitalis vel eius deputato libere sine contradiccione recipiantur in dictam domum pro eorum releuacione, et vltra, si necessitas hoc requirat, secundum discrecionem magistri vel eius deputati, a dicta domo nichil exigentes nisi quod gratis eis oblatum fuerit.

"Hec itaque ordinaciones, precepta atque statuta nostra futuris temporibus per te, dicte domus magistrum modernum, ac alium dicte domus magistrum quemcunque qui pro tempore fuerit, necnon per capellanos et clericos in eadem ministrantes quoscunque precipimus inuiolabiliter obseruari; reseruata nobis et successoribus nostris vt

¹ Sic,

save for a reasonable cause expressly declared by them to the master or warden, and approved by the same master or warden or his deputy.

"Further, in addition hereunto, that the pious intent of the founder may not be cozened and divine worship be impaired by the heedless alienation and unwary impawning of the goods, movable and immovable, of the said house, we determine and ordain that henceforth no alienations or impawnings be made of the goods, movable and immovable, of the said hospital, and that no corrodies or fees be granted to any persons for a term or in perpetuity, unless with licence asked and had of our venerable brother, the bishop of Lincoln for the time being, when the see is occupied, or, in the voidance of the same, of us and our successors as is aforesaid. And if the master be lawfully, truly or on presumption convicted of dilapidation, alienation and impawning of the goods of the said hospital, of incontinence or other excessive crime, the same master shall then be canonically removed by him that shall for the time have superior jurisdiction in the said hospital, and the said hospital shall be pronounced to be void to all lawful effect.

"Lastly, inasmuch as those things, which have been destined of aforethought by the pious bounty of the faithful to the use and for the alms of the poor, ought, in so far as they are sufficient, to be converted effectually to that use, we determine and ordain that every Friday throughout the year, in each week in years to come for ever, six loaves of the price of three pence, or three pennies be distributed to six poor folk in the chapel of the said house by the master or his deputy; on the which Friday in each week in years to come, we ordain and determine that mass of Requiem be said for the souls of the founders and benefactors of the said hospital by the master or one of the chaplains aforesaid, unless some double feast or feast whereon the quire is ruled¹ come in the way; during the which mass the said poor folk shall be present and shall also devoutly offer prayers in the chapel of the said house until the same mass be done for the souls of the said founders and benefactors, and, when the mass is over, shall receive such alms; and further that at the end of every year solemn service of the dead be done and said by the master, chaplains and clerks, if the master be present, or by the chaplains and clerks if the master be absent, in the quire of the chapel aforesaid, and thereafter on the morrow mass for the aforesaid souls.

"Moreover, in addition to this we determine and ordain that there be in time to come a decent house appointed in the said hospital, for the lodging of needy poor folk on a journey or on pilgrimage; in the which house there shall be six or four sets of bedding with suitable beds for the relief and lodging of such needy poor; and that these poor folk be freely received without gainsaying into the said house for their relief by the master of the said hospital or his deputy for one night, and, if need demand it, for more, at the discretion of the master and his deputy, requiring nothing of the said house but that which shall be offered them freely.

"These our ordinances, precepts and statutes we accordingly charge to be observed without breach in time to come by you, the present master of the said house, and by every other master of the said house for the time being, and by what chaplains and clerks soever serve in the same; reserving to ourselves and our successors as is aforesaid, and to

¹ I. e. when *rectores chori* are required. See glossary.

prefertur, necnon episcopo Lincolniensi qui pro tempore fuerit, eisdem addendi necnon ab eisdem detrahendi eaque corrigendi, mutandi, suplendi, diminuendi, interpretandi ac alia de nouo faciendi, tocies quociens pro vtilitate dicte domus visum fuerit, ac cum eisdem dispensandi plenaria potestate; ad que eciam obseruanda et perimplenda per magistrum siue custodem qui futuris successiuis temporibus erit in eius admissione ad dictum hospitale predictum¹ absque dolo et fraude volumus, statuimus et ordinamus iuramentum prestari corporale.

"In quorum omnium et singulorum testimonium atque fidem sigillum nostrum presentibus duximus apponendum. Data in manerio nostro de Lamehithe xxviii^o die mensis Julij, anno Domini mccccxxv^{to} et nostre translacionis anno xij^{mo}."

²⁴ "Et nos Willelmus, dominus de Louelle et de Holande, dicte domus siue hospitalis patronus, considerantes et perpetrantes omnia et singula in litteris supradictis suggesta, vt premittuntur, fore vera, eaque ad diuini cultus complecionem, ampliacionem et piam fundatorum intencionem tendere manifeste, ad Dei laudem et sanctorum apostolorum Jacobi et Johannis, in quorum honore dictum hospitale siue domus fundata existit, premissa omnia et singula per dictum reuerendissimum patrem statuta et preordinata pro nobis, heredibus et successoribus nostris acceptamus, approbamus et ratificamus, et eisdem nostros consensum et assensum adhibemus et in nullo contrauenire eisdem seu alicui parti eorundem promittimus imperpetuum per presentes. In cuius rei testimonium sigillum nostrum presentibus apposuius. Data duodecimo die Augusti, anno Domini supradicto et anno regni regis Henrici sexti post conquestum tercio."

Ac pro parte dicti domini Thome, magistri siue custodis predicti, humiliter fuerat supplicatum quatinus dicta statuta et ordinaciones inspicere et examinare et, quatenus huiusmodi statuta et ordinaciones ac suggesta in eisdem pie, iuste et salubriter facta et ordinata sunt, ea omnia et singula, vocatis in hac parte vocandis, auctoritate nostra ordinaria et pontificali admittere, acceptare ac rationabilia et iusta decernere ratificareque, approbare et confirmare dignaremur. Nos vero supplicacionibus dicti domini Thome, magistri siue custodis eiusdem hospitalis, inclinati, in negocio huiusmodi legitime procedentes, quia per examinacionem et inspeccionem productorum et exhibitorum huiusmodi vt prefertur, inuenimus dicta statuta et ordinaciones, per prefatum reuerendissimum patrem Cantuariensem archiepiscopum iuste, rite et laudabiliter edita ac pie, ad laudem Dei diuinumque seruicium continuandum in eodem et secundum facultates ipsius in subuencionem [fo. 163] pauperum vt prefertur tendere manifeste, idcirco nos Ricardus, seruus humilis et minister predictus, in presenti negocio legitime procedentes, de consensu dicti domini Willelmi Louelle, patroni predicti, omniumque aliorum et singulorum

¹ The word *predictum* is otiose, and is probably an oversight.

² In the margin is written *Ratificacio hospitalis Brakley*. The assent of William, lord Lovel, as patron, however, is inserted before bishop Flemyng's confirmation.

¹ Chichele was translated from St. Davids to Canterbury by John xxiii, 27 April, 1414 (*Cal. Pap. Letters* vi, 454).

² This is the sense of *perpetrantes*, as in the text, but it seems likely that *perpendentes* was intended.

³ The statutes were submitted to the pope for confirmation. On 9 July, 1426, Martin v ordered the dean of St. Paul's (Reynold Kentwode) to examine and confirm them, at the petition of the master or rector and of lord Lovel (*Cal. Pap. Letters* vii, 469). A mandate

the bishop of Lincoln for the time being, plenary power of adding to the same and of withdrawing therefrom, and of correcting, altering, supplementing, lessening [and] interpreting them, and of making others anew, so often as it shall seem good for the commodity of the said house, and of dispensing with the same; and we also will, determine and ordain that a corporal oath be taken without deceit and guile to observe and fulfil them by each master or warden in succession in time to come, at the time of his admission to the said hospital aforesaid.

"In witness and surety of the which things all and sundry we have thought good to set our seal to these presents. Given in our manor of Lambeth on the twenty-eighth day of the month of July, in the year of our Lord 1425, and the twelfth year of our translation.¹

"And we, William, lord of Lovelle and of Holande, patron of the said house or hospital, considering and bringing to effect² all and sundry the points raised in the letters abovesaid, as they are premised, that they are true, and that they manifestly make for the fulfilment [and] augmentation of divine worship and for the pious intent of the founders, to the praise of God and the holy apostles James and John, in whose honour the said hospital or house has been founded, do accept, approve and ratify for ourselves, our heirs and successors the premises all and sundry, which have been determined and foreordained by the said most reverend father, and do add our consent and assent to the same, and do promise for ever by the presents to go counter in nought to the same or to any part of the same. In witness whereof we have set our seal to these presents. Given on the twelfth day of August, in the year of our Lord abovesaid and the third year of the reign of king Henry the sixth after the Conquest."³

And on behalf of the said sir Thomas, the master or warden aforesaid, petition was humbly made that we would deign to inspect and examine the said statutes and ordinances, and, so far as such statutes and ordinances and the points contained in the same have been godly, righteously and healthfully made and ordained, to admit, accept and decree as reasonable and just, and to ratify, approve and confirm them all and sundry by our ordinary and pontifical authority, having summoned all who should be summoned in this behalf. And we, complying with the petitions of the said sir Thomas, master or warden of the same hospital, [and] proceeding lawfully in this business, because by examination and inspection of such [documents] produced and shewn as is aforesaid, have found that the said statutes and ordinances were righteously, duly and laudably and devoutly uttered by the aforesaid most reverend father the archbishop of Canterbury, and do manifestly make for the praise of God and for the continuance of divine service in the same and for the assistance of the poor according to the resources thereof as is aforesaid, therefore we, Richard, the lowly servant and minister aforesaid, proceeding lawfully in the present business, with the consent of the said sir William Lovele, the patron aforesaid, and of the

for their confirmation, issued by pope Eugenius iv and dated 7 Sept., 1440, is given, with an abstract of their contents, *ibid.* ix, 98-100. There is a brief summary of their contents in *Historical MSS. Commission, 4th report, app.*, 1877, p. 459, taken from the copy belonging to the hospital, now in the possession of the president and fellows of Magdalen college, Oxford, who acquired the hospital in 1485. The copy of the statutes in the Lateran registers, summarised in *Cal. Papal Letters*, *ut sup.*, differs in detail, though not in general sense, from the copy here printed.

quorum interest, eis ad hoc prius vocatis et debite premunitis, causeque cognicione et iuris ordine seruatis, cum nichil de canonicis ipsius hospitalis in hac parte obiuert institutis, premissa omnia et singula, prout superius in serie litterarum suprascriptorum¹ conscribuntur, cum dicti reuerendissimi patris ordinacionis et statutorum nostra modificacione siue declaracione infrascripta, videlicet si quod² dictus dominus Thomas, hospitalis predicti magister qui nunc est, vel eius successores, eiusdem hospitalis magistri qui pro tempore fuerint, super crimine incontinencie post secundam conuiccionem per ordinarium eiusdem hospitalis competentem vere aut presumptiue legitime conuictus siue conuicti, quod absit, fuerit vel fuerint, quod tunc idem magister modernus et successores sui, magistri qui pro tempore fuerint, per loci diocesanum seu alium superiorem iurisdiccione episcopalem in dicto hospitali pro tempore habentem canonice ammoueatur et ammoueantur, et dictum hospitale ad omnem iuris effectum vacare declaretur, ceteris ordinacionibus dicti reuerendissimi patris in suo robore perpetuo duraturis, acceptauimus, admisimus ac iusta et rationabilia decreuimus, ipsaque approbauimus, ratificauimus ac ad robur perpetue firmitatis confirmauimus, prout tenore presencium acceptamus, admittimus ac iusta et rationabilia decreuimus³ et approbamus, eaque ratificamus et confirmamus in hiis scriptis per decretum. In quorum omnium testimonium atque fidem sigillum nostrum presentibus est appensum. Data apud Brakley, dicte nostre diocesis, duodecimo die Aprilis, anno mccccxxvij^o et nostre translacionis anno tercio.

[Ratificacio] hospitalis Brakley.]

Et nos Willelmus, permissione diuina Lincolniensis episcopus, visis et inspectis per nos omnibus et singulis supradictis sic vt prefertur per supradictum reuerendissimum in Christo patrem dominum archiepiscopum predictum gestis, factis et ordinatis, et per predictum reuerendum in Christo patrem dominum Lincolniensem episcopum predecessorem nostrum acceptatis, admissis, approbatis, ratificatis et confirmatis, quia inuenimus omnia et singula que superius conscribuntur laudabiliter, iuste atque pie ordinata statutaque atque facta, acceptataque, admissa, approbata, ratificata et confirmata, idcirco ea omnia et singula ad Dei laudem et Ipsius honorem cultusque diuini ampliacionem ac egenorum et pauperum subuencionem et releuamen in hospitali predicto ad omnem iuris effectum qui exinde sequi poterit seu debet admittimus, acceptamus et, quantum de iure possumus, approbamus, ratificamus et confirmamus per presentes. In quorum omnium testimonium sigillum nostrum magnum fecimus hiis apponi. Data in hospicio nostro apud Vetus Templum Londiniense xvij^o die mensis Octobris, anno Domini millesimo cccccxxij^{do} et nostre translacionis anno secundo.

¹ *Sic.*

² *Sic.* *Quod si* is probably intended, but *quod* is repeated below.

³ *Sic:* *decernimus* is meant.

others whom it concerns all and singular, having first summoned and duly forewarned them to this end, and having held cognisance of the case in due order of law, since nothing of the canonical institutes of the same hospital hinders herein, have accepted, admitted and decreed to be just and reasonable the premises all and sundry, even as they are contained in writing above in the series of letters above written, with our qualification or explicit statement of the ordinance and statutes of the said most reverend father,¹ to wit, that if the said sir Thomas, the master of the hospital aforesaid who now is, or his successors, the masters of the same hospital for the time being, shall be lawfully convicted, he or they, which God forbid, truly or on presumption, of the crime of incontinence by the competent ordinary of the same hospital, after a second conviction, the same present master and his successors, the masters for the time being, shall then be canonically removed, he and they, by the diocesan of the place or such other as shall have superior episcopal jurisdiction for the time in the said hospital, and the said hospital shall be declared to be void to all lawful effect, the remaining ordinances of the said most reverend father to continue in force for ever ; and we have approved, ratified and confirmed the same to have force and to be established for ever, even as by the tenor of these presents we accept, admit and have decreed to be just and reasonable and approve them, and do ratify and confirm them by decree in these writings. In witness and surety of all which our seal is attached to these presents. Given at Brackley, in our said diocese, on the twelfth day of April, in the year 1428, and the third year of our translation.

[Ratification of the above by bishop Gray].

And we, William, by divine permission bishop of Lincoln, after that all and sundry the matters abovesaid, even as is aforesaid, which were done, made and ordained by the abovesaid most reverend father in Christ, the lord archbishop aforesaid, and were accepted, admitted, approved, ratified and confirmed by the aforesaid reverend father in Christ, the lord bishop of Lincoln our predecessor, have been viewed and inspected by us, because we have found that those things all and sundry which are set down in writing above were laudably, righteously and devoutly ordained and determined and made, and accepted, admitted, approved, ratified and confirmed, therefore we admit, accept, and, so far as we lawfully may, do approve, ratify and confirm them all and sundry by these presents, to all lawful effect which may or should ensue therefrom, to the praise of God and His honour and to the augmentation of divine worship and the assistance and relief of the needy and poor in the hospital aforesaid. In witness of all which we have caused our great seal to be set hereto. Given in our lodging at the Old Temple in London, on the eighteenth day of the month of October, in the year of our Lord 1432 and the second year of our translation.

¹ The statutes had spoken generally of the penalty of removal for this particular crime. Removal is here made consequent upon a second conviction.

VII.

BRADEWELL INIUNCCIONES.

[Reg. Gray, fo. 202].

Willelmus, permissione diuina Lincolniensis episcopus, dilectis filiis priori et conuentui de Bradewell, ordinis sancti Benedicti, nostre diocesis, salutem, gratiam et benedictionem. Visitantes iam pridem per dilectum filium magistrum Thomam Warde, decretorum doctorem, nostrum in hac parte commissarium sufficienter deputatum, vos et prioratum vestrum predictum tam in capite quam in membris, non ipsam inibi, prout per relacionem dicti commissarij concepimus, quam professi estis religionem obseruatam, sed tantum quasi vmbram vel effigiem religionis et signum cui signatum non correspondet reperimus. Idcirco, etc.¹

In primis iniungimus vobis vt omni nocte, videlicet mediis noctibus secundum consuetudinem in aliis vestre religionis monasteriis vsitatam surgatis et matutinas in choro ecclesie vestre conuentualis, licet sine nota, cum paucitas monachorum ad hoc non sufficiat, simul tamen et voce submissa deuote et distincte cum pausacionibus dicatis ; et cum numerus psallencium adauctus fuerit, eas deuote et distincte cum nota psallatis et decantetis, et hoc sub penis infrascriptis.

Ceterum cum propter paucitatem monachorum refectorium secundum regulares vestras obseruancias quotidie obseruare non potestis, volumus et iniungimus vobis sub penis infrascriptis quod ad minus omni quarta et sexta feria refectorium obseruetis ; ceteris autem cum refectorium² sumpturi fueritis, refectorium ingrediamini et ibidem benedictiones ante prandium dicatis, extunc in aliquo alio loco honesto insimul comesturi ; et post prandium iterum ad refectorium ingrediamini et ibidem gracias reddatis Altissimo, et ad ecclesiam cum psalmo *Miserere* et aliis suffragiis decantandis accedatis.

Preterea iniungimus vobis sub penis infrascriptis quod omni die post completorium decantatum ab omnibus vigiliis et potacionibus, nisi necessitas vrgeat, penitus abstinentes dormitorium ingrediamini et ibidem quiescat, exinde nisi ad matutinas decantandas vsque primam in die sequenti nullatinus exituri ; exceptis hiis qui officiis exterioribus pre-ficiuntur et necesse habent in illis officiis occupari.

Similiter iniungimus vobis sub penis infrascriptis vt missas vestras et omnes alias horas canonicas temporibus debitis secundum regulam celebretis et decantetis, et capitulum quodlibet³ die teneatis, in quo legatur capitulum vnum de regula ac corrigenda corrigatis et reformanda reformetis absque personarum acceptione ; quodque tempore prandij, vbicunque comederitis, silentium seruetur et leccio habeatur ; quodque

¹ The special common form intended does not appear in bishop Gray's other visitations, but a form akin to that of the injunctions of Ramsey (*Et volentes idcirco*) is implied.

² *Sic* : *refectionem* is meant.

³ *Sic* : for *quolibet*.

¹ For Thomas Warde, see note on p. 3 above.

² Cf. the directions for the unsung offices at Brackley hospital, p. 18 above.

³ For the use of the psalm *Miserere* at grace after meat, cf. *Observances of Bradwell* (ed. J. W. Clark), pp. 164, 165. The psalm or an alternative forms a customary part of the

VII.

INJUNCTIONS FOR BRADWELL.

William, by divine permission bishop of Lincoln, to our beloved sons the prior and convent of Bradwell, of the order of St. Benedict, of our diocese, health, grace and blessing. When some time ago we visited you and your priory aforesaid both in its head and members, in the person of our beloved son, master Thomas Warde, doctor of decrees, our commissary sufficiently deputed in this behalf,¹ we found, as by the report of the said commissary we have apprehended, the same rule of religion which you have professed not observed therein, but only as it were the shadow or counterfeit of religion and a sign with which that which is marked therewith accords not. Therefore, etc

In the first place we enjoin upon you that every night, to wit at midnight, after the custom which is used in other monasteries of your religion, you shall rise and recite matins in the quire of your conventual church, albeit without music, seeing that the scanty number of monks is not sufficient for this purpose, nevertheless together and in a low voice,² devoutly and clearly and with pauses ; and when the number of singers is increased, you shall sing and chant them devoutly and clearly by note, and this under the penalties written beneath.

Furthermore, since by reason of the scanty number of monks you cannot keep frater daily according to your regular observances, we will and enjoin upon you under the penalties written beneath, that you keep frater at least every Wednesday and Friday ; and on the other days, when you are about to take your repast, you shall go into the frater and say therein the blessings before meat, and then you shall go and take your food together in some other seemly place ; and after meat you shall again go into the frater and therein return thanks to the most High, and shall walk to the church singing the *Miserere* and the other suffrages.³

Further we enjoin upon you under the penalties written beneath that every day, after compline has been chanted, wholly refraining, unless under compulsion of necessity, from all watchings and drinkings, you go into the dormitory and take your rest therein ; and that you in no wise go out therefrom, save to chant matins, until prime on the following day, with the exception of those who are set in charge of external duties, and of needs must be busied about those duties.

Likewise we enjoin upon you under the penalties written beneath that you celebrate and chant your masses and all the other canonical hours at the due times according to the rule ; and hold a chapter every day, wherein one chapter of the rule is to be read, and correct what needs correction and reform what needs reform without respect of persons ; and that at meal-time, wheresoever you shall take your food,

post-prandial office in modern breviaries. The short service in church, which was not one of the canonical hours, sext having been said before the meal, probably consisted of the suffrages, collect, etc., which followed the psalm. The disuse of the frater here noted was not uncommon in the monasteries of the later middle ages, where numbers had shrunk and discipline was relaxed : a famous instance occurs at Durham (see *Rites of Durham*, ed. Fowler [Surt. Soc.], p. 81). On the modifications of Cistercian fraters, in connexion with the new and smaller frater built at Furness in the fifteenth century, see W. H. St. John Hope in *Trans. Cumb. & Westm. Antiq. & Archaeol. Soc.*, xvi, 271, 272.

silencium debitis locis, videlicet in ecclesia, claustrum, dormitorio et refectorio seruetur, et tempus contemplacionis in claustrum, quatenus paucitas monachorum patitur, omni die obseruetur.

Item iniungimus tibi priori, in virtute obediencie et sub pena contemptus ac sub penis infrascriptis, quod cum omni celeritate possibili facias plures monachos in prioratu, prout sufficiunt [vestre]¹ facultates, tonsorari, paruosque aliquos dociles ex fragmentis mensarum vestrarum sustentari ac in lectura, cantu ac aliis primitiuis scienciis informari, qui monachis in missarum celebracione ministrent et in confratres et commonachos dicti prioratus secundum eorum mores et merita admittantur.

Insuper iniungimus vobis priori, in virtute obediencie et sub pena suspensionis ab administratione vestra, vt omni anno inter festa sancti Michaelis archangeli et sancti Martini in, etc., vt in Mussendene, etc.

Insuper iniungimus vobis priori et cuilibet alij vobis in eadem dignitate succedenti, sub pena, etc., vt in Mussendene de corrodiis, etc.

Monemus igitur, vt in Huntyngdone. Data . . .

VIII.

BURNHAM INIUNCCIONES.

[Reg. Gray, fo. 203.]

Willelmus, permissione diuina Lincolniensis episcopus, dilectis filiabus abbatisse et conventui monasterij de Burnham, ordinis sancti Augustini, nostre diocesis, salutem, gratiam et benedictionem. Ad reformandum subditorum nostrorum excessus attentiori cura prospicimus, vt que a religionis tramite exorbitant et sanctimonie fructibus sunt nociua visitacionis nostre ordinarie sarculo euellantur, et extirpatis viciis virtutum plantaria ipsorum subditorum nostrorum mentibus inserantur; hac itaque consideracione ad excessus varios et defectus quos in visitacione nostra ordinaria, quam nuper in dicto vestro monasterio per dilectum filium magistrum Thomam Warde, decretorum doctorem, nostrum in hac parte commissarium specialiter deputatum, iuxta relacionem ipsius commissarij nostri nobis factam comperimus corrigendos, iniuncciones nostras infrascriptas et mandata vobis dirigimus et transmittimus per uos sub penis infrascriptis firmiter obseruanda.

In primis iniungimus vobis vniuersis et singulis presentibus et futuris, in virtute obediencie et sub penis infrascriptis, vt secundum exigenciam regule vestre quam profitemini silencium debitum horis, locis

¹ A word is wanting, owing to a hole in the manuscript.

¹ Cf. the "children of the almery" at Durham (*Rites of Durham*, ut sup.), and the poor boys maintained on the alms of St. Augustine's at Canterbury (*Cal. Pap. Lett.*, viii, 348. 349). For their duties at Durham see *Rites of Durham*, index, s.v. Almery, children of. They were very generally maintained in monasteries; Alnwick's visitations shew that there were usually fourteen at Thornton. See also *Observances of Barnwell*, pp. 174, 175. They frequently became secular clergy: on this ground many of the ordinations *ad titulum monasterij* are explained.

² See below, no. xxxv.

³ *Ibid.*

⁴ See below, no. xxxii.

⁵ No date or place. This small priory was near Stony Stratford in Buckinghamshire. The name of the prior at this time is uncertain. The last recorded election had taken place in 1410, when William Horwode was elected on the death of John Horwode, with the con-

silence be observed and reading take place ; and that silence be kept in the due places, to wit in the church, the cloister, the dorter and the frater, and a season for meditation be observed every day in the cloister, so far as the scanty number of monks suffers.

Also we enjoin upon you, the prior, in virtue of obedience and under pain of contempt and under the penalties written beneath, that with all the speed you can you cause more monks, so far as your resources are sufficient, to receive the tonsure in the priory, and some teachable children to be maintained on the broken meat of your tables and instructed in reading, song and the other elementary branches of knowledge, that they may serve the monks at the celebration of masses and be admitted as brethren and fellow-monks of the said priory according to their manners and deserts.¹

Moreover we enjoin upon you, the prior, in virtue of obedience and under pain of suspension from your administration, that every year between the feasts of St. Michael the archangel and St. Martin in the winter, etc., as in the injunctions for Missenden,² etc.

Moreover we enjoin upon you, the prior, and every other your successor in the same dignity, under pain, etc., as in the injunction for Missenden concerning corrodies,³ etc.

We admonish you therefore, as in the injunctions for Huntingdon.⁴
Given . . .⁵

VIII

INJUNCTIONS FOR BURNHAM.

William, by divine permission bishop of Lincoln, to our beloved daughters the abbess and convent of the monastery of Burnham, of the order of St. Augustine, of our diocese, health, grace and blessing. For the reformation of the excesses of those who are under our authority we take forethought with the closest care, in order that those errors from the path of religion which are hurtful to the fruits of holiness may be plucked up by the instrument⁶ of our visitation as ordinary, and that by the rooting out of vices the shoots of virtues may be sown in the hearts of the same our subordinates ; and so with this consideration, for the correction of the various excesses and shortcomings which, in our visitation as ordinary which we lately held in your said monastery in the person of our beloved son master Thomas Warde, doctor of decrees,⁷ our commissary in this behalf by special appointment, we have discovered according to the report of the same our commissary made to us, we direct and despatch to you our injunctions and commands written beneath, to be strictly observed by you under the penalties hereunder written.

In the first place we enjoin upon you all and several, that now are and shall be, in virtue of obedience and under the penalties written beneath, that, according to the requirements of the rule which you pro-

sent of the patrons, John Longueville and John Cheyne. The election was announced to bishop Repyngdon at Buckden, 13 Feb., 1409-10, and the confirmation, deputed to the prior of Snelshall and another by commission dated Bedford, 15 Feb., was obtained at Snelshall, 17 Feb. (Inst. Repyngdon, fo. 244 & d.).

⁶ Literally 'hoe,' 'weeding-hook.' Notice the mixture of metaphors.

⁷ See p. 3 above.

et temporibus debitis et consuetis penitus obseruetis et inuiolabiliter quelibet vestrum obseruet ; quodque omni die statim post completorium decantatum omnes moniales intrent dormitorium ad quietem, exinde nisi tantum ad matutinas decantandas vsque ad primam in die crastino nullatinus exiture ; infirmis dumtaxat exceptis que necessario habent expectare in infirmaria, et excepta abbatissa, si legitime impediatur quominus tempore illo dormitorium ingredi valeat ; et hoc sub penis supra et infrascriptis.

Preterea iniungimus vobis abbatisse et cuilibet vobis in dicta dignitate succedenti, sub penis supra et infrascriptis, quod decetero nulle mulieres seculares vltra quartum decimum annum sue etatis agentes, nec penitus aliqui masculi, ad iacendum in dormitorio de nocte quouismodo admittantur aut sic iacere permittantur.

Similiter iniungimus vobis abbatisse predicte quod decetero non admittatis seu admitti et recipi permittatis aliquas mulieres ad perhendinandum in dicto monasterio postquam quartum decimum sue etatis annum, sub penis supra et infrascriptis, nisi de [fo. 203*d.*] licencia nostra vel successorum nostrorum, episcoporum Lincolnensium qui pro tempore fuerint, petita primitus et obtenta.

Insuper iniungimus vobis abbatisse predicte quod citra proximum festum . . .¹ amoueatis penitus a dicto monasterio omnes et omnimodos seculares mares et feminas etates predictas supergressas in dicto monasterio perhendinantes, eos vel alios nullatinus decetero admissuros² nisi in forma supradicta, sub pena excommunicationis maioris quam in personam vestram, si hiis nostris iniunctionibus in aliquo contravenire presumperitis, intendimus fulminare.

Postremo iniungimus vobis abbatisse moderne et cuilibet vobis succedenti, sub pena amocionis et perpetue priuacionis a dignitate huiusmodi abbaciali, quod decetero non vendatis aut concedatis cuicunque persone quantumcumque honeste aliqua corrodia, pensiones aut liberatas in pecunia vel aliis rebus ad terminum vite vel ad certum tempus vel perpetuum, nisi ex causa legitima et rationabili nobis et successoribus nostris exposita et per nos et ipsos successores nostros approbata, et de licencia nostri vel successorum nostrorum specialiter petita primitus et obtenta, consensuque conventus dicti monasterij requisito ad id accedente.

Monemus igitur vos omnes et singulos² presentes et futuras, sub pena maioris excommunicationis quam in personas vestras singulares, si hiis nostris monicionibus effectualiter non parueritis, intendimus non immerito fulminare, quatinus has nostras iniunctiones, ordinationes et mandata, que pro reformatione religionis, status domus vestre et morum degencium in eadem vobis destinamus, et que in linguam vulgarem translata in aliquo loco patenti affigi volumus et mandamus, inuiolabiliter obseruetis. Data, etc.

¹ Blank left in original.

² *Sic.*

¹ This points to the probability that the abbess had no separate lodging at Burnham. The western range of the cloister buildings, in which her lodging was usually upon the first floor, has disappeared. At Lacock, another house of Austin canonesses or nuns, she had a separate lodging in the usual position. The fact that the dorter appears, from the next injunction, to have been used by the abbess' guests, points to the same conclusion.

fess, you altogether observe and every one of you without breach observe due silence at the due hours, places and seasons ; and that every day, immediately after compline has been chanted, all the nuns go into the dorter to their rest, and go therefrom in no wise, save only to chant matins, until prime on the morrow ; excepting only those who are in ill health and have to stay of necessity in the infirmary, and excepting the abbess, if she be lawfully hindered from being able to go to the dorter at that time¹ ; and this under the penalties written above and beneath.

Further we enjoin upon you, the abbess, and every one of your successors in the said dignity, under the penalties written above and beneath, that henceforward no secular women who are past the fourteenth year of their age, and no males at all, be admitted in any wise to lie by night in the dorter or be suffered so to lie.

Likewise we enjoin upon you, the abbess aforesaid, that you henceforth admit or suffer to be admitted and received to lodge in the said monastery no women after they have completed the fourteenth year of their age, and no males after the eighth year of their age, under the penalties written above and beneath, unless you have first asked and procured licence of us or of our successors who shall be bishops of Lincoln for the time being.

Moreover we enjoin upon you, the abbess aforesaid, that on this side the next feast of . . . you remove wholly from the said monastery all and all manner of secular folk, male and female, who, being lodgers in the said monastery, have passed the ages aforesaid, and that henceforth you admit them or others in no wise, save in the form abovesaid, under pain of the greater excommunication, which we intend to denounce against your person, if you shall presume in aught to go counter to these our injunctions.

Lastly we enjoin upon you, the present abbess, and every one of your successors, under pain of removal and perpetual deprivation of such your dignity of abbess, that henceforth you sell or grant to no person whatever, of howsoever good report, any corrodies, pensions or liveries, in money or anything else, for term of life or for a fixed time or in perpetuity, unless for a lawful and reasonable cause made known to us and our successors and by us and our successors approved, and unless with the licence of us or our successors first specially asked and had, and with the accession thereto of the requisite consent of the said monastery.

We admonish you therefore all and several, that now are and shall be, under pain of the greater excommunication, which we intend not without desert to denounce against your several persons, if you shall not obey these our warnings with effect, that you observe without breach these our injunctions, ordinances and commands, which we direct to you for the reform of religion, of the condition of your house and of the manners of them that have their conversation in the same ; which also translated into the vulgar tongue, we will and command to be fastened up in some conspicuous place within your dorter, that they may be clear to everyone who shall behold them. Given, etc.²

² No place or date mentioned. The name of the abbess at this time does not appear, and there is no visitation of the abbey by Alnwick, which might have helped us. In 1403 the abbess was Alice Golafre (*V.C.H. Bucks*, i. 384), a member of a family which gave a prioress to Ankerwyke in the same county (see *Cal. Pat.* 1416-22, p. 42). A well-known member of the same family is mentioned in connexion with Eynsham abbey : see below, no. xxii.

IX.

INIUNCCIONES DE CALDEWELLE.

[Reg. Flemyng, fo. 232.]

Ricardus, permissione divina Lincolniensis episcopus, dilectis filiis priori et conuentui prioratus de Caldewelle, ordinis sancti Augustini, nostre diocesis, salutem, gratiam et benediccionem. Visitantes pridem, vt supra.

In primis ordinamus, iniungimus et mandamus quod nullus professus exeat septa prioratus, nec ad aliquas officinas extra claustralia loca dicti loci accedat, nisi ex vrgentissima et euidentissima causa iudicio prioris vel alterius presidentis merito approbanda, et suis¹ licencia in hac parte petita primitus et obtenta; exceptis hiis quos ratione officiorum exteriorum, quibus preficiuntur, oportebit exterius in illis officiis occupari: qui cum celeritate possibili ad claustrum reuertantur, suis negociis expeditis.

Item quod nullus canonicus comedat aut bibat in villa Bedfordie aut aliis villis seu locis circumuicinis, nec etiam in aliquibus priuatis locis vel domibus infra situm prioratus extra loca eiusdem claustralia, nisi dumtaxat in presencia prioris seu de eius licencia speciali; nec etiam ipse prior, nisi in presencia maiorum et grauium personarum vel suorum superiorum.

Item districcius iniungimus et mandamus ne canonicus aliquis dicti prioratus, quocumque quesito colore, habeat accessum ad monasterium monialium de Elnestowe; nec ipse moniales quacumque de causa dictum prioratum ingredi permittantur, nisi ex euidentissima causa vnde obloquia vel suspicio mali nullatinus possent oriri; nec etiam ipsi canonici et moniales in aliquibus locis separatis aut priuatis adinuicem quoquo modo conueniant, nec alicubi adinuicem confabulentur, nisi in presencia et audiencia plurium fidedignorum personarum, que de hiis que dicunt et faciunt fidele perhibeant testimonium.

Item iniungimus et mandamus ne canonici predicti vtantur piliis Anglice dictis *hures* in ecclesia nec extra, nisi dumtaxat seniores, qui ipsis vtantur subtus capicia sua, ne foris appareant in conspectu.

Item ordinamus et sub pena infrascripta iniungimus et mandamus vt singuli canonici dicti prioratus singulis singulis¹ annis semel, videlicet inter dominicam in passione Domini et Pascha, suo priori integre confiteantur, et absque diminucione vel conelacione rei cuiuscumque plenarie exhibeant et oculariter demonstrent priori totum suum peculium, quod eos, prestante Domino, qualitercumque habere contingeret et habuerunt; et tunc prior, habita primitus per eum matura deliberacione cum duobus canonicis ad hoc per conuentum eligendis et sibi assignandis, et de eorum expresso consensu, prouideat an peculium huiusmodi ipsis canonicis pro vite sue necessariis liberet et restituat, vel in alios necessarios vsus monasterij conuertat.

Item districcius iniungimus et mandamus quod silentium debitis horis et locis, videlicet oratorio, claustro, refectorio et dormitorio, ab omnibus canonicis indistincte obseruetur; nec liceat alicui horis et locis

¹ Sic.¹ The reference is to the preamble of the injunctions for Elstow abbey, which are followed by these injunctions in the register. See below, no. xx.

IX.

INJUNCTIONS CONCERNING CALDWELL.

Richard, by divine permission bishop of Lincoln, to our beloved sons the prior and convent of the priory of Caldwell, of the order of St. Augustine, of our diocese, health, grace and blessing. In our sometime visitation, as above.¹

In the first place we ordain, enjoin and command that none of the professed shall go outside the limits of the priory, or have access to any offices outside the cloister precinct of the said place, unless for a very pressing or manifest reason which must be duly approved by the judgment of the prior or the next president, and unless their licence in this particular be first asked and obtained ; excepting those who, by reason of the external duties, over which they are set in charge, must be engaged in those duties outside the convent ; and these shall return to the cloister with all possible speed, when their affairs are dispatched.

Also that no canon eat or drink in the town of Bedford or the other towns or places round about, or even in any private places or houses within the site of the priory outside the cloister precinct thereof, save only in the presence of the prior or by his special leave ; nor even the prior himself, unless in the presence of older persons and men of weight or of his superiors.

Also we straitly enjoin and command that no canon of the said priory, under what colour of excuse soever, have access to the monastery of the nuns of Elstow ; nor shall the same nuns for any reason whatever be allowed to enter the said priory, save for a manifest cause, from which reproach or suspicion of evil could in no way arise ; nor even shall the same canons and nuns meet in any wise one with another in any separate or private places ; nor shall they talk together anywhere one with another, save in the presence and hearing of more than one trustworthy person, who shall bear faithful witness of what they say and do.

Also we enjoin and command that the canons aforesaid shall not use the caps, which in English are called "hures," in the church or outside, save only the elder brethren ; and let them wear the same beneath their hoods, that they may not be outwardly visible.

Also we ordain and enjoin and command under the penalty written beneath, that the several canons of the said priory once a year, to wit between Sunday in the passion of our Lord and Easter, make full confession to their prior, and without abatement or concealment of anything whatever, reveal fully and shew visibly to the prior all their private store, which it shall happen that, of the gift of the Lord, they have and have possessed in any way whatsoever ; and then let the prior, after timely consultation has first been held by him with two canons who shall be chosen and appointed to him by the convent for this purpose, and with their express consent, take order whether he shall deliver and restore such private property to the same canons for the necessities of their life, or shall employ it for the other uses of the monastery.

Also we straitly enjoin and command that silence be observed by all the canons without distinction at the due hours and places, to wit in the house of prayer, the cloister, frater and dorter ; and that no one be

huiusmodi quicquam loqui nisi ex vrgenti causa, tamen breuiter et submissa voce et lingua Latina ; et si quis huiusmodi iniunccionis nostre violator reperiatur, pro prima vice ieiunet in pane et seruicia proxima quarta feria, pro secunda vice in pane et aqua proxima tunc quarta feria ; et si tercio in hoc conuincatur deliquisse, detrudatur in aliqua clausa camera sub tuta et arta custodia et victus parcimonia, quousque de eius contricione et correccione in premissis constiterit sufficienter.

Item ordinamus, volumus et iniungimus districcius precipiendo ne frater Johannes Wymyngtone, quem loca claustralia omnino conseruare volumus, ipsa loca vllatinus exeat, nec aliquod officium infra dictum prioratum vel ad illum pertinens quoquo modo, nisi dumtaxat officia sacriste et cantoris, quorum officiorum pretextu septa prioratus nullatinus exire permittatur, quousque, purgata infamia sua a diu multiplicitur diuulgata, secum per nos vel nostra auctoritate super hoc dispensetur ; nec ad ipsum habeant seculares, presertim mulieres, accessum aliqualem nisi in presencia duorum seniorum confratrum suorum fidedignorum, qui testes conuersacionis sue existant.

Item quod premissa omnia et singula octies singulis annis, videlicet bis in qualibet quarta parte anni, coram toto conuentu in capitulo capitulariter congregato, publice et in lingua vulgari et materna publicentur et legantur, ne canonicus aliquis vel conuersus pretendere valeat ignoranciam de eisdem.

Monemus idcirco vos priorem, singulosque canonicos [fo. 232d] confratres et conuersos predicti prioratus presentes et futuros, primo, secundo, tercio ac peremptorie, preter penas supra scriptas sub pena excommunicacionis maioris, quam in singulares personas vestras, si huiusmodi monicionibus nostris non parueritis debito cum effectum, vestris mora, culpa, dolo, offensa, nostraque trina et canonica monicione premissa in hac parte precedentibus et id meri[t]¹o¹ exigentibus, exnu[n]²c² prout extunc et extunc prout exnunc ferimus in hiis scriptis, quatinus premissa omnia et singula ordinationes, iniuncciones et mandata, que pro reformatione et conseruacione religionis in dicto prioratu inibi volumus obseruari, quatenus vos et vestrum quemlibet concernunt, inuiolabiliter obseruetis et vestrum quilibet sic obseruet. Absolucionem vero omnium et singulorum, qui premissas sentencias nostras incurrerint quoquo modo, nobis et successoribus nostris nostrasque vices gerentibus specialiter reseruamus.

Data, etc.

¹ *Merio* in original.

² *Exnuc* in original.

permitted to say anything at such hours and places unless for urgent cause, and then briefly and in a low voice and in the Latin tongue. And if any be found to transgress this our injunction, for the first time let him fast on bread and beer the Wednesday following, for the second time on bread and water the Wednesday next following thereafter ; and, if he be convicted a third time of default herein, let him be confined in a close lodging under safe and strict ward and with scanty supply of victuals, until sufficient assurance be had of his contrition and correction in the premises.

Also we ordain, will and enjoin, with strict charge, that brother John Wymyngtone, of whom our will is that he altogether keep within the cloister precinct, go in no wise out of the same precinct, and hold no office within the said priory or belonging thereto in any manner, save only the office of sacrist and precentor,¹ under colour of the which offices let him in no wise be allowed to go outside the precincts of the priory, until he have purged his disgrace which for long time past has abundantly been noised abroad, and dispensation therefor be granted him by us or by our authority ; and let no secular folk, especially women, have any access to him, save in the presence of two of his elder brethren, men of trust, who may be witnesses of his behaviour.

Also that the premises all and sundry be published and read eight times a year, to wit twice in each quarter of the year, publicly and in the vulgar and mother tongue, in presence of the whole convent gathered together as for chapter in the chapter-house, that no canon or lay brother may be able to plead ignorance of the same.

We admonish you therefore, the prior, and each canon, brother and lay brother of the aforesaid priory, that now are and are to come, a first, second and third time and peremptorily, under the pain, besides the penalties above written, of the greater excommunication, which we in these writings lay upon your several persons, if you shall not obey with due effect these our warnings, henceforth as from then, and thenceforth as from now, in consequence and as the due requirement of your delay, fault, fraud or offence, and of our threefold and canonical admonition aforesaid in this behalf, that you keep without breach and that every one of you so keep all and sundry the preceding ordinances, injunctions and commands, so far as they concern you and every one of you. And the absolution of all and several, who shall incur in any way our aforesaid sentence, we specially reserve to ourselves and our successors and our deputies in our office.

Given, etc.²

¹ In the smaller monasteries and even in many of the larger, it became customary for one of the obedientiaries to combine several offices. Here the injunction appears to be general, and to imply that Wymyngton might hold one of the obediences, the duties of which were confined to the church, but not one of those, such as the office of cellarer, which would bring him into contact with the outer world. In spite of this injunction, the document which follows shews that Wymyngton was afterwards preferred to the important disciplinary office of sub-prior.

² No place or date. The date of the visitation appears to have been on or near Sunday, 18 January, 1421-2 (see introduction). The prior was Thomas Bole, elected in 1420, and confirmed by the bishop's commissary, Thomas Hore, on 20 Oct. in that year, under commission dated at Langtoft, 13 Oct. (Reg. Flemyng, fo. 121 and d.)

X.

CALDEWELLE INIUNCCIONES.

[Reg. Gray, fo. 200d.]

Willelmus, permissione diuina Lincolniensis episcopus, dilectis filiis priori et conuentui prioratus de Caldewelle, ordinis sancti Augustini, nostre diocesis, salutem, gratiam et benedictionem. Visitantes iam dudum iure nostro ordinario vos et prioratum vestrum predictum, etc., vt in Huntynghdon.

In primis iniungimus vobis vniuersis et singulis, in virtute obediencie et sub penis infrascriptis, vt regulam sancti Augustini, etc., vt prius in Huntynghdone.

Item iniungimus et mandamus tibi, prior, in virtute obediencie et sub pena contemptus, vt a nimis frequenti equitacione ad exteriora te penitus abstineas, nec ad extra pedester vel equester prioratum exeas, saltem remote vel in villam Bedfordie, nisi ex causa honesta et vrgenti inter te et conuentum communicata et concordi sententia maioris et sanioris partis conuentus approbata; et cum in prioratu fueris, omni nocte in dormitorio iaceas, et ad matutinas aliasque horas et missas accedas et eisdem intersis, capitulaque quotidiana teneas, vbi in quibus corrigenda corrigas et reformanda reformes, nisi legitimo impedimento cognito fueris aliter impeditus.

Preterea iniungimus tibi, prior, in virtute obediencie et sub penis infrascriptis, quod singulis canonicis dicti prioratus stipendia sua terminis competentibus persoluas; et qui portant pondus diei et estus suis victu et vestitu non fraudulentur.

Ceterum iniungimus tibi, prior, vt supra, quod tu vna cum diligenti aduisamento conuentus aut maioris et sanioris partis eiusdem, diligenter et fideliter, omni desidia et torpore penitus excusso, pro viribus labores pro iuribus monasterii, ne pereant, recuperandis et conseruandis ac debitis leuandis et peragendis; et quod omnes canes venaticos de dicto prioratu et eius finibus penitus amoueas et expellas; et si quis contra hanc nostram iniunccionem venire vel facere temptauerit, nos de suo nomine et cognomine penitus penitus¹ certifices: et extunc contra eum tamquam rebellem et pertinacem, Deo duce, canonicis et taliter procedemus quod eius pena erit metus multorum.

Similiter iniungimus vobis omnibus et singulis, in virtute obediencie et sub penis supra et infrascriptis, quod sigillum commune dicti prioratus in vna cista sub tribus diuersarum formarum seruris omnino seruatur et custodiatur; quarum vnius clauem prior, alterius clauem suprior, et tercię clauem sacrista habeant et gerant; quodque decetero nichil cum ipso sigilletur, nisi expresso consensu et assensu maioris et sanioris partis conuentus; quodque nullus canonicus habeat accessum ad villam Bedfordie vel alias villas conuicinas absque causa legitima cognita et approbata et alio fratre bone fame; et quod tunc ibidem nullatinus bibant et comedant, sub pena incarcerationis per vnum annum.

¹ *Sic.*¹ See below, no. xxxii.² See *ibid.*

X.

INJUNCTIONS FOR CALDWELL.

William, by divine permission bishop of Lincoln, to our beloved sons the prior and convent of the priory of Caldwell, of the order of St. Augustine, of our diocese, health, grace and blessing. In our visitation, some time ago, by our right as ordinary of you and your priory aforesaid, etc., as in the injunctions for Huntingdon.¹

In the first place we enjoin upon you all and several, in virtue of obedience and under the penalties written beneath, that [you observe] the rule of St. Augustine, etc., as before in the injunctions for Huntingdon.²

Also we enjoin and command you, prior, in virtue of obedience and under pain of contempt, that you wholly refrain from riding abroad on horseback too often, and that you leave the priory to go abroad, at any rate to a distance or into the town of Bedford, neither on horse nor on foot, unless for an honest and pressing cause whereof common counsel has been had between you and the convent, and approval has been given by the agreement and assent of the greater and sounder part of the convent. And that, when you are in the priory, you lie every night in the dorter, and go to matins and the other hours and masses and be present at the same, and hold daily chapters, where you shall make correction in what should be corrected, and reform in what should be reformed, unless you be otherwise hindered by a lawful and certified impediment.

Moreover we enjoin upon you, prior, in virtue of obedience and under the penalties written beneath, that you pay to each canon of the said priory his salary at fitting terms ; and that they who bear the burden and heat of the day be not defrauded of their victuals and clothing.

Furthermore we enjoin upon you, prior, as above, that, shaking off all laziness and sloth, you labour zealously and faithfully according to your strength for the recovery and preservation of the rights of the monastery, that they perish not, and for the relief and payment of its debts, taking diligent advice therefor with the convent or the greater and sounder part of the same ; and that you remove and drive away from the said priory and its bounds all dogs for hunting. And, if any shall attempt to oppose or go counter to this our injunction, you shall certify us in detail of his name and surname ; and we will then proceed against him canonically, with God's guidance, for his rebellion and obstinacy, and in such a way that his punishment shall cause many to fear.

Likewise we enjoin upon you all and several, in virtue of obedience and under the penalties written above and beneath, that the common seal of the said priory be altogether kept and guarded in one chest under three locks of different shapes ; whereof the prior shall have and carry the key of one, the sub-prior the key of the second and the sacrist the key of the third ; and that henceforth nothing be sealed with the same, unless with the express consent and agreement of the greater and sounder part of the convent. And that no canon have access to the town of Bedford or the other neighbouring towns without lawful cause known and approved, and without another brother of good repute ; and that then they in no wise drink and eat in the same, under pain of imprisonment for one year.

Insuper iniungimus tibi fratri Johanni Wymyngtone, quem ab officio supprioris propter evidentem suspicionem proprietatis amouimus, sub penis infra scriptis et eciam sub pena incarcerationis, vt integraliter omnia bona, que aliquo modo preterquam de domo ratione vestiture tue adquisieris, liberes indilate priori et conuentui eiusdem in communem vtilitatem domus conuertenda ; et te cum sex de confratribus tuis super crimine proprietatis, super quo coram nobis in visitacione nostra fueras impetitus, coram priore tuo in domo capitulari dicti prioratus, quarto die postquam iste nostre iniuncciones tibi note sunt proxime sequenti, canonice purges ; alioquin tu, prior, lapsis quatuor diebus, nos de factis dicti fratris Johannis, vbicumque fuerimus, clare certifies.

Item, quod frater Johannes Bedford nobis in visitacione nostra huiusmodi graui exposuit cum querela quod frater Ricardus Joyner, dudum camerarius prioratus, de tempore huiusmodi sui cameraratus debet isti fratri Johanni vt pro vestitura sua lvj^s. v^d., nolens ipsos sibi soluere, licet requisitus ; tibi priori iniungimus, in virtute obediencie et sub penis supra et infrascriptis, vt infra quindecim dies post recepcionem presencium immediate sequentes, plenum compotum dicti fratris Ricardi de toto tempore quo officium cameraratus huiusmodi occupauit, exigas, audias et termines, et dicto fratri Johanni de hiis que sibi debentur facias integraliter responderi.

Ceterum iniungimus tibi nunc priori, et cuilibet tibi in ordinis dignitate succedenti, sub pena amocionis perpetue a dignitate et statu huiusmodi [fo. 201], vt omni anno, inter festa sancti Michaelis archangeli et sancti Martini in yeme proxime extunc sequencia, plenum et fidele ac planum [compotum]¹ de omni et totali administracione tua et sua in omnibus bonis spiritualibus et temporalibus dicti prioratus per te et ipsum facta, coram toto conuentu ad hoc conuocato, vel saltem maiori parte eiusdem, in domo vestra capitulari oculariter et integre exhibeas et ostendas ; vt sic de statu domus constare poterit conuentui euidenter.

Preterea iniungimus tibi priori, sub penis supra et infrascriptis, quod cum omni celeritate possibili et cautela accomoda omnia et singula iocalia ac domus implementa, vbicumque vel cuicumque impignorata, iuxta possibilitatem tuam ad prioratum reducas et reportes ; et quod decetero neque ea [neque]¹ alia domus iocalia alicui impignores, neque corrodia, liberatas, pensiones vel annuetates ad certum tempus, terminum vite vel imperpetuum vendas vel concedas, nisi de licencia nostra vel successorum nostrorum, episcoporum Lincolniensium, petita et obtenta, ac consensu conuentus requisito et adhibito ; nec nemora domus vendas quoquo modo nec aliqualer succidas, nisi ad necessarias reparaciones faciendas et focalia necessario in prioratu expendenda ; et hoc sub pena perpetue amocionis et priuacionis a statu et dignitate tua huiusmodi.

Monemus igitur vos omnes et singulos, presentes et futuros, etc., vt in Huntyngdone.

Data in [cetera desunt].

¹ Omitted in original.

¹ No place or date given. On the probable date of the visitation, see introduction. Thomas Bole seems to have been still prior, but it is uncertain when his successor, John Amphill, entered upon office.

Moreover we enjoin upon you, brother John Wymyngtone, whom we have removed from the office of sub-prior on the ground of a manifest suspicion of private aggrandisement, under the penalties written beneath and also under pain of imprisonment, that you deliver in their entirety and without delay to the prior and convent of the same [monastery], to be employed to the common utility of the house, all the goods which you have in any way gotten, save from the house for your clothing ; and that, on the fourth day next following that on which these our injunctions have been made known to you, you purge yourself canonically with six of your brethren in respect of the crime of private aggrandisement, whereof you were impeached before us in our visitation, in presence of your prior in the chapter-house of the said priory. Otherwise, after the lapse of the same four days, you, prior, shall certify us clearly, wherever we may be, of the doings of the said John.

Also, because brother John Bedford laid open to us in such our visitation with grievous complaint, that brother Richard Joyner, sometime chamberlain of the priory, owes lvj^s. v^d. to this brother John in respect of his clothing, from the time that he was thus chamberlain, and will not pay him the same, although he has been asked ; we enjoin upon you, the prior, in virtue of obedience and under the penalties written above and beneath, that within fifteen days immediately following upon the receipt of these presents, you demand, audit and conclude a full account of the said brother Richard, for the whole time during which he occupied such office of chamberlain, and that you cause full answer to be made to the said brother John concerning these debts which are owing to him.

Furthermore we enjoin upon you, the present prior, and every one who shall succeed you in the dignity of your order, under pain of perpetual removal from such dignity and estate, that every year, between the feast of St. Michael the archangel and that of St. Martin in the winter next following thereon, you visibly and in entirety present and shew in your chapter-house, in presence of the whole convent called together for this purpose, or at any rate of the larger part thereof, a full and faithful and plain account of the whole and complete administration, yours or his, performed by you or by the same [your successor] in respect of all the spiritual and temporal goods of the said priory ; that so the convent shall be able to have manifest assurance of the state of the house.

Further we enjoin upon you, the prior, under the penalties written above and beneath, that with all possible speed and convenient wariness you bring back and restore to the priory, as far as you are able, all and sundry the jewels and utensils of the house, wheresoever or to whomsoever they are in pawn ; and that henceforth you pawn neither them [nor] the other jewels of the house to any one, and that you sell or grant no corrodies, liveries, pensions or annuities for a fixed time, for term of life or in perpetuity, unless you have first asked and obtained the licence of us or our successors, bishops of Lincoln, and have asked and acquired thereto the consent of the convent ; and that you sell in no wise or cut down in any sort the copses of the house, unless it be to make needful repairs or for necessary expense of fuel in the priory ; and this under penalty of perpetual removal and deprivation from such your estate and dignity.

We admonish you therefore all and several, that now are and shall be, etc., as in the injunctions for Huntingdon.

Given at ¹

XI.

COMMISSIO AD COMPELLENDUM PRIOREM VT RECIPIAT
APOSTATAM PENITENTEM.

[Reg. Gray, fo. 182.]

Willelmus, permissione divina, etc. Licet aliter per nostras certi tenoris litteras dilecto filio priori prioratus de Caldewelle, ordinis sancti Augustini, nostre diocesis, dedimus¹ firmiter in mandatis vt ipse fratrem Thomam Goldyngtone, canonicum suum, qui ad nos accedens humiliter peciit a nobis se a sententia excommunicacionis, quam ipse, a dicto prioratu in seculari habitu apostatando recessit,² vt fatebatur, incurrit, absolui, et quem, huiusmodi reatum suum humiliter recognoscente,² a sententia illa absoluimus, et eidem priori remisimus, sic absolutum fauorabiliter reciperet, et eidem iuxta canonica statuta pro modo culpe penitentiam nostra auctoritate iniungeret salutarem, ac ipsum fraterna caritate pertractaret, regularibus obseruanciis et ordinis sui disciplina semper saluis; dictus tamen prior, litteras nostras huiusmodi recipiens, et contra nos et nostram iurisdiccione[m] ordinariam contumaciter erigens rebellionis ceruicem, non attento quod huiusmodi fugitiui per eorum presidentes sunt animatim requirendi, et ad loca professionum suarum reuocandi et redire cogendi, vultu proteruo asseruit nos nullam dictam² apostatam ab huiusmodi sententia excommunicacionis absoluendi habere potestatem, et ideo se nolle ipsum recipere, nec huiusmodi mandatis nostris velle in aliquo obedire. Nos igitur tantam et tam enormem execrandamque rebellionem contumacem dicti prioris, cum in detrimentum sue et aliorum subditorum nostrorum animarum vertitur, inultam dimittere, nec dictam ouem a caula dominica errantem et redire affectantem in abruptis diucius vagari permittere volentes, ad compellendum et coercendum per quascumque censuras ecclesiasticas prefatum priorem, vt dictum fratrem T.G., canonicum suum, sic penitentem et redire volentem iuxta formam mandati nostri alias eidem priori, vt prefertur, in hac parte directi recipiat, admittat et pertractet, necnon eundem priorem pro tantis tamque horrendis contemptu, inobediencia, rebellionem et pertinacia suis contumacibus et proteruis, nec eius impunitas sed pena ceteris in similibus maneat in exemplum, iuxta canonicas sancciones canonice corrigendum, reformandum et puniendum; ceteraque omnia et singula cum suis emergentibus, incidentibus, dependentibus et connexis facienda, exercenda et expedienda in premissis necessaria et oportuna vobis, etc.

¹ *Sic*; but *dederimus* was probably meant.² *Sic*.

XI.

COMMISSION TO COMPEL A PRIOR TO RECEIVE AN
APOSTATE ON HIS REPENTANCE.

William, by divine permission, etc. Albeit we elsewhere have given strict command, by our letters of sure import, to our beloved son the prior of the priory of Caldwell, of the order of St. Augustine, of our diocese, that, inasmuch as brother Thomas Goldyngtone, one of his canons, came to us and humbly besought from us his absolution from the sentence of excommunication, which he has incurred by departing from the said priory in apostasy in a secular dress, as he confessed, and inasmuch as we absolved him, humbly acknowledging such his guilt, from that sentence and sent him back to the same prior, he (the prior) should receive him, so absolved, with favour, and should by our authority enjoin upon him according to the canonical statutes a healthful penance in keeping with the measure of his fault, and treat him with brotherly love, saving always the regular observances and discipline of his order; nevertheless the said prior, receiving these our letters and obstinately raising the neck of rebellion against us and our jurisdiction as ordinary, unmindful that such fugitives should be heartily sought after by those who have authority over them and should be recalled and compelled to return to the places where they have made profession, has alleged with a saucy countenance that we have no power to absolve the said apostate from such sentence of excommunication, and therefore that he will not receive him, nor will obey such our commands in any respect. We therefore, being unwilling to let the obstinate rebellion of the said prior go unavenged, since it is so great and so huge and execrable, and tends to the injury of his soul and the souls of others who are under our authority, or to allow the said sheep, who is wandering from the fold of the Lord and is desirous to return, to roam longer among the steep places, [give our commission] to you,¹ etc., to compel and constrain by any ecclesiastical censures whatsoever, the aforesaid prior to receive, admit and treat the said brother T. G., his canon, being thus repentant and willing to return, according to the form of our mandate elsewhere addressed, as is aforesaid, in this behalf to the same prior, and to correct, reform and punish canonically the same prior, according to the sanctions of the canons, for his obstinate and saucy contempt, disobedience, rebellion and wilfulness, which are so great and so abhorrent, in order that others in like case may take example, not by his going unpunished, but by his punishment; and to do, perform and dispatch those things all and sundry, which shall be needful and convenient in the premises, with those that may arise from or be incident to, dependent upon or connected with them, etc.

¹ The actual person to whom the commission was issued is not named, as only the points material to the special case were entered in the register, and the common form was abridged as far as possible.

XII.

ASSHEBY CANONICORUM INIUNCCIONES.

[Reg. Gray, fo. 198.]

Willelmus, permissione divina Lincolniensis episcopus, dilectis filiis priori et conuentui prioratus de Assheby canonicorum, ordinis sancti Augustini, nostre diocesis, salutem, gratiam et benedictionem.

Ex nostre pastoralis cure pondere nostris humeris desuper nobis imposite, etc., vt prius in prohemio de Dunstaple.

[fo. 198*d.*] In primis vt regula sancti Augustini, etc., vt in Huntynghdone, etc.

Item iniungimus et mandamus vniversis et singulis in virtute obediencie, etc., sub penis infrascriptis, vt horis, locis et temporibus secundum regulam consuetis silencium omnimode obseruetis tam seniores quam iuniores; nam maiores¹ de facili trahunt in exemplum quod maiores suos viderint facientes.

Et quod omni die unum capitulum regule vestre in domo vestra capitulari statim post preciosa legatur.

Iniungimus eciam tibi priori et vobis conuentui, sub pena inobediencie et contemptus et eciam sub penis infrascriptis, vt quilibet vestrum omni die statim completorio decantato dormitorium ingrediatur et matutinis in apparatu modesto secundum regulam intersit, dormitorium et claustrum vel superiorem partem ecclesie vsque post primam in die sequenti decantatam nullatinus exituri,² nisi aliquod impedimentum legitimum obsistat, quo casu canonicos officii exterioribus prepositos et in illis occupatos, et te priorem, si hospitibus vel yconomia fueris non ymaginarie impeditus, hiis volumus artari, duntamen dormitorium congruo tempore petatis et exeatis.

Preterea iniungimus vobis vniversis et singulis, sub pena incarcerationis per unum annum, ne aliquis vestrum post completorium comesaciones aut potaciones seu eciam ludos ad aleas vel alios quoscumque quouismodo exerceatis publice uel priuatim.

Ceterum iniungimus vobis priori et suppriori per nos in dicta visitacione nostra substituto, vt ostia claustri et ecclesie debitis horis et temporibus claudi et apperiri faciatis secundum exigenciam regule; quodque crimina, excessus et defectus delinquencium secundum regulares obseruancias in capitulari domo coram confratribus, et nullatinus alibi vel coram laicis, modeste et more piorum presidencium corrigatis, non pro leui grauem ex rancore aut leuem penam pro graui defectu ex affectione carnali iniungendo, sed secundum morbi qualitatem ad instar Samaritani oleum et vinum indifferenter infundentes.³

Item iniungimus, volumus et mandamus quod contemplaciones in claustro debitis horis et temporibus per canonicos obseruentur, et quod propter opera quecumque ruralia huiusmodi contemplaciones ex consuetudine nullatinus impediuntur, sub pena inobediencie et contemptus.

¹ Sic: *minores* or *iuniores* is intended.

² Sic.

³ St. Luke x, 34.

¹ See below, no. xix.

² See below, no. xxxii.

³ See glossary.

XII.

INJUNCTIONS FOR CANONS ASHBY.

William, by divine permission bishop of Lincoln, to our beloved sons the prior and convent of the priory of Canons Ashby, of the order of St. Augustine, of our diocese, health, grace and blessing.

From the weight of our pastoral care which is laid upon us on our shoulders, etc., as before in the preamble for Dunstable.¹

In the first place, that the rule of St. Augustine, etc., as in the injunctions for Huntingdon,² etc.

Also we enjoin and command you all and several in virtue of obedience, etc., under the penalties written beneath, that at the accustomed hours, places and seasons according to the rule, you keep silence in every way, both senior and junior canons; for younger folk readily take example by what they see their elders doing.

And that every day, immediately after *preciosa*,³ one chapter of your rule be read in your chapter-house.

We also enjoin upon you the prior, and you the convent, under pain of disobedience and contempt and also under the penalties written beneath, that every one of you every day, immediately after compline has been sung, go into the dorter, and that he be present at matins in decent apparel according to the rule, and that you in no wise leave the dorter and the cloister or the upper part of the church⁴ until after prime has been sung on the following day, unless any lawful hindrance prevent; in which case we are willing that the canons who are in charge of external duties and are busied in them, and you the prior, if you be unfeignedly hindered by guests or by your stewardship, be bound thereby, provided that you go to and leave the dorter at a fitting time.

Further we enjoin upon you all and several, under pain of imprisonment for one year, that none of you after compline hold in any wise publicly or in private feastings or drinkings or any games at dice or any other games whatsoever.

Furthermore we enjoin upon you the prior, and the sub-prior who was deputed by us in our said visitation, that you cause the doors of the cloister and church to be closed and opened at the due hours and seasons as the rule demands; and that you correct the crimes, transgressions and shortcomings of offenders according to the regular observances in the chapter-house in presence of your brethren, and in no other place at all or in the presence of lay folk, with moderation and after the manner of devout overseers, not enjoining out of spite for a slight fault a heavy penalty, nor out of carnal affection a light penalty for a grievous fault, but, after the likeness of the Samaritan, pouring in oil and wine without distinction according to the nature of the disease.

Also we enjoin, will and command that meditations be observed by canons in the cloister at the due hours and seasons, and that such meditations be in no wise hindered of custom by reason of any field work,⁵ under pain of disobedience and contempt.

¹ *I.e.* the part east of the rood-screen, including quire, *pulpitum*, transepts, etc. The western entry of the quire beneath the *pulpitum* is the *introitus inferior*; the eastern entries in the side-screens north and south of the quire are the *introitus superiores*.

⁵ The saving phrase *ex consuetudine* allows a loop-hole for field work on special occasions, as in harvest. The Premonstratensian rule, for example, made specific allowance for the disarrangement of the ordinary routine at such seasons. See *Observances of Barnwell*, pp. cii, ciii.

Similiter iniungimus tibi priori, sub pena priuacionis a statu et dignitate, quod decetero nullas tabernas aut domus ulla suspectas in villa de Assheby predicta aut alias conuicinas quomodocunque exerceas, nec in aliqua domum¹ in eadem villa extra prioratum comedas aut bibas, vel aliqua solacia in campis vel alibi extra prioratum facias vel eis intersitis; quodque nulla corrodia, pensiones, liberatas vel alias annuetales alicui ad terminum vite, certum tempus vel imperpetuum concedas, nec nemora vel grossas arbores prosternas preterquam ad necessarium prioratus nec etiam vendas, nisi de licencia nostri vel successorum nostrorum episcoporum Lincolniensium petita et obtenta, consilio etiam et consensu maioris et sanioris partis capituli requisito et adhibito.

Preterea interdicens tibi priori consorcia comunicaciones² Johanne vxoris Johannis Beg, Johanne Berdyng et Katherine Pieris de Assheby predicta, iniungentes tibi sub pena priuacionis vt decetero cum eis non communices nec eas vel alias ad aliqua solacia in locis priuatis infra prioratum introducas, nisi huiusmodi alie mulieres sint ita honeste fame quod de illis non possit oriri suspicio; sed nec illas nisi in locis publicis et in presencia plurium confratrum tuorum et aliarum honestarum personarum.

Ceterum cum occasione more parentum, fratrum et aliorum propinquorum et affinium tuorum, prior, prope et infra prioratum ac aliis locis ordini pertinentibus pro tempore commemorantium graues dissensiones et discordie inter te et confratres tuos hucusque sunt exorte et fote, nos, volentes eas amputare vt caritas exulans reformetur, iniungimus tibi in virtute obediencie et sub penis supra et infra scriptis vt omnes huiusmodi personas a finibus dicti prioratus et locis predictis penitus amoueas, ipsas ad huiusmodi moram absque nostris voluntate et licencia vel successorum nostrorum Lincolniensium episcoporum petitis et obtentis nullatenus iterum admissurus.

Similiter iniungimus tibi priori, in virtute obediencie et sub pena excommunicacionis, vt fratrem Robertum Walsyngham, quem in officio supprioris in dicto prioratu tempore visitacionis nostre nostra auctoritate de maioris partis conventus consensu sustinuimus, a dicto officio nullatenus amouere presumas, nisi de voluntate nostra vel successorum nostrorum predictorum expressa et causa nobis vel ipsis successoribus nostris declarata et merito approbata; quodque tu, prior, introitum illum in cameram illam quam in dormitorio fecisti penitus infra unum mensem obstruas, ne aditus per illum introitum in ipsam cameram decetero alicui pateat, sub pena antedicta.

Preterea iniungimus tibi priori, sub penis supra et infra scriptis, vt omni anno inter festa sancti Michaelis archangeli et sancti Martini in yeme plenum et apertum compotum de totali administracione tua in bonis omnibus illius prioratus pro illo anno per te facta, coram toto

¹ Sic, for *domo*.

² Sic.

¹ It appears from this and a previous injunction that the prior still slept beneath the dorter roof according to the primitive custom, and had not appropriated a separate lodging in another part of the buildings. The plan of the cloister at Canons Ashby is uncertain, and a tentative plan made by Sir Henry Dryden does not throw much light upon the eastern range of buildings. A separate *camera* in the dorter for the abbot or prior might be made (a) by walling off the eastern chamber above the chapter-house, as in some Cistercian

Likewise we enjoin upon you the prior, under pain of deprivation of your estate and dignity, that henceforth you frequent no inns or any suspected houses in the town of Ashby aforesaid or other neighbouring houses in any manner whatsoever, and that you eat or drink in no house outside the priory in the same town, or take any diversion or be present at the same in the fields or elsewhere outside the priory ; and that you grant no corrodies, pensions, liveries or other annuities to any one for term of life, for a fixed time or in perpetuity, and fell no copses or thick trees save for the need of the priory, nor sell them, unless you have first asked and obtained the licence of us or our successors, bishops of Lincoln, having also asked and acquired the advice and consent of the greater and sounder part of the chapter.

Further we forbid you the prior, to hold company or conversation with Jane the wife of John Beg, Jane Berdyng and Katherine Pieris of Ashby aforesaid, enjoining upon you under pain of deprivation that you have no communication with them henceforth or bring them or other women in to any recreation in private places within the priory, unless such other women be of so fair fame that suspicion cannot arise concerning them ; but not even these, save in public places and in presence of several of your brethren and other persons of good report.

Furthermore, forasmuch as grievous strifes and quarrellings have arisen and been fostered by reason, prior, of the sojourn of your parents, brothers and other your kindred and relations, staying for a time near and within the priory and in other places belonging to the order, we, wishing to cut short these quarrels, that the love which is banished may be revived, enjoin upon you, in virtue of obedience and under the penalties written above and beneath, that you wholly remove all such persons from the limits of the said priory and from the places aforesaid, and in no wise admit them again to sojourn in such wise, without asking and obtaining the will and licence of us or our successors, bishops of Lincoln.

Likewise we enjoin upon you the prior, in virtue of obedience and under pain of excommunication, that you take upon yourself in no wise to remove brother Robert Walsyngham, whom at the time of our visitation we deputed by our authority, with the consent of the greater part of the convent, in the office of sub-prior in the said priory, from the said office, save by the express will of us and our successors aforesaid and for a reason declared to us or to the same our successors and duly approved ; and that you, prior, within one month completely block up the entry into the lodging which you have made in the dorter, under the penalty aforesaid, that access into the same chamber through that entry may henceforth be open to no one.¹

Further we enjoin upon you the prior, under the penalties written above and beneath, that every year between the feasts of St. Michael the archangel and St. Martin in the winter, you faithfully render, present and shew in presence of the whole convent called together for this purpose, or at any rate the greater and sounder part of the same, a full and open

abbey, e.g., Valle Crucis ; (b) by enclosing the south end west of the entrance to the rere-dorter, where the rere-dorter was at right angles to the main building. The head of an Augustinian house was allowed to entertain his guests in the frater ; hence there was no need for the provision of an elaborate lodging with a great hall, as in Benedictine or Cistercian houses. See W. H. St. John Hope in *Archæol. Journal*, lxxi, 307.

conuentu ad hoc conuocato vel saltem maiori et saniori parte eiusdem, fideliter reddas, exhibeas et ostendas; et compotum illum cum conuentu dimittas in cista communi domus vna cum aliis ejus cartis et evidenciis per futurorum memoriam et cautelam reponendum et custodiendum.

Ceterum iniungimus tibi priori sub penis predictis vt, cum te ad exteriora pro visendo yconomiam, agriculturam vel ad alia negocia domus expedienda, equestrem vel pedestrem exire vel egridi¹ contigerit, non in habitu pompatico vel fulgenti sed humili ac statui et ordini tuis congruenti, non incesso vel equitaturis insolentibus vel preciosis sed deuotis modestus incedas et equites, vt non superbie, elacionis aut insolencie, sed humilitatis, deuocionis, modestie et castimonie subditi tui exhauriant exempla.

Item iniungimus tibi priori, in virtute obediencie et sub pena excommunicacionis, vt nullatinus decetero vtaris dubletis curtis et strictis cum pluribus ligaturis ad caligas, sed tunicas, rocheta et capas aliasque vestes ad habitum canonicalem congruentes iuxta regulam sancti Augustini tam interius quam exterius geras et exerceas, vt sic honestas habitus mundiciam mentis et cordis pudiciciam demonstret.

Similiter iniungimus vobis ac volumus et ordinamus quod decetero nullus secularis depascat pascua aut pasturas vestras cum animalibus suis, nisi pro hiis competentem vobiscum fecerit redempcionem.

Ceterum iniungimus vobis ac volumus et ordinamus quod secundum vbertatem facultatum domus habeatur vnus qui iuuenes canonicos et nouicios in primatiuis¹ scienciis instruat et informet.

Monemus igitur vos omnes et singulos presentes et futuros sub pena maioris excommunicacionis maioris,¹ etc., vt in Huntyngdon, etc. Data²

XIII.

ORDINACIO ECCLESIE DE ASSHEBY.

[Reg. Gray, fo. 110d.]

Willelmus, permissione diuina Lincolniensis episcopus, dilectis filiis priori et conuentui prioratus de Assheby canonicorum, ordinis sancti Augustini, nostre diocesis, salutem, gratiam et benediccionem. Sacre vestre religionis, sub qua deuotum virtutum Domino impenditis famulatum, promeretur honestas vt vobis in vestris necessitatibus de alicuius subuencionis auxilio prouidemus.³ Sane nobis nuper vos et dictum prioratum vestrum iure nostro ordinario actualiter visitantibus exhibita pro parte vestra peticio continebat quod fructus, redditus et prouentus ecclesie parochialis de Assheby predicta, in qua dictus vester prioratus fundatus existit et cuius cura per vicarium perpetuum secularem regi

¹ *Sic.*

² Date and place wanting.

³ *Sic*, for *prouideremus*.

¹ The tendency of canons to depart in this respect from the prescribed rule is illustrated by irregularities of habit in the Premonstratensian order, which gave occasion to an attempt to compel them to assume the Augustinian habit (c. 1429). For this episode see *Cal. Papal Letters* viii, 77, 78. There is an interesting indult, *ibid.* vi, 158 (29 Aug., 1409), by which Alexander V dispensed the prior and convent of Worsop from wearing the high boots (*ocree*), which, according to their customs and statutes, they wore up to their drawers, and to wear shoes (*sotularia*) instead. The stiff boots soiled and frayed their long clothes.

² No place or date. The approximate date of the visitation (probably 31 Dec., 1432) is fixed by the document following: for the dates of Gray's Northampton visitation see intro-

account of your entire administration performed by you for that year with regard to all the goods of the priory; and that you deposit that account with the convent, to be laid and guarded in the common chest of the house together with its other charters and title-deeds, for a memorial and a caution to them that are to come.

Furthermore we enjoin upon you the prior, under the penalties aforesaid, that when you shall happen to go away or on a journey on horseback or on foot to places outside the convent, to see to your stewardship, the cultivation of your fields or to dispatch other business of the house, you walk and ride not in a showy or gaudy habit, but in one lowly and becoming to your position and order, nor with a haughty or fastidious, but with a devout gait or manner of riding, that your inferiors may draw an example therefrom, not of pride, loftiness or arrogance, but of lowliness, devoutness and charity.

Also we enjoin upon you the prior, in virtue of obedience and under pain of excommunication, that henceforth you use in no wise short and tight doublets with several ties to your hose, but that you wear and make use, both indoors and out, of tunics, rochets and cloaks and other garments which, according to the rule of St. Augustine, are suitable to the habit of a canon,¹ that so the comeliness of your habit may declare your cleanness of thought and modesty of heart.

Likewise we enjoin upon you and will and ordain that henceforth no secular person feed his beasts upon your grazings or pastures, unless he have made sufficient compensation to you therefor.

Furthermore we enjoin upon you and will and ordain that, according to the plentifulness of the resources of the house, there be had someone to instruct and educate the young canons and novices in the elementary branches of knowledge.

We admonish you therefore all and several, that now are and shall be, under pain of the greater excommunication, etc., as in the injunctions for Huntingdon, etc. Given . . .²

XIII.

ORDINATION OF THE CHURCH OF ASHBY.³

William, by divine permission bishop of Lincoln, to our beloved sons the prior and convent of the priory of Canons Ashby, of the order of St. Augustine, of our diocese, health, grace and blessing. The seemliness of your holy religion, under which you pay devout service to the Lord of virtues, deserves that we should provide you in your times of need with the assistance of some succour. The petition presented to us on your behalf, while we of late were in the act of visitation of you and your said priory by our right as ordinary, contained that the fruits, rents and revenues of the parish church of Ashby aforesaid, which belongs to the foundation of your said priory and the cure whereof has been wont to be governed and directed by a perpetual secular vicar, have so

duction. It is not known when the prior, William Coleworth (Culworth) entered on his office. See no. xiv for a subsequent document relating to him.

³ This document is of some interest as it throws some light on the relations between a priory of Augustinian canons and an appropriated parish church which was beneath the roof of the priory church itself. See introduction for further comment.

consuevit et gubernari, adeo decreuerunt et attenuati existunt quod ad exhibitionem vicarij huiusmodi vix sufficiunt hiis diebus; cumque, vt eadem peticio subiungebant,¹ vobis auctoritate apostolica indultum existat vt ecclesiis quas in proprios habetis vsus per canonicos vestros seu alios capellanos seculares ad nutum prioris pro tempore existentis ibidem ponendos amotiuos, canonicos vero ad claustrum reuocandos, et earum cure deseruii facere valeatis, nobis humiliter supplicari fecistis vt vestris indigenciis paterno compacientes affectu vos de aliquo releuamine in hac parte gracie provide dignaremur.

Nos igitur, pauperibus et oppressis subuenire intensis desideriis affectantes vobisque in huiusmodi vestris necessitatibus in aliquo subuenire, supplicationibus vestris huiusmodi inclinati et de premissis informati sufficienter et ad plenum, vobis vt dicte ecclesie de Assheby et parochianis eiusdem infra villam de Assheby predicta pro tempore commorantibus in diuinis obsequiis ac sacramentis et sacramentalibus per aliquos canonicos vestros seu alios capellanos seculares ydoneos ad nutum prioris vestri qui pro tempore fuerit ibidem ponendos amotiuos, canonicos vero ad claustrum reuocandos, deseruii ac curam exerceri facere, fructusque, redditus et prouentus omnes et singulos, quos vicarij dicte ecclesie qui pro tempore fuerint¹ nomine vicarie sue huiusmodi perceperunt et percipere consueuerunt, libere percipere et in vestros vsus conuertere licite valeatis, dictum indultum apostolicum sequendo, auctoritate nostra ordinaria et pontificali ex nostra gracia speciali indulgemus ac licenciam damus et concedimus tenore presencium speciale²; saluis in omnibus iuribus et consuetudinibus nostris episcopalibus et ecclesie Lincolniensis dignitate.

Et ne ecclesia nostra Lincolniensis aut archidiaconus noster Northamptoniensis, infra cuius archidiaconatum¹ ambitum dicta ecclesia situatur, sentiant se lesos ex premissis, sed volentes nostris et dictorum ecclesie et archidiaconi nostrorum indempnitatibus in hoc prospicere vt tenemur, vigore et auctoritate submissionum vestrarum per vos in nos in hac parte factarum et per nos in uos admissarum statuimus et ordinamus vt vos, prior et conuentus qui nunc estis, et successores vestri qui erunt pro tempore soluatis et soluant annuatim nobis et successoribus nostris, episcopis Lincolniensibus pro tempore existentibus, quandam pensionem annuam duodecim denariorum in dicta ecclesia nostra Lincolniensi in festo Pasche, et dicto archidiacono nostro Northamptoniensi et successoribus suis archidiaconis aliam pensionem annuam sex denariorum in ecclesia omnium Sanctorum ville Northamptonie in octabis festi Pasche singulis annis imperpetuum absque dilacione.

Statuimus insuper, ordinamus et decernimus vigore et auctoritate submissionum vestrarum predictarum vt, quociens in solucione pensionum predictarum modo et forma predictis facienda vos vel successores vestros deficere contigerit, liceat nobis et successoribus nostris, episcopis Lincolniensibus, ac archidiacono nostro predicto pro tempore existenti omnes et singulos fructus, redditus et prouentus dicte ecclesie de Assheby exeuntes et futuros, vobis ad hoc non vocatis vel aliquo aliter premunitis, absque aliquo processu iudiciali realiter sequestrare, sub arto sequestro

¹ *Sic.*

² *Sic*, for *specialem*, the contraction mark over the final *e* being omitted.

¹ This probably refers to the indults of Boniface IX, relating severally to the appropriated churches of Thurleigh, Beds. (*Cal. Papal Letters*, v, 13, 14; 28 July, 1397) and

decreased and are become so slender that in these days they are hardly sufficient for the payment of such a vicar ; and since, as was added in the same supplication, an indult has been granted you by the authority of the apostolic see, empowering you to cause the churches, which you hold to your own uses, and their cure to be served by your canons or other chaplains secular to be appointed to the same with liability to removal, and the canons to be recalled to the cloister, at the pleasure of the prior for the time being,¹ you have caused humble supplication to be made to us that we, having compassion with fatherly affection upon your necessities, would graciously deign to make provision to you of some relief in this behalf.

We therefore, who with earnest longings are minded to succour the poor and oppressed and to relieve you in somewhat in such your time of need, lending ear to such your petitions and being sufficiently and fully informed concerning the premises, in pursuance of the said apostolic indult grant you indulgence of our special favour by our ordinary and pontifical authority, and give and grant you special licence by the tenor of these presents, that you may lawfully cause the said church of Ashby and the parishioners thereof dwelling for the time being within the town of Ashby aforesaid to be served in divine worship and sacraments and sacramentals, and the cure to be exercised, by some of your canons or by other fit chaplains secular, to be appointed to the same with liability to removal, and the canons to be recalled to the cloister, at the pleasure of your prior for the time being, and that you may freely receive and employ to your own uses the fruits, rents and issues all and sundry, which the vicars of the said church for the time being have received and been wont to receive under the name of such vicarage ; saving in all things our episcopal rights and customs and the dignity of the church of Lincoln.

And that our church of Lincoln or our archdeacon of Northampton, within the limit of whose archdeaconry the said church is situate, may not feel themselves injured by the premises, and wishing moreover, as we are bound, to provide herein for the indemnity of us and of our said church and archdeacon, we appoint and ordain by the force of your submissions made in this behalf by you as regards us, and received by us as regards you, that you, the prior and convent who now are, and your successors who shall be for the time being shall pay yearly, you and they, to us and our successors, bishops of Lincoln for the time being, an annual pension of twelve pence in our said church of Lincoln at the feast of Easter, and to our said archdeacon of Northampton and the archdeacons his successors another sixpence in the church of All Saints in the town of Northampton upon the octave of the feast of Easter in each year for ever without delay.

We determine moreover, ordain and decree by virtue and authority of your submissions aforesaid, that, as often as it shall happen that you or your successors fail in making payment of the aforesaid pensions in manner and form aforesaid, it shall be lawful for us and our successors, bishops of Lincoln, and for our archdeacon aforesaid for the time being to sequestrate in reality without any judicial process all and sundry the fruits, rents and issues now and in future proceeding out of the said church of Ashby, to keep them under strict sequestration and to dis-

Moreton Pinkney, Northants (*ibid.* v, 200 ; 1 Jan., 1398-9). No general indult to this effect is recorded.

tenere ac sequestratores distrahere, de vendicione ponere ac dictas pensiones dampnaque, arreragia et expensas propria auctoritate colligere et leuare, vestra aut successorum vestrorum reclamacione vel resistencia in aliquo non obstante. In quorum omnium et singulorum testimonium atque fidem sigillum nostrum ad causas presentibus est appensum. Data in prioratu de Chaucombe primo die Januarij, anno Domini mccccxxij^o et nostre translacionis anno secundo.

XIV.

CITACIO PRIORIS DE ASSHEBY CANONICORUM.

[Reg. Gray, fo. 169.]

Wilelmus, permissione diuina Lincolniensis episcopus, dilecto filio magistro Johanni Lychebarowe, nostro in archidiaconatibus nostris Northamptonie et Leycestrie commissario generali, salutem, gratiam et benedictionem.

Facti notorietas clamorosa indies accrescens ad nostrum, quod dolenter referimus, deducit auditum quod quidam frater Willelmus Coleworth, gerens se pro priore prioratus de Assheby canonicorum, ordinis sancti Augustini, nostre diocesis, in religione tepescens, in cura negligens, in ordine torpescens, religionis tramite derelicto mundum et eius illecebras amplectitur, et gregem dominicum cure et custodie suis commissum, et quem ab estuantis diei incendio et noctis caliginose deuio sub sue periculo anime seruare debuisset, vecorditer deserit et inter montana deserta luporum morsibus dilaniandum, quasi curam non haberet, miserabiliter sine capite aut ductore dimittit, temporalia loci illius quasi ad fiscum linquendo et prioratum illum pro derelicto, vt apparet, penitus dimittendo.

Nos igitur, quibus cura suprema omnium subditorum nostre diocesis incumbit, animarum periculis et filiorum incommodis, ne (quod absit) quod larga manus deuotorum in pure religionis fomentum dederat transeat ad abusum aut dilapidacioni subiaceat modo quouis, prout nostro incumbit officio pastoralis, prospicere cupientes, vobis, etc., quatinus prefatum fratrem Willelmum priorem personaliter, si valeat apprehendi et ad eum tutus pateat accessus, alioquin trine citacionis publice edicto in ecclesia conuentuali dicti prioratus, aliquibus diebus dominicis et festiuis immediate post presencium recepcionem sequentibus, intra missarum solempnia dum maior affuerit fidelium multitudo, necnon coram notis familiaribus et amicis suis palam et publice proposito ac in

¹ *I.e.* 1432-3. Chacombe priory is some seven miles to the south-west of Canons Ashby, and it is probable that it formed the bishop's first resting-place after his visitation at Ashby.

² Master John Lychebarowe, bachelor in decrees, was appointed the bishop's commissary in Northampton archdeaconry 28 Aug., 1431 (Reg. Gray, fo. 88). On 30 August, master Thomas Hyll was appointed commissary in Leicester archdeaconry (*ibid.* fo. 88*d*). Lychebarowe held much preferment in Northamptonshire. He appears to have resigned the vicarage of Watford in 1432 (Bridges, *Hist. Northants*, i, 589), and was instituted to the church of Litchborough on 7 Oct. of that year (*ibid.* i, 77; Baker, *Hist. Northants*, i, 409). He exchanged Litchborough for a mediety of Collingtree in July, 1441, but resigned in October (Bridges, i, 351), probably owing to his institution on 1 Oct. to Great Billing (*ibid.* i, 407; Baker, i, 23). He was instituted to Helmdon 7 June, 1443 (Bridges, i, 174; Baker, i, 631), and to Wootton 17 May, 1444 (Bridges, i, 393). He may also be identical with the

train the sequestrators, to put them out to sale and to collect and levy the said pensions and damages, arrears and expenses of our own authority, the protest or resistance of you or your successors in aught notwithstanding. In witness and assurance of the which things all and sundry our seal *ad causas* is attached to these presents. Given in the priory of Chacombe on the first day of January, in the year of our Lord 1432 and the second year of our translation.¹

XIV.

CITATION OF THE PRIOR OF CANONS ASHBY.

William, by divine permission bishop of Lincoln, to our beloved son master John Lychebarowe,² our commissary general in our archdeaconries of Northampton and Leicester, health, grace and blessing.

The public knowledge of the fact, whereof the report waxes daily, brings to our hearing, as we relate with sorrow, that one brother William Coleworth,³ who represents himself to be prior of the priory of Canons Ashby, of the order of St. Augustine, of our diocese, growing lukewarm in religion, negligent in his charge and slothful in his order, has left the path of religion and is embracing the world and its enticements, and, madly abandoning the flock of the Lord entrusted to his care and guardianship, the which he ought at the peril of his soul to have preserved from burning in the heat of the day and wandering in the darkness of the night, is letting it go in wretched case without a head or leader, as though he had not its charge, among the mountain deserts to be torn in pieces by the teeth of wolves, leaving as it were the temporal goods of that place at the disposal of the public exchequer and, as it appears, utterly surrendering the priory to destitution.

We therefore, who are chiefly responsible for the care of all in our diocese under our authority, being desirous, even as it is incumbent upon our pastoral office, to take thought for the perils of souls and the troubles of our sons, lest (which God forbid!) that which the bountiful hand of devout folk gave to the encouragement of pure religion may be turned to abuse or in any wise be subject to dilapidation, [commission] you, etc., to summon and admonish or cause to be summoned and admonished a first, second and third time and peremptorily, the aforesaid brother William the prior in person, if he can be caught and safe access may be had to him, or, if not, by openly and publicly proclaiming an edict of threefold public summons in the conventual church of the said priory on certain Sundays and feast-days immediately following after the receipt of these presents, during the solemn celebration of mass when the faithful are present in full numbers, and in presence of those who are known to

presentee instituted to Benefield 10 Jan., 1443-4 (*ibid.* ii, 398). He resigned Great Billing in 1444, Helmdon in 1446, and Benefield in 1449, but apparently held Wootton till his death about the end of 1457. On 14 May, 1436, while rector of Litchborough, he was granted a dispensation to hold two incompatible benefices for life, which explains the overlapping in the dates of his incumbencies (*Cal. Papal Letters*, viii, 618).

³ Coleworth, now Culworth, is a village some three miles south of Canons Ashby. The church of Culworth was appropriated to the priory on the petition of John de Grey, lord of Ruthin, by Clement vi, 26 Dec., 1343 (*Cal. Papal Petitions*, i, 33; *Cal. Pap. Letters* iii, 139: cf. *ibid.* iii, 575, where the date is given as 27 Dec.).

valuis ecclesie eiusdem prioratus affixo pariter et dimisso, sic quod citacio siue monicio huiusmodi ad ipsius noticiam valeat verisimiliter peruenire, citetis et moneatis citarive et moneri faciatis primo, secundo et tercio ac peremptorie, quod infra vnus mensis spacium a tempore citacionis ac monicionis huiusmodi immediate sequentis, quem terminum, pensatis animarum periculis et incomodis que ex absencia diuturna [fo. 169d.] dicti fratris Willelmi prioris euenire formidamus, duximus peremptorie statuendum, ad dictum prioratum redeat, in eodem resideat, vultum pecoris sui agnoscat ac curam sibi commissam debite subeat et peragat vt tenetur; intimantes eidem in forma predicta quod, si hiis monicionibus et citacionibus nostris licitis et canonicis debite non paruerit et cum effectu, nos, elapso dicto mense, ad priuacionem eius perpetuam et amocionem finalem a statu et dignitate suis huiusmodi, quatinus¹ de iure possimus, canonice procedemus. De diebus vero recepcionis presencium ac execucionis earundem, et qualiter premissa fueritis executi pro loco et tempore congruis et oportunis, distincte et aperte litteris vestris patentibus, etc.

XV.

CROYLANDIE INIUNCCIONES.

[Reg. Gray, fo. 128].

Willelmus, permissione diuina Lincolniensis episcopus, dilectis filiis abbati et conuentui monasterij Croylandie, ordinis sancti Benedicti, nostre diocesis, salutem, gratiam et benedicionem. Super gregem dominicum nobis commissum sollicitis excubiis intendere nos oportet, ne lupus rapax gregem ipsum pro quo rationem sumus reddituri invadat aut dispergat.² Eapropter officium visitacionis nostre ordinarie in dicto vestro monasterio, prout cura pastoralis humeris nostris desuper imposita exigit, exercentes et super statu eiusdem singularumque eius personarum diligencius inquirentes, nonnulla sancte religioni contraria in animarum subditorum nostrorum interitum et religionis dissolutionem, quod dolenter referimus, inibi indies intrepide committi reperimus. Et volentes idcirco leoni rugienti et querenti quem deuoret³ aditus precludere ac de eius ore animas nostre cure commissas eruere et Deo quantum nobis possibile sit lucrificare, has nostras iniuncciones, ordinationes et mandata prout subscribuntur vobis transmittimus, per vos et vestrum quemlibet vestrosque successores futuros sub penis infrascriptis inuiolabiliter obseruanda.

In primis iniungimus vobis abbati et conuentui sub penis infrascriptis vt regulam illius gloriosi et almifici Dei confessoris, re et nomine Benedicti, quam profitemini, vna cum ceteris constitucionibus ordinis vestri quolibet die in capitulo in latino vel alia lingua, vt melius intelligi valeant, distincte legi faciatis; illamque et ceteras regulares ordinis vestri

¹ *Sic.*

² The phraseology is partly taken from St. John, x, 12.

³ 1 Pet. v, 8.

¹ No date or place. The common form used is so abbreviated as to leave only the parts essential to the particular case. The dated memoranda in this part of the register, with a few exceptions, belong to 1434 or the early part of 1435. Prior Coleworth is without

be his acquaintances and friends, and by fixing and leaving the edict upon the doors of the church of the same priory, so that such summons or admonition may be likely to come to his knowledge, [namely], that within the space of one month from the time of such summons and admonition immediately following, the which term, having weighed the peril to souls and the inconveniences which we fear will be the result of the long absence of the said brother William the prior, we have thought fit peremptorily to assign, he return to the said priory, take up his residence in the same, take knowledge of the face of his flock, and duly submit to and perform, as he is bound, the charge entrusted to him. And you shall make known to the same in the aforesaid form that, if he shall not obey duly and effectually these our lawful and canonical admonitions and citations, we, when the said month is past, will canonically proceed to his perpetual deprivation and final removal from such his estate and dignity. And [you shall certify us] explicitly and openly by your letters patent, etc., of the days whereon you receive these presents and execute the same, and after what manner, in accordance with the fitness and expediency of place and season, you have executed the premises.¹

XV.

INJUNCTIONS FOR CROYLAND.

William, by divine permission bishop of Lincoln, to our beloved sons the abbot and convent of the monastery of Croyland, of the order of St. Benedict, of our diocese, health, grace and blessing. It behoves us to take heed with anxious watchings to the flock of the Lord committed to us, lest the greedy wolf attack and scatter the same flock, for which we are bound to render an account. When for this cause we performed the office of our visitation as ordinary in your said monastery, as the pastoral care which is laid upon our shoulders demands, and made diligent inquiry with respect to the condition of the same and of its several persons, we found that certain things contrary to holy religion, tending to the destruction of the souls of those set under us and to the undoing of religion, as we relate with sorrow, are daily committed fearlessly therein. And desiring therefore to bar access to the lion, roaring and seeking whom he may devour, and to pluck from his jaws the souls committed to our care, and, so far as may be possible for us, to win profit for God, we despatch to you, as they are written below, these our injunctions, ordinances and commands, to be observed without breach, under the penalties written beneath, by you and every one of you and your successors in time to come.

In the first place we enjoin upon you the abbot and convent, under the penalties written beneath, that you cause the rule of that glorious and beneficent confessor of God, Blessed in deed and in name, which you profess, to be read together with the other constitutions of your order distinctly every day in chapter, in Latin or another tongue, so that they may be the better understood ; and that you discharge in full

doubt the prior whose evil communications form a subject of comment in bishop Gray's injunctions (no. xiii above). His successor, who appeared at bishop Alnwick's visitation in 1442, was John Nauntwyche ; his election and confirmation are not notified in the register.

obseruancias laudabiles exquisite saltem ad litteram, quatenus fragilitas sinit, penitus obseruetis et obseruet quilibet vestrum, transgressores in hoc taliter in proximis capitulis corrigentes, vt pena, non impunitas, ceteris maneat in exemplum.

Item iniungimus vobis uniuersis et singulis presentibus et futuris sub eisdem penis vt silencium debitis horis et locis secundum regulam obseruetis; quod omnes tam senes quam iuines¹ seinuicem iuxta etates et gradus in honore et reuerencia preueniant, ab omnibus verbis opprobriosis² contumeliosis arrogancie et improprij penitus abstinendo; et quod in hiis delinquentes acriter puniantur vt metu pene ad premissa arceantur.³ Et si qui in officiis quibusbet preponantur,⁴ qui odiosi sint, omnino amoueantur et alij substituantur qui fauorem monasterij adquirant.

Eciam iniungimus vobis ac volumus et ordinamus sub penis supra et infrascriptis, quod cantarie sancti Martini et sancte Pege infra procinctum vestrum abolim deuote fundate per capellanos idoneos decetero laudabiliter deseruiantur; quodque quilibet ad cuius onus pertinet capellano- rum huiusmodi exhibicio, pro quolibet defectu quo ipse cantarie fuerint inofficiate, quadraginta denarios de peculio suo ad fabricam ecclesie conuentualis ibidem soluat et soluere teneatur; et quod commemoraciones sanctorum Bartholomei et Guthlaci omni septimana in monasterio vestro obseruentur, omisso quolibet festo trium leccionum interim contingente, cum nulla ordinacio sufficienter approbata obstet in hac parte.

Preterea iniungimus et mandamus sub penis eisdem quod prior et ceteri ordinis presidentes in monasterio sint affabiles, modesti, discreti et indifferentes in correccionibus fiendis et in concedendo minuciones, et quod nullicubi reprehendant aut redarguant confratres suos, presertim coram laicis, asserendo eos insanos; nec artent monachos infirmantes, licet iuines, ad tantas obseruancias regulares sicut senes; nec eciam conquerantur abbati de aliquo confratre suo pro omni leui motu animorum suorum, nisi incorrigibilis fuerit monachus ille; quodque prior pro tempore existens nichil agat quod conuentum tangat absque omni⁵ consensu et assensu conuentus; et quod nullus quocumque officio vel dignitate constitutus confratrem aliquem pro aliquibus in hac visitacione nostra detectis improperare quouismodo presumat.

Ceterum iniungimus sacriste monasterij pro tempore existenti sub eisdem penis, quod vestimenta et ornamenta alia in altaribus minoribus faciat, cum indiguerint, honeste lauari, refici et debite reparari, necnon et domos ac edificia pertinentia officio nuper multum ruinosa, et potissime

¹ Sic.

² Sic: et omitted.

³ The first two paragraphs of the injunctions up to this point are identical with those for Bardney, no. i above.

⁴ Written *pp'onantur*.

⁵ Sic, but *omnis* was probably meant, to agree with *conuentus*.

¹ The editor has not noted any foundation of these chantries in the abbey church. St. Pega was the sister of St. Guthlac, and gave her name to Peakirk in Northamptonshire, not far from Croyland. St. Pega's chantry appears to be identical with the chantry called Peylonde (*i.e.* Pega's land), no doubt from its endowment, in bishop Alnwick's visitation in 1440.

² The patron saints of the monastery. The chronicle bearing the name of Ingulf mentions the thumb of St. Bartholomew as among the relics of the abbey, given to abbot Turketil by the duke of Benevento (ed. Birch, p. 87).

and that each one of you discharge it and the rest of the laudable regular observances of your order with circumspection and to the letter, at any rate so far as frailty permits, correcting those who transgress herein in your chapters next following, so that their punishment, and not their exemption, may be an abiding example to the others.

Also we enjoin upon you all and several, that now are and shall be, under the same penalties, that you keep silence according to the rule at the due hours and places ; that all, both old and young, prefer one another in honour and worship according to their ages and degrees, refraining wholly from all disdainful and spiteful words of insolence and reproach ; and that defaulters in these respects be severely punished in order that by fear of punishment they may be defended against the aforesaid faults. And if any who may have earned hatred be put in charge of any offices whatsoever, let them be utterly removed and others put in their place, who may win the good-will of the monastery.

Also we enjoin upon you and will and ordain, under the penalties written above and beneath, that the chantries of St. Martin and St. Pega¹ within your precinct, which were founded out of devotion long since, be commendably served henceforth by chaplains ; and that everyone to whose charge belongs the payment of such chaplains, for every defect whereby the same chantries shall be left unserved, shall pay and be bound to pay forty pence out of his own private store to the fabric fund of the conventual church in the same place ; and that the commemorations of saints Bartholomew and Guthlac² be observed in your monastery every week, to the omission of any feast of three lessons that may fall in the meantime,³ since there is in this particular no sufficiently approved ordinance to the contrary.

Further we enjoin and command under the same penalties that the prior and the other presidents of the order in the monastery be courteous, temperate, discreet and impartial in making corrections and in granting leave for bleedings, and that, in giving orders, they nowhere rebuke or reprove their brethren, especially before lay folk, with the assertion that they are mad ; and that they shall not compel monks who are in ill health, even though they be young, to such severe regular observances as the old⁴ ; and that they complain not to the abbot of any of their brethren for every slight cause of resentment, unless that monk be incapable of correction. And that the prior for the time being do nothing as touching the convent without the entire consent and agreement of the convent ; and that no one who is set in any office or dignity whatever take upon himself in any wise to reproach any of his brethren for any of those things which have been revealed in this our visitation.

Furthermore we enjoin upon the sacrist of the monastery for the time being under the same penalties, that he cause the vestments and other ornaments at the lesser altars, when they shall be in need of it, to be decently washed, new made and duly repaired, and likewise that he cause the houses and buildings belonging to his office, which of late have been exceedingly ruinous, and chiefly the house for the habitation

³ *I.e.*, the commemoration was to supersede one of any feasts of three lessons which might occur in the week.

⁴ *I.e.*, the old monks who resided permanently as *stagiarij* in the infirmary, and were not strictly *infirmantes*. In the Cistercian order such monks, known as *sempectae*, qualified for the infirmary after they had been professed for fifty years.

domum pro inhabitatione capellani parochialis ibidem, eciam multum inuensas, competenter et debite reparari faciat.

Similiter iniungimus monacho coquinario in monasterio pro tempore existenti sub penis eisdem quod ministret et faciat quotidie ministrari monachis in refectorio vescentibus cibaria salubria, honesta et sufficiencia tam pro ly entermeso¹ quam aliis, et in tanta et tam competenti quantitate vt post refeccionem monachorum notabiliter supersint fragmenta in elemosinam per elemosinarium eroganda ; et quod elemosinarius integram elemosinam monasterij inter pauperes omnino distribuat, et nullatinus per seruiantes suos vt solito consumatur ; quodque fratres et nepotes monachorum, dummodo habiles reperiantur, pre ceteris extraneis in domum elemosinarie secundum laudabilem consuetudinem monasterij cum consensu conuentus admittantur.

Preterea iniungimus et mandamus sub eisdem penis quod nullus monachus bibat aut comedat in villa Croylandie extra casum necessitatis, nisi de licencia abbatis vel prioris ex causa necessaria petita et obtenta ; quodque temporibus debitis ministretur monachis de peculio suo pro vestimentis suis et speciebus prouidendis secundum laudabilem consuetudinem monasterij. Et quod, sicuti in monasterio laudabiliter est visitatum, omnes apparatus lectorum monachorum ibidem decedencium omnino ad vsus hostilarij ex parte conuentus, et non alios quouismodo, applicentur et conuertantur. Et quod parentes et amici monachorum ad monasterium declinantes honeste iuxta eorum gradus recipiantur, hospitentur et conuiuentur sumptibus communibus monasterij.

Ceterum cum monachus magister operum et sacrista monasterij, ratione officiorum suorum et secundum laudabilem consuetudinem monasterij, teneantur exhibere equos pro monachis, cum ad visitandum amicos vel parentes vel ad ordines suscipiendos accesserint, volumus et iniungimus ac mandamus sub penis eisdem quatinus dicti magister et sacrista pro tempore existentes de equis huiusmodi competentibus dictis monachis in casibus predictis prouideant ; et vos, abbas, de seruitoribus honestis qui eis in via deseruiant communibus expensis monasterij prouideatis ; quodque pietanciaris ordinet vnum honestum laicum qui monachis existentibus in minucionibus apud Dousedalehouse cibaria in mensa ministret, et eis in hoc honeste deseruiat secundum quod honestati congruit et in monasterio est hactenus laudabiliter visitatum. Et quod

¹ See glossary.

¹ The parish altar at Croyland was then, as now, in the north aisle of the nave, and was served by a curate, no vicarage being ordained. In view of the frequent misconceptions with regard to such cures, it may be added that the curate, as the present passage shews, was a secular priest, and not a monk in priest's orders.

² See Dr. Fowler's note on the children of the almonry at Durham, *Rites of Durham* (Surt. Soc.), p. 273, with other references already given on p. 23 above, note 1.

³ The conventual guest-master as distinguished from the *hostilarius ex parte abbatis*. Bishop Alnwick's visitation of Peterborough abbey shews that in the larger houses, where the abbot had to entertain large numbers of visitors, he had his own cellarer, treasurer, chamberlain and other obedientiaries, whose duties were distinct from those of the similarly named officers in the convent. See also *Hist. et Cart. Mon. S. Petri Glouces.*, ed. Hart (Rolls Soc.) i, p. lxxxvi. The description in "Ingulf" of the Saxon abbey of Croyland is probably a fairly accurate reproduction of the later medieval arrangement. The abbot's kitchen, hall, lodging and chapel, were to the west of the cloister, on the east side of the outer court, on the south side of which, opposite the great gatehouse and the casual ward or *diversorium pauperum*, were the ordinary guest-hall and guest-chambers. (Ingulf, ed. Birch, p. 90).

of the parish chaplain in the same place,¹ which is also very ruinous, to be fittingly and duly repaired.

Likewise we enjoin upon the monk who is kitchener in the monastery for the time being, under the same penalties, that he serve and cause to be served daily to the monks who take their meals in the frater wholesome and suitable food, sufficient for refectation between meals as well as for the other meals, and in so large and competent a quantity that after the monks have eaten there may be a considerable remainder of fragments to be employed in alms by the almoner; and that the almoner distribute the entire alms of the monastery wholly among the poor, and that they be in no wise consumed, as is wont, by his servants; and that brothers and nephews of the monks, provided that they be found suitable, be admitted with the consent of the convent into the almonry, after the laudable custom of the monastery, in preference to other strangers.²

Further we enjoin and command under the same penalties that no monk drink or eat in the town of Croyland save in case of need, unless he have asked and obtained licence of the abbot or prior for a necessary reason; and that at due seasons the monks be supplied with money from their private store to provide themselves with their raiment and spices according to the laudable custom of the monastery. And that, as is the commendable wont of the monastery, all the bed-furniture of monks who die therein be employed and applied to the uses of the conventual guest-master³ and in no wise to any other. And that the relations and friends of monks, when they turn aside to the monastery, be handsomely received, lodged and entertained at the common charges of the monastery according to their degrees.

Furthermore, since the monk who is master of the works and the sacrist of the monastery are bound, on account of their offices and according to the laudable custom of the monastery, to provide horses for the monks, whenever they go to visit their friends or relations or to take orders,⁴ we will and enjoin and command under the same penalties that the said master and the sacrist for the time being make competent provision of such horses for the said monks in the cases aforesaid; and that you, abbot, make provision at the common expense of the monastery of honest serving-men to serve them on the road; and that the pittance appoint one honest layman to minister food at table to monks who are undergoing bleeding at Dousedalehouse,⁵ and do them seemly service herein, even as is agreeable to their dignity and as has hitherto been the commendable use of the monastery. And that the common barber of

¹ From bishop Alnwick's visitation in 1440, it appears that the almoner and pittance were bound to supply two horses each, *i.e.* a palfrey and a horse for baggage, by a provision made in 1274, while the chamberlain was charged with the supply of six riding-cloaks, shoes of cow-hide and the necessary saddles and covering for baggage. The master of the works was charged in 1259 to keep a horse in the stable for the monks, and in 1274 he was ordered to keep at least one such horse, to the maintenance of which the greater tithes of Nomansland and other portions of the abbey property were appropriated. At Ramsey, as appears from bishop Alnwick's visitation, the duty of supplying horses was shared between the almoner, sacrist, cellarer and chamberlain.

² This appears to have been a small cell of the monastery, where the monks retired during their periods of bleeding. Peterborough abbey had a similar cell at Oxney, Ramsey abbey at St. Ives, Bardney abbey at Southrey, and Spalding priory at Wykeham. Cf. the injunction with regard to a suitable place for bleeding at Bourne (no. iv above), where the abbey was not provided with a special grange or cell for this purpose.

communis barbitonsor monasterij cum omnibus expensis monasterij sustineatur, vt obediens et paracior sit, obsequendo cum omni humilitate monachis in arte sua, dimissa omni rebellione et proteruia sua.

Item cum, vt in dicta visitacione detectum sit,¹ prioratus de Frestone qui¹ cella dependens a monasterio vestro fundatus sit² super numero vnus prioris et octo monachorum, et iam sint solum ibidem vnus prior et sex tantum monachi adeo senes et valitudinarij quod ad peragendum diuinum seruicium [fo. 128*d.*] nocturnum et diurnum non sufficiunt, iniungimus et mandamus sub pena contemptus et eciam sub penis predictis quod tales monachi ibidem cum omni accomoda acceleratione iuxta numerum fundacionis substituantur, quo potentes et valentes sint ad diuina exequenda ; et quod monachis eisdem de cibariis salubribus et in quantitate competentibus sic quotidie ministretur quod debite alantur et fortes fiant ad Domino seruiendum.

Preterea iniungimus vobis abbati, preter penas predictas in virtute obediencie et sub pena suspensionis ab administracione vestra, quod omni anno inter festa sancti Michaelis archangeli et sancti Martini in yeme exhibeatis plenum statum monasterii in domo capitulari coram toto conuentu ad hoc conuocato, vel saltem maiori et saniori parti eiusdem.

Similiter volumus, iniungimus et mandamus quod prior de Frestone, qui pro tempore fuerit, omni anno iuxta laudabilem consuetudinem monasterij hactenus vsitatum, plenum et fidelem compotum totalis administracionis in bonis dicti prioratus exhibeat et fideliter de totali sua administracione huiusmodi computet ; et quod quociens sic computauerit, tociens conuentum Croylandie iuxta eandem consuetudinem conuiuet, sub pena ieunandi in pane et aqua singulis quartis et sextis feriis per annum vnum quo defecerit in aliquo premissorum.

Item cum de consuetudine laudabili dicti monasterii sit inibi obseruatum quod quilibet monachus infra triennium post suam recepcionem in monachum teneatur prouidere de una murra argento deaurato ornata vel vno cratere argenteo et vno cocleare¹ argenteo suis propriis expensis, et ea in refectorium liberare ibidem perpetuo permansura, volumus, iniungimus et mandamus sub penis supra et infrascriptis vt quilibet monachus iam admissus et imposterum admittendus de predictis murra vel cratere et cocleari iuxta formam consuetudinis predicte et infra terminum predictum curet effectualiter prouidere et liberare.

Ceterum cum magister Thomas Warde, commissarius noster, iniunxerit et mandauerit tibi, fratri Johanni Boston, priori celle de Freston, vt citra tunc proxime sequens festum sancti Michaelis xiijs^s iiij^d officio sacriste dicte celle ac iiij^s et ij^s aliasque pecunias ceteris officiis ibidem debitas, necnon decem marcas de quadam summa fabrice ecclesie de Croylandia per quandam Agnetem Wyberde data in manibus tuis

¹ Sic.

² Sic, but the subjunctive may be used to denote, not the actual fact, but the statement of it by the abbot and convent.

¹ Frieston, in Skirbeck wapentake and Holland deanery, some four miles south-east of Boston. The beautiful twelfth-century nave of the conventual church, lengthened in the thirteenth century, is still used for parochial service, and a portion of the crossing remains. The west tower, clerestory and other additions belong to a period slightly earlier than the time of bishop Gray. Portions of the conventual buildings, of which other traces have been obliterated, appear to have been re-used after the suppression in building the existing vicarage house.

² See note on p. 3 above.

the monastery, seeing that he is maintained at the common charge of the monastery, be obedient and more ready to do service to the monks in his art with all humility, putting aside all his rebelliousness and sauciness.

Also since, as it was revealed in the said visitation, the priory of Frieston,¹ was founded as a cell dependent on your monastery for the number of one prior and eight monks, and now there are therein only one prior and but six monks, and they so old and weak in health that they are not sufficient to perform divine service by night and day, we enjoin and command, under pain of contempt and also under the penalties aforesaid, that monks be put therein in their place according to the number of the foundation with all convenient speed, of such sort that they may have power and health to discharge divine service ; and that the same monks be supplied daily with food healthful and sufficient in quantity, in such wise that they may have due nourishment and be made strong for the service of the Lord.

Further we enjoin upon you the abbot, in virtue of obedience and under pain of suspension from your administration, over and above the penalties aforesaid, that every year between the feasts of St. Michael the archangel and St. Martin in the winter you shew forth the full condition of the monastery in the chapter-house, in presence of the whole convent called together to this end, or at any rate of the greater and sounder part of the same.

Likewise we will, enjoin and command that the prior of Frieston for the time being shall present every year, after the laudable custom of the monastery as hitherto used, a full and faithful account of his entire administration with respect to the goods of the said priory, and shall faithfully render account of such his entire administration ; and that, as often as he shall thus give account, so often shall he entertain the convent of Croyland after the same custom, under pain of fasting on bread and water every Wednesday and Friday for a year, in case he shall make default in any of the premises.

Also since by the laudable custom of the said monastery it has been observed therein that every monk, within three years after his reception as a monk, shall be bound to make provision of a mazer set in silver-gilt or of a silver bowl and a silver spoon at his own charges, and to deliver them into the frater to remain therein for ever, we will, enjoin and command, under the penalties written above and beneath, that every monk who has been already admitted or is to be admitted hereafter shall take effectual care to make provision and delivery of the aforesaid mazer or bowl and spoon, according to the form of the aforesaid custom and within the term aforesaid.

Furthermore, since master Thomas Warde, our commissary,² has enjoined and commanded you, brother John Boston, prior of the cell of Frieston,³ that on this side the feast of St. Michael next following his injunction you shall faithfully restore 13^s. 4^d. which is due to the office of the sacrist of the said cell, and four shillings and two shillings and other moneys which are due to the other offices in the same, and also ten marks, which remain in your hands from a certain sum given by one

³ At bishop Alnwick's visitation in 1440, the prior of Frieston, Richard Freshney, was also prior of Croyland and lived in the parent house, to the great detriment of the cell.

remanentes, eidem fabrice citra festum sancti Michaelis tunc proxime futurum ad annum fideliter restituare,¹ nos, factum dicti commissarij nostri approbantes, volumus, iniungimus et mandamus sub penis predictis vt mandatum et iniunctionem dicti commissarij nostri perficias et obedias eidem.

Preterea iniungimus vobis abbati sub eisdem penis et sub pena amocionis et priuacionis perpetue vestri a dignitate vestra abbaciali ne decetero cuiquam quantumcuique honeste vel precellenti persone corrodia, liberatas, pensiones aut annuetales imperpetuum, ad terminum vite vel ad certum tempus concedatis quoquo modo; quodque nec antiqua nemora monasterij non cedua vendatis nec prosternatis nisi de licencia nostri vel successorum nostrorum, episcoporum Lincolniensium, ex causa legitima et canonica nobis vel eis per vos exposita et per nos vel eos merito approbata petita primitus et obtenta, consensu eciam, voluntate et assensu conuentus ad hoc accedente, nisi forte ad reparacionem necessariam monasterij vel tenementorum eius aliave² vrgeat necessitas; in quo casu tres discretiores de conuentu eligantur per conuentum, qui quantum necesse fuerit sumendum ad huiusmodi refecciones et non amplius superuideant.

Monemus igitur vos omnes et singulos presentes et futuros sub pena maioris excommunicationis, quam in personas vestras singulares, si hiis nostris monicionibus effectualiter non parueritis, intendimus non inmerito fulminare, quatinus has nostras iniunctiones et mandata, que pro reformatione religionis, status domus vestre et morum degencium in eadem vobis destinamus, et que in aliquo loco patenti infra dormitorium vestrum, vt pateant cuilibet intuenti, affigi volumus et mandamus, inuiolabiliter obseruetis. Data sub sigillo nostro ad causas in, etc.

XVI.

ORDINACIO PRO VICTU FRATRIS JOHANNIS ASSHEBY, DUDUM PRIORIS DE DAUMENTRE.

[Reg. Flemyng, fo. 212.]

Nos Ricardus, permissione divina Lincolniensis episcopus, circa prouisionem de victu et modo vivendi pro dilecto filio fratre Johanne Assheby, monacho prioratus de Daumentre, nostre diocesis, qui nuper in manus nostras dicti prioratus regimen sponte et libere resignauit, sub forma que sequitur duximus statuendum statuimusque et declaramus ac articulatum decreuimus in hiis scriptis.

¹ *Sic.*

² Written *alia ve*. The addition of *ve* is the only variation between the text of this injunction and the corresponding injunction for Bardney (see no. i).

¹ The *fabrica* is the fabric or works fund, which at Southwell minster was known under the name of "our Lady's works." Cf. the 'works chantry' and the *tenementa fabricae* at Lincoln (Bradshaw and Wordsworth, *Lincoln Cathedral Statutes*, ii, pp. 899, clxvii).

² The reference to injunctions left by Thomas Warde with respect to the prior of Frieston implies that the primary visitation of Croyland was held by Warde as the bishop's commissary. As a matter of fact, Warde was at Croyland on 12 April, 1433, when he instituted rectors to Peckleton in Leicestershire and (by commission) to Swarkestone in Derbyshire on an exchange of benefices (Reg. Gray, fo. 38d, 39). Bishop Gray, however, was at Croyland in person on 6 Sept., 1434, when he commissioned Warde and John

Agnes Wyberde to the fabric¹ of the church of Croyland, to the same fabric on this side the feast of St. Michael then next following to a year, we, approving the act of the said our commissary, will, enjoin and command under the penalties aforesaid that you perform the command and injunction of the said our commissary and obey the same.

Further we enjoin upon you the abbot, under the same penalties and under pain of your removal and perpetual deprivation from your dignity of abbot, that henceforth you grant in no manner to any person, of what good report or excellence soever, corrodies, liveries, pensions or annuities in perpetuity, for term of life or for a fixed time ; and that you neither sell nor cut down the old copses of the monastery which are not in decay, unless you first have asked and procured licence of us or our successors, bishops of Lincoln, for a lawful and canonical cause unfolded to us or them by you, and by us or them duly approved, and unless the consent, will and agreement of the convent be conformable to this end, save in case need shall haply compel you to the necessary repair of the monastery or its tenements or other like business ; in which event let three of the more prudent members of the convent be chosen by the convent to survey what amount it may be necessary to take for such repairs and no more.

We admonish you therefore all and several, that now are and shall be, under pain of the greater excommunication, which we intend to pronounce, not without desert, against your several persons, if you shall not obey these our admonitions with effect, that you observe without breach these our injunctions and commands, which we direct to you for the reformation of religion, of the condition of your house and the manners of them that have their conversation in the same, and which we will and command to be fastened up in some conspicuous place within your dorter, that they may be clear to everyone who shall look upon them. Given under our seal *ad causas*, in, etc.³

XVI.

ORDINANCE FOR THE LIVING OF BROTHER JOHN ASSHEBY, SOMETIME PRIOR OF DAVENTRY.

We, Richard, by divine permission bishop of Lincoln, have thought fit to make appointment under the form following concerning the provision of a living and manner of life for our beloved son brother John Assheby,³ monk of the priory of Daventry, of our diocese, who of late resigned into our hands willingly and freely the governance of the same priory ; and we appoint and declare and have decreed, in each article in these writings.

Depyng, who were probably his assessors in the visitation, to go on to Warboys and confirm the election of John Croyland as abbot of Ramsey (*ibid.* fo. 79d, 80). These injunctions may therefore be assigned to the later part of 1434. The abbot, John Litlyngton, succeeded abbot Upton in 1427 ; signification of royal assent 23 June, temporalities restored 25 June (*Cal. Pat.* 1422-9, pp. 411, 413). He lived till 1470 : a boss carved with his rebus occurs in the vaulting of the north aisle of the nave, and the architectural transformation of the nave of the abbey church was probably completed in his time.

³ John Assheby became prior of Daventry in 1408 (*V. C. H. Northants* ii, 113). It is evident that he was identical with John Daventry, noted *ibid.* as prior in 1415.

In primis volumus et ordinamus quod predictus frater Johannes habeat pro se ad terminum vite cameram quandam in eodem prioratu vulgariter appellatam ly Oryalle cum honestiori lecto et costuris que emit tempore sui prioratus, vnum calicem argenteum sine coopertura, tria cocliaria argentea, vnum murrum quod emit tempore sue presidencie et vnum aliud murrum honestum secundum assignacionem prioris, duo mappalia honesta pro mensua¹ sua propria et vnum mappale pro mensa alia sibi deliberanda cum opus exegerit, vnum portiforium de vsu monasterii in quo solebat dicere horas canonicas per annos plurimos precedentes, quatuor carucatas focalium sumptibus prioris et monasterii in sue habitacionis locum inducendas et duas carucatas straminis pro suis necessariis pari modo, et dimidium duzand' garnyssheres de electro, que vasa volumus quod sint de illis tribus nouis duzan' garnyssheres que frater Willelmus Rothewell predecessor suus emit in prioratu, mensulasque et tristellas et scabilia prout secundum auisamentum prioris moderni honestas camere exigit antedictæ, simul et lectisternia pro se et vno famulo competenti et vnam peluim cum lauacro et duabus tuallis. Que omnia vtensilia predicta volumus quod quatuor vicibus in anno, in fine scilicet cuiuslibet quaterii,¹ ille frater Johannes Assheby ostendat singillatim priori domus qui pro tempore fuerit seu monacho per eum assignando, quod ipsemet frater Johannes temporibus prelimitatis priorem requirat nomine vt predicta vtensilia per se vel per monachum assignandum videat, sub pena amissionis viginti [fo. 212d.] solidorum in summa sibi assignata de pecunia pro quocumque quarterio anni in cuius quarterii fine hoc facere, vt premisimus, requirere et ostendere neglexerit. Et volumus quod si aliqua premissorum vtensilium moderato et rationabili vsu eorumdem deteriorata seu consumpta fuerint, prior qui pro tempore fuerit honesta ac noua provideat eidem fratri Johanni; et si aliqua vel aliquid eorumdem per alienacionem illius fratris Johannis seu negligenciam ablatum fuerit, valor rei ablata secundum arbitrium maioris partis conventus coram priore taxandus in summa pecunie quam annuatim percipiet defalcetur.

Item volumus et ordinamus districteque precipimus quod prior loci qui pro tempore fuerit singulis diebus in prandio et cena quando ipse prior² seu cenare consuetum est³ provideat seu provideri faciat predicto fratri Johanni de honestis ac salubribus pane et ceruisia,

¹ Sic.

² Sic : *prandere* omitted.

³ Sic : *consuevit* or *ipsum priorem* would be right. The construction has become mixed.

¹ I.e. the oriel. For the various meanings and disputed derivation of this word see *New English Dictionary*, s.v. In this particular instance the *camera* was doubtless a room or suite of rooms upon an upper floor of the priory buildings. Such private *camerae* were a common feature of religious houses in the later middle ages. The classical example is supplied by *Chronicon de Melsa* (ed. E. A. Bond [Rolls ser.] ii, 238). Abbot Roger of Driffild (1286-1310), intending to retire, built himself a *camera* on the east side of the monks' infirmary. This appears to have become the abbot's lodging. When abbot William of Scarborough (1372-96) retired, he was accommodated by his successor in a *camera* at the north end of the infirmary (*ibid.* iii, 242), which was apparently one of the separate *camerae* into which Scarborough himself had divided the building (*ibid.* iii, 224). Evidences of the division of the infirmary into a number of private rooms can be traced in the Cistercian houses of Fountains, Kirkstall, Tintern, and in many other instances. At Westminster in the fourteenth century the infirmary hall was removed; a court surrounded by separate *camerae* took its place, the infirmary chapel being retained on the east side. At Jervaulx part of the dorter sub-vault, as well as the infirmary hall, was divided in the fifteenth century

In the first place we will and ordain that the aforesaid brother John shall have for himself for the term of his life a certain lodging commonly called the Oryalle¹ in the same priory, with the better bed and the costers which he bought while he was prior, one silver cup without a cover, three silver spoons, one mazer which he bought in the time of his presidency and one other decent mazer as the prior shall assign, two fair table-cloths for his own table and one cloth for another table to be delivered to him when need shall require, one portas of the use of the monastery, in the which he was wont to say the canonical hours for very many years past, four cart-loads of fuel to be brought into his dwelling-place at the charges of the prior and monastery, and in like manner two cart-loads of straw for his necessary wants, and a half-dozen garnishers² of metal, the which vessels, it is our will, shall be of those new three dozen garnishers which brother William Rothewell, his predecessor, bought while he was prior, and little tables and trestles and stools, even as the decency of the lodging aforesaid requires, according to the discretion of the present prior, together with bedding for himself and for one sufficient servant, and one bason with an ewer and two towels. All the which utensils aforesaid we will that four times in the year, to wit at the end of every quarter, this brother John Assheby shall shew severally to the prior of the house for the time being or to a monk to be appointed by him; [and] that brother John himself at the times before specified shall call upon the prior by name to view the aforesaid utensils for himself or by a monk whom he shall appoint, under pain of the loss of twenty shillings in the sum of money appointed him, for every quarter of a year at the end of the which quarter he shall have neglected to do, demand and shew this, as we have premised. And we will that if any of the premised utensils, by moderate and reasonable use of the same, shall have been impaired or worn out, the prior for the time being shall provide the same brother John with fair and new utensils; and if any or any one of the same shall have been removed by alienation or negligence of this brother John, the value of the thing removed shall be assessed at the discretion of the greater part of the convent in presence of the prior, and shall be subtracted from the sum of money which he shall receive yearly.

Also we will and ordain and straitly charge that the prior of the place for the time being, at dinner and supper every day when the same prior is accustomed to dine or sup, shall provide or cause the aforesaid brother John to be provided with fit and wholesome bread and beer,

into *camerae*. Several *camerae*, independent of the infirmary and abbot's lodging, have been traced at Furness, and at Meaux abbot Scarborough removed two *camerae* bodily from the monastery and re-erected them as part of the rectory house at Keyingham (*Chron. de Melsa*, iii, 226). At St. Albans there was a special lodging for infirm abbots, called the Pictorium, which was burned in the insurrection of 1381 (*Gesta Abbatum S. Albani*, [Rolls Ser.] iii, 418).

² A garnish is "a set of vessels for table use, especially of pewter," (*New Eng. Dict.*, s.v.). Harrison's *Description of England*, quoted *ibid.*, specifies a garnish as made up of twelve platters, twelve dishes and twelve saucers. In 1541 William Molyneux of Hawton, Notts, left a garnish of pewter, consisting of 'xij platers, xij dishes, xij sawcers, xij pottedgers.' (*Test. Ebor.* [Surt. Soc.] vi, 141). A garnisher is presumably a vessel belonging to a garnish: the word is not given in *New Eng. Dict.* If Harrison's definition holds good with regard to the fifteenth century, the three dozen garnishers bought by prior Rothewell formed a complete garnish.

carnium seu piscium ferculis iuxta dierum exigenciam, tantum in quantitate quantum duo monachi ipsius prioratus singulis diebus solen¹ percipere, et in qualitate volumus quod post priorem sibi in singulis esculentis et poculentis prouideatur de meliori auctoritate le endrayt; et vt certitudo sit in pane et ceruisia, volumus quod in singulis ebdomadis percipiat quatuordecim panes conuentuales Anglice vocatos lez myches seu quantitate in panis que ad tantum se extendat et x laginas ceruisie conuentualis; et quicquid in pane et ceruisia, carnibus siue piscibus, in sua camera per se, famulum suum aut honestos extraneos qui ad eum venerint in expensum seu inconsumptum fuerit, volumus et districte precipimus quod omne tale quod superest ad monachum monasterii qui elemosinarie officium gerit per famulum suum fideliter transmittatur, vt ipse huiusmodi fragmenta et residua in pios vsus pauperum pro animabus fundatoris et benefactorum prioratus refundat.

Et ad istam ordinacionem nostram inficte et fideliter faciendam volumus et ordinamus quod singulis annis in festo Omnium sanctorum post horam capitularem ante magnam missam ipse frater Johannes coram priore sub verbo sacerdocii et professionis sue, ponendo manus ad pectus, et famulus ipsius coram elemosinario tactis sacrosanctis pariter in domo capitulari, ac de non alienando res monasterij sibi commendatas et eciam de non obloquendo priori suisque confratribus proficuumque monasterii nullo modo per se seu per alios impediendo, in presencia quatuor monachorum seniorum solempnia prestant iuramenta; que si neglexerit frater Johannes predictus, penam contemptus huiusmodi nostri et successorum nostrorum arbitrio reseruamus.

Item volumus et ordinamus quod predictus frater Johannes singulis annis percipiat in pecunia xl solidos pro vestitura et habitu et xl solidos pro vino et speciebus ac honestis solaciis et famulo suo; ac ne videatur contra religionem monachus proprietarius, volumus et precipimus quod singulis annis infra tres dies proximos ante Pascha priori loci qui pro tempore fuerit peccata sua singula confiteatur, et enunciet ei qualiter se habuit in expensione illarum pecuniarum, ac vt obediens monachus, si quid male expenderit, se prioris correccioni, et si quid superfuerit in expensum aliud, obedienter et humiliter ad instar veri monachi prioris ac superioris sui disposicioni submittat. Et nisi istud cum omnimodis humilitate ac obediencia fecerit, volumus et districte precipimus quod infra quatuordecim dies sequentes prior qui pro tempore fuerit nobis seu nostro qui pro tempore fuerit successori denunciet penam huiusmodi contemptus audire ipsius fratris Johannis contumacie infligendam.

Item volumus et districcius quo possumus ordinamus quod predicta camera de Oryelle ipsi fratri Johanni assignata nullum habeat penitus

¹ Sic.

¹ This ordinance may be illustrated from abbot Colerne's ordinance of the misericord at Malmesbury (1292), where the prior, when he was at table in the misericord with those of the convent whose day it was for a flesh diet, was to receive the portion of two monks (*Reg. Malmesburiense* [Rolls ser.] ii, 383).

² Endreyt or endrayght = *endroit*, i.e. quality, species. *New Eng. Dict.*, s.v. *endroit*, quotes *Liber Niger*, c. 1488: "The clerk of kychyn . . . shall go see the kings serveyse and deyntes of flesshe and fish, that it be alwey chosen of the best endrayght."

³ See *New Eng. Dict.*, s.v. *miche*, for derivation. The word simply means a loaf of bread. Examples quoted range from c. 1290 to c. 1640. In 1374-5 a corrody granted by the abbot and convent of St. Mary's, York, included 'one white loaf called 'miche' and one black loaf called 'abbotlaf' (Yorks. Archaeol. Soc. MSS. Md. 8).

[and] dishes of flesh or fish as the days require, being in quantity as much as two monks of the same priory are wont to receive every day¹; and as to the quality, we will that, after the prior, provision be made to him in all his meat and drink of the best species that may be ensured²; and, that he may have a fixed supply of bread and beer, we will that in each week he shall receive fourteen of the convent loaves which are called the myches³ or bread in such quantity that it shall come to as much; and whatsoever in bread and ale, flesh or fish, shall be left unused or unconsumed in his lodging by himself, his servant, or by honest strangers who shall have come to him, we will and straitly charge that all such remainder be faithfully conveyed by his servant to the monk who holds the office of the almonry of the monastery, that the same monk may devote such fragments and residue to the pious uses of the poor, for the souls of the founder and benefactors of the priory.

And we will and ordain that every year on the feast of All Saints, after the hour of chapter before high mass,⁴ the same brother John before the prior, on the word of his priesthood and profession, laying his hand on his breast, and his servant likewise, before the almoner upon the most holy Gospels, shall take solemn oaths in the chapter-house in the presence of four of the elder monks to perform this our ordinance unfeignedly and faithfully, and not to part with the property of the monastery entrusted to them, and also not to speak against the prior and their brethren and in no wise to hinder the profit of the monastery by themselves or by others; and if brother John aforesaid shall neglect this, we reserve the penalty of such contempt to the discretion of ourselves and our successors.

Also we will and ordain that the aforesaid brother John shall receive every year in money forty shillings for his clothing and habit and forty shillings for wine and spices⁵ and honest recreation for his servant; and that he may not seem to be a monk with private property, contrary to religion, we will and charge that every year, within the three days next before Easter, he shall confess his several sins to the prior of the place for the time being, and shall declare to him the manner of his behaviour in the expenditure of those moneys; and, as an obedient monk, shall submit himself to the prior's correction, if he have spent aught ill, and obediently and humbly, after the likeness of a true monk, shall place whatever may remain to be expended further at the disposal of the prior and his superior. And if he do not this with all manner of lowliness and obedience, we will and straitly charge that within fourteen days following the prior for the time being shall report it to us or our successor for the time being, to hear the penalty of such contempt which must be inflicted upon the contumacy of the same brother John.

Also we will and ordain as straitly as we may that the aforesaid lodging of the Oryelle which is appointed to the same brother John shall

¹ It appears from this passage that at Daventry high mass was said either before or immediately after terce. The customs as to the daily masses at the high altar varied in different monasteries. At Durham the chapter mass was sung before terce, and high mass before sext. Half the monks who were in priest's orders said their private masses during the chapter mass, and the other half during high mass (*Rites of Durham* [Surt. Soc.] p. 98).

⁵ The use of spices in a convent is illustrated by a grant (1279-80) by John of Wheldrake, the prior, to the canons of Warter priory of money for spices, as a reward for their improvement in singing the psalms at the daily offices (*York Epis. Reg. Wickwane* [Surt. Soc.], p. 91).

introitum vel exitum ad extra, sed solum ad intra versus claustrum ; et quod cum nulla muliere penitus sine audiencia vnus monachi senioris, vnica sua sorore dumtaxat excepta, sub pena maximi contemptus et pro qualibet vice amissionis xx solidorum, si de hoc conuictus fuerit, ad vsum monasterii predicti applicandorum loqui publice seu occulte confabulari-ve presumat. Recolimus enim illud Augustini, 'non omnes que cum sorore mea venerint soror mea sunt.'¹

Et quod memoratus frater Johannes in ecclesia siue claustro seu locis hoc poscentibus non absque honesta frocca monachali incedere quouis-modo presumat ; et quod singulis dominicis ac diebus festiuis necnon festis duodecim leccionum ac commemoracionibus beate Virginis in aduentuque et quadragesima diebus profestis Lune, Mercurii et Veneris matutinis, vespers ac maiori misse intersit, nisi notorie infirmitatis causa vrgente in oppositum seu licencia a priore humiliter petita et obtenta. Volumusque quod in profestis diebus per residuum temporis anni et in festis aut commemoracionibus trium leccionum misse maiori interesse conetur seu ad minus vni hore canonice dei² et in choro stet proximus suppriori in parte sua, in capituloque ac processionibus et singulis aliis locis primum videlicet locum post priorem et suppriorem qui pro tempore fuerint absque alicuius reluctancia seu impedimento retineat.

Item volumus ac districcius prefato fratri Johanni iniungimus et mandamus ne seculares quoscumque in dictam cameram vocatam lyoryelle sibi assignatam seu loca claustralia per quos scandalum prioratui generetur quomodolibet introducat, seu contra huiusmodi ordinacionis nostre formam ac prioris mandatum retineat introductos, nec secreta dominus³ aut tractatus capitulares cuicunque reuelare presumat.

Si vero in premissis quicquam dubium emerserit vel obscurum, illud interpretandi et declarandi, augendi et diminuendi prout expediens fuerit nobis et successoribus nostris episcopis Lincolniensibus potestatem specialiter reseruamus. In cuius rei testimonium sigillum nostrum ad causas presentibus est appensum. Data apud Langtote xxij^o die mensis Octobris anno millesimo cccc^{mo} xx^{mo}, et nostre consecracionis anno primo.

¹ The editor has been unable to identify this quotation.

² *Sic* : *diei* is meant.

³ *Sic* : for *domus*.

¹ From this passage it appears that the *camera* was in the buildings surrounding the cloister, while the prohibition of an outer entry implies that it was on the side of the cloister next the outer court. The remains of Daventry priory have disappeared, but, assuming the normal plan to have been followed, the Oriel would thus have been an upper chamber in the western range, above part of the *cellarium*, and probably at the end nearest the frater—that is, if the rest of the upper floor of the western range was occupied by part of the prior's lodging, as was customary in a large number of Benedictine houses, and, from the view of the buildings in Bridges' *Hist. Northants*, appears to have been the case here.

² *I.e.* the second return-stall on the north side of the quire.

have no entry or exit at all on its outer side, but only on the inner side towards the cloister,¹ and that he shall not take on himself to speak in public or to converse in private with any woman at all, his only sister alone excepted, out of hearing of one of the elder monks, under pain of extreme contempt and of the loss of twenty shillings for every time, if he shall be convicted of this, to be applied to the use of the monastery aforesaid. For we recollect the saying of St. Augustine, 'Not every woman who may come with my sister is my sister.'

And that the said brother John shall in no manner whatsoever presume to go about in the church or cloister or in the places which require it without a seemly monk's frock; and that each Sunday and feast-day, and also on feasts of twelve lessons and commemorations of the blessed Virgin, and in Advent and Lent on Mondays, Wednesdays and Fridays, not being festivals, he shall take part in matins, vespers and high mass, unless he be constrained to the contrary by cause of notorious ill-health, or have humbly asked and obtained licence from the prior. And we will that on days not festivals for the remaining time of the year and on feast-days or commemorations of three lessons he endeavour to be present at high mass or at least at one of the canonical hours of the day, and that he have his place in quire next to the sub-prior on his side,² and that in chapter and processions and in every other place he keep the first place, to wit after the prior and the sub-prior for the time being, without gainsaying or hindrance from anyone.

Also we will and straitly enjoin and charge the aforesaid brother John that he bring no secular folk whatsoever in any wise into the said lodging called Lyoryelle which is appointed to him or into the cloister precinct, by reason of whom scandal to the priory may arise, or keep them, if they be brought in, against the form of this our ordinance and the prior's command, and that he take not on himself to disclose to any one the secrets of the house or the debates in chapter.

And if there shall arise anything that is doubtful or obscure in respect of the premises, we specially reserve to ourselves and our successors, bishops of Lincoln, the power of interpreting and declaring, enlarging and subtracting therefrom. In witness whereof our seal *ad causas* is attached to these presents. Given at Langtoft³ on the twenty-second day of the month of October in the year 1420 and in the first year of our consecration.⁴

³ The dates in Flemyng's register clearly show that this must be Langtoft, between Bourne and Market Deeping, in Ness deanery, where he made his head-quarters from 23 August to 31 October, 1420, holding his September ordination on St. Matthew's day at Deeping St. James. It may be noted, however, that his prebend in York had been Langtoft, which is in the East Riding of Yorkshire. It is rather difficult to understand why he should have chosen the Lincolnshire Langtoft for so long a stay: it was a convenient centre, however, for the visitation of the fenland portion of the diocese, and he appears to have visited Croyland, Peterborough and Ramsey during his stay there.

⁴ The actual reason of prior Assheby's resignation is not very clear, but it was probably due rather to incompetence than to age. He may reasonably be identified with the monk John Assheby, instituted to Preston Capes vicarage on the presentation of the prior and convent, 6 April, 1424 (Reg. Flemyng, fo. 70d.). This was in pursuance of a dispensation to hold a benefice with cure, granted to him by Martin v on 2 Feb., 1422-3 (*Cal. Papal Letters*, vii, 291).

XVII.

DAUENTREE INIUNCCIONES.

[Reg. Gray, fo. 199.]

Willelmus, permissione diuina Lincolniensis episcopus, dilectis filiis priori et conuentui prioratus de Dauentre, ordinis sancti Benedicti, nostre diocesis, salutem, gratiam et benedictionem.

Visitantes iam dudum iure nostro ordinario, etc. vt in prohemio prioratus Huntynghdon.

In primis iniungimus et mandamus vobis vniuersis et singulis, in virtute obediencie et sub penis subscriptis, vt silencium debitis horis et locis secundum regulam sancti Benedicti quam professi estis sedule obseruetis, et in hoc ex consuetudine delinquentes acriter secundum eiusdem regule exigenciam vos, dilecte fili prior, eciam per carceralem custodiam, si qui rebelles et obstinati fuerint, in hac parte corrigatis, sic quod pena vnius sit metus multorum ; quodque omni die unum capitulum de regula vestra statim post preciosa in domo vestra capitulari legatur.

Item iniungimus vobis sub penis infrascriptis vt, ordinationem in dicto vestro prioratu per reuerendissimum in Christo patrem et dominum, dominum Henricum, Dei gracia Cantuariensem archiepiscopum, de modo viuendi in communi factam vsque ad tempus in huiusmodi ordinatione prefinitum penitus obseruantes, refectorium omni die iuxta possibilitatem obseruare curetis.

Ceterum districcius vobis priori iniungimus et mandamus sub pena priuacionis ne aliqua feoda, corrodia, liberatas, pensiones aut anuales redditus alicui ad certum tempus, terminum vite vel imperpetuum concedatis vel donetis, vel aliqua nemora aut grossas arbores ad prioratum pertinencia quouismodo vendatis aut prosternatis, nisi tantum ad focalia et necessaria et reparaciones ex necessario faciendas ; neque aliqua iocalia vel implementa domus quouismodo impignoretis absque nostri vel successorum nostrorum licencia petita et obtenta ac tocius conventus consensu.

Preterea iniungimus vobis priori, in virtute obediencie et sub pena contemptus, vt omnes monachos dicti vestri prioratus in eadem² expresse professos et in apostasia extra prioratum agentes cum diligencia et cautela requiratis et ad claustrum reducatis, reductosque sub carcerali custodia, ne ceteros confratres sua labe contagiosa inficiant, secundum regulares obseruancias ordinis vestri, quousque aliud a nobis super hec habueritis in mandatis, secure seruetis et custodiatis.

Similiter iniungimus vobis sub penis supra et infra scriptis vt ostia ecclesia vestre omni die statim et incontinenti post altam missam in ipsa ecclesia vestra decantata claudantur et seris firmentur sicque stent clausa vsque inchoacionem vesperorum,¹ et post ipsos decantatos iterum

¹ *Sic.*² *Sic : religione* may be omitted.¹ See no. xxxii below.² See glossary.

XVII.

INJUNCTIONS FOR DAVENTRY.

William, by divine permission bishop of Lincoln, to our beloved sons the prior and convent of the priory of Daventry, of the order of St. Benedict, of our diocese, health, grace and blessing.

In our visitation by our right as ordinary some time ago of you, etc., as in the preamble for Huntingdon priory.¹

In the first place we enjoin and charge you all and several in virtue of obedience and under the penalties written below, that you diligently keep silence at the due hours and places according to the rule of St. Benedict which you have professed, and that you, our beloved son prior, sharply correct those who of custom transgress herein, according to the requirement of the same rule, even by confinement in prison, if any be rebellious and stiff-necked, so that the punishment of one may be the cause of fear to many ; and that every day one chapter of your rule be read in your chapter-house immediately after *preciosa*.²

Also we enjoin upon you under the penalties written beneath, that you, fully observing the ordinance made in your said priory by the most reverend father in Christ and lord, the lord Henry, by the grace of God archbishop of Canterbury,³ concerning your manner of living in common, until the time limited in such ordinance, shall take care to observe *frater*⁴ every day so far as you can.

Furthermore we straitly enjoin and command you the prior, under pain of deprivation, that you grant or give no fees, corrodies, liveries, pensions or yearly rents to anyone for a fixed time, for term of life or in perpetuity, and that you in no wise sell or cut down any copses or thick trees belonging to the priory, save only for fuel and necessary purposes and for repairs which must of necessity be made ; and that you put no jewels or implements of the house in pawn by any means, without asking and obtaining licence of ourselves or our successors and the consent of the whole convent.

Further we enjoin upon you the prior, in virtue of obedience and under pain of contempt, that you seek out with all diligence and wariness all the monks of your said priory, who, being professed in the same, are leading a life of apostasy outside the priory, and bring them back to the cloister, and that, having brought them back, that they may not infect the rest of their brethren with the stain of contagion, you keep and confine them under ward in prison according to the regular observances of your order, until you have had some different command from us in this regard.

Likewise we enjoin upon you, under the penalties written above and beneath, that every day, immediately and directly after high mass has been sung in your same church, the doors of your church be shut and the bolts be drawn, and that they remain thus closed until the beginning

³ For Chichele's metropolitical visitation of the diocese see note 7 on p. 15 above.

⁴ *I.e.* to take meals with the brethren in the frater. Probably 'to keep frater' was the common expression in use in monasteries at this date, as 'to keep hall' is in colleges in our own.

claudantur et firmentur sicque omnino stent clausa vsque post primam in die sequenti decantatam, ita quod nulli pateat introitus in ecclesiam illam per ipsa ostia temporibus huiusmodi, nisi ex causa rationabili iudicio prioris merito approbanda.

Item simili modo iniungimus vobis vt ostia claustris vestri exteriora debitis temporibus claudantur et clausa conseruentur, ne per ingredien- cium strepitus vel accessus incompósitos quies monachorum tempore contemplacionis aut requiei quouis modo perturbetur vel impediatur.

Preterea, cum propter paucitatem monachorum in dicto prioratu diuinum officium nocturnum et diurnum decantari, neque obseruancie regulares iuxta ordinis vestri instituta in eodem prioratu debite obseruari non possunt,¹ iniungimus vobis priori, in virtute obediencie et sub pena contemptus, vt cum omni celeritate possibili numerum monachorum in eodem prioratu vestro iuxta eius facultates faciatis adaugeri.

Ceterum iniungimus vobis priori, in virtute obediencie et sub penis suprascriptis, vt omni anno inter festa sancti Michaelis archangeli et sancti Martini plenum compotum administracionis vestre in capitulo coram toto conuentu vel saltem maiori et saniori parte eiusdem exhibeatis et demonstretis, vt sic eidem conuentui constare possit de certo statu prioratus predicti.

Monemus igitur vos omnes et singulos presentes, etc., vt in Huntyngdon, etc. Data

XVIII.

INIUNCCIONES MONIALIUM DE PRATIS NORTHAMPTONIE.

[Reg. Gray, fo. 201.]

Willelmus, permissione diuina Lincolniensis episcopus, dilectis filiabus abbatisse et conuentui monasterij beate Marie de pratis iuxta Northamptoniam, ordinis sancti Benedicti, nostre diocesis, salutem, graciam et benedictionem. Visitantes iam pridem iure nostro vos et dictum monasterium vestrum tam in capite quam in membris, in huiusmodi visitacionis nostre negocio non quamplura de quo congratulamur, sed pauca quedam, reformatione tamen digna, comperimus necessarie reformanda. Has igitur nostras infrascriptas iniuncciones, ordinationes et mandata vobis transmittimus per vos et vestrum quemlibet² sub penis infrascriptis inuiolabiliter obseruanda et debite complenda.

In primis siquidem quia in ipsa visitacione nostra comperimus quod vos ex quadam consuetudine, quam potius quasi corruptelam³ dicimus, refectorium tribus diebus diebus² in ebdomada tantum, videlicet dominica,

¹ The second negative is otiose.

² *Sic.*

³ Fo. 201d. begins at *telam*.

¹ High mass was sung about the fifth hour of the day and was followed by sext. This injunction seems to shew that the nave of the priory church was not parochial. Alnwick's visitation (1442), however, discloses the fact that lay-folk had common access to the parish church through the great gate of the priory and through the cloister, which points to the contrary.

² Alnwick's visitation contains evidence of the freedom with which lay-folk, male and

of vespers¹; and after the singing of the same they be shut and bolted and so remain entirely closed until after prime has been sung on the day following, so that at such times access into that church through the same doors may be open to no one, save for a reasonable cause to be duly approved by the judgment of the prior.

Also in like manner we enjoin upon you that the outer doors of your cloister be shut and be kept shut at the due seasons, that the quiet of the monks in time of meditation or repose be in no way disturbed or hindered by the noise or by the disorderly recourse of those entering.²

Further, seeing that on account of the fewness of monks in the said priory the divine office by night and day cannot be chanted, nor can the regular observances be duly maintained in the same priory according to the institutes of your order, we enjoin upon you the prior, in virtue of obedience and under pain of contempt, that with all possible speed you cause the number of monks in your priory to be increased in proportion to its resources.

Furthermore we enjoin upon you the prior, in virtue of obedience and under the penalties written above, that every year between the feasts of St. Michael the archangel and St. Martin you present and shew a full account of your administration in chapter, before the whole convent or at any rate the greater and sounder part of the same, that so the same convent may have assurance of the actual condition of the priory aforesaid.

We admonish you therefore all and several that now are, etc., as in the injunctions for Huntingdon, etc. Given.³

XVIII.

INJUNCTIONS FOR THE NUNS OF THE MEADOWS, NORTHAMPTON.

William, by divine permission bishop of Lincoln, to our beloved daughters the abbess and convent of the monastery of blessed Mary of the Meadows by Northampton, of the order of St. Benedict, of our diocese, health, grace and blessing. When some while since we of our right visited you and your said monastery both in your head and members, we found in the transaction of such our visitation not overmuch whereof we give you joy, but of things which must needs be reformed few, yet these meet for reformation. We therefore despatch to you these our injunctions, ordinances and commands written beneath, to be observed without breach and duly fulfilled by you and every one of you under the penalties hereunder written.

In the first place, forasmuch as we found in our same visitation that you, following a custom which we rather call as it were an abuse, have been

female, were admitted to the cloister precinct. Women were allowed to fill their jugs and pitchers from the lavatory taps.

³ There is no date. But it is highly probable that the bishop visited the monastery in January 1432-3. He was there on 20 Jan., when he made a new ordination of the parochial vicarage of Daventry (Reg. Gray, fo. 110 and dorse), and it seems most likely that this forms a corollary to the present injunctions. The prior at this time was Robert Man, whose name first occurs in 1425 (*V.C.H. Northants*, ii, 113): if his statement at Alnwick's visitation in 1442 can be trusted, he had then been prior for only thirteen years, i.e. since 1429.

Mercurij et Veneris consuevisse, et quamquam iuxta regulam sancti Benedicti quam profiteamini omni die ipsum refectory teneamini obseruare; facientes tamen vobis ex causis legitimis nobis expositis gratiam specialem, dummodo in tanto, licet non in toto, precepta sequamini patroni vestri predicti, iniungimus vobis et mandamus in virtute obediencie et sub penis infrascriptis, prout vobis alias tempore visitacionis nostre huiusmodi iniunximus, vt quatuor diebus omni septimana, videlicet dictis tribus diebus consuetis et die Lune, ex hac nostra iniunccione refectory continue obseruetis.

Item quia in eadem visitacione nostra comperimus euidenter quod quatuor moniales dicti monasterij per plures annos post annum probacionis in ipso monasterio steterunt non expresse professe, habitum similem cum aliis expresse professis gerentes, iniungimus vobis abbatisse sub pena subscripta, prout alias tempore visitacionis nostre predictae iniunximus, vt citra festum sancti Michaelis archangeli proxime futurum faciatis omnes et singulas dicti monasterij moniales nondum expresse professas publice et expresse profiteri, sub pena ieiunandi in pane et aqua singulis quartis et sextis feriis post ipsum festum sancti Michaelis proxime sequentibus, quousque ipsas moniales feceritis sic profiteri.

Preterea iniungimus vobis abbatisse, in virtute obediencie et sub pena suspensionis ab administracione vestra, quod intra proxima festa sancti Michaelis archangeli et sancti Martini in yeme exhibeatis coram toto conuentu dicti vestri monasterij, vel saltem maiori et saniori parte eiusdem in domo capitulari ad hoc congregata, plenum et fidelem computum de totali administracione per vos in bonis temporalibus et spiritualibus ipsius monasterij a die installacionis vestre hucusque facte¹; quodque sic de anno in annum tempore predicto similes compotos de totali administracione vestra similes compotos¹ omnino in forma predicta respondeatis et exhibeatis, quorum quidem compotorum rotulos in cista communi, vbi sigillum vestrum commune seruatur, propter informacionem futurorum reponi volumus et custodiri.

Monemus igitur vos omnes et singulas presentes et futuras, sub pena excommunicacionis maioris, quam in personas vestras singulares, si hiis monicionibus effectualiter non parueritis, intendimus non inmerito fulminare, quatinus has nostras iniuncciones, ordinaciones et mandata que pro reformacione religionis, status domus vestre et morum degencium in eadem vobis destinamus,² et que in linguam vulgarem translata in aliquo loco patenti, etc., vt in Huntynghdone. Data

¹ *Sic.*

² *Obseruetis* is omitted.

¹ *I.e.* the bishop had left this monition pending the arrival of his definite injunctions.

² See no. xxxii below.

³ The date is uncertain, but there can be little doubt that the visitation was held in January, 1432-3. The bishop was at St. John's hospital, Northampton, on 16 Jan., and at St. James' abbey on the following day, and he probably was at Delapré immediately before or after these dates. The abbess at this time was Margaret Multon, who was elected in May, 1430, on the death of Katherine Wotton. The royal assent to her election was granted

wont to observe frater on three days only in the week, to wit on Sunday, Wednesday and Friday, and this although you are bound to observe the same frater every day according to the rule of St. Benedict which you profess; nevertheless, doing you a special favour for lawful reasons which have been explained to us, provided that in so much, albeit not in the whole, you follow the edicts of your patron aforesaid, we enjoin and command you in virtue of obedience and under the penalties written beneath, even as we elsewhere enjoined upon you at the time of such our visitation,¹ that you constantly observe frater after this our injunction on four days in every week, to wit on the said three accustomed days and on Monday.

Also because in the same our visitation we plainly found that four nuns of the said monastery have continued in the same monastery for several years after their year of probation, without making definite profession, while wearing the like habit with the others who are definitely professed, we enjoin upon you the abbess, under the penalty written below, even as we elsewhere made injunction at the time of our visitation aforesaid, that on this side the feast of St. Michael the archangel next to come you cause all and singular the nuns of the said monastery who are not yet definitely professed, to make public and definite profession, under pain of fasting on bread and water each Wednesday and Friday next following after the same feast of St. Michael, until you shall have caused the same nuns so to make profession.

Further we enjoin upon you the abbess, in virtue of obedience and under pain of suspension from your administration, that between the feasts of St. Michael the archangel and St. Martin in the winter next you present before the whole convent of the said monastery, or at any rate the greater and sounder part thereof gathered together for this purpose in the chapter-house, a full and faithful account of the entire administration done by you in the temporal and spiritual goods of the same monastery from the day of your installation until this present; and that so from year to year at the time aforesaid you by all means make answer and present like accounts of your entire administration in the aforesaid form; and it is our will that the rolls of these accounts be laid up and guarded in the common chest where your common seal is kept, for the instruction of those that come after.

We admonish you therefore all and several, that now are and shall be, under pain of the greater excommunication which, if you shall not obey these admonitions with effect, we intend to proclaim, not without your desert, against your several persons, to [observe] these our injunctions, ordinances and commands which we direct to you for the reformation of religion, of the condition of your house and the manners of them that have their conversation in the same, and to [fasten them], translated into the vulgar tongue, in some conspicuous place, etc., as in the injunctions for Huntingdon priory.² Given³

on 28 May, 1430, and the temporalities restored on 22 June (*Cal. Pat.*, 1429-36, pp. 55, 60). She died before 23 June, 1447, when the *congé d'élire* on her decease was granted to the prioress and nuns (*Ibid.* 1446-52, p. 68).

XIX.

DUNSTABLE INIUNCCIONES.

[Reg. Gray, fo. 197*d*.]

Willelmus, permissione diuina Lincolniensis episcopus, dilectis filiis priori et conuentui prioratus de Dunstaple, ordinis sancti Augustini, nostre diocesis, salutem, gratiam et benediccionem. Ex nostre pastoralis cure pondere nostris humeris desuper nobis imposite incumbit vt ibi diligencius [fo. 198] agamus et cauciora remedia apponamus, vbi grauiora animarum pericula et dampnorum detrimenta corporisque dispendia aut consumpcionem in breui, quod longo tempore multis sufficeret ad victum, conspicimus imminere. Sane visitantes iam pridem iure nostro ordinario vos et prioratum vestrum predictum tam in capite quam in membris, nonnulla grauia et detestabilia inibi commissa in ipsa nostra visitacione nobis detecta comperimus, que conuiuentibus oculis pertransire sana consciencia non possumus incorrecta. Volentes igitur sarculo nostre auctoritatis ea radicitus extirpare que religionis profectum et animarum salutem prepediunt, corporis dispendia et bonorum consumpcionem ingerunt impudenter, vt sic sanctimonie serenitas inter vos, velut lucerna super candelabrum posita, ceteris reluceat in exemplum, certa mandata, iniuncciones et ordinaciones nostra infrascripta vobis transmittimus, per vos et vestrum quemlibet, quatenus vos singulariter vel coniunctim concernunt, sub penis infrascriptis inuiolabiliter obseruanda.

In primis iniungimus vobis vniuersis et singulis, etc., vt regula sancti Augustini, etc., vt in Huntyngdone.

Similiter iniungimus vobis vniuersis et singulis, sub pena incarcerationis per vnum annum, ne aliquis vestrum post completorium comesciones, potaciones, vigiliis aut ludos ad aleas seu alios quoscumque exerceat seu exercere presumat, sed statim post completorium decantatum omnes vniformiter dormitorium ingrediant¹ ad quietem, exinde nisi ad matutinas vsque primam in die sequenti nullatinus exituri; et si quis contra hanc nostram iniunccionem temere veniendo delinquat, ipsum, si in hoc consuetudinarius sit, secundum formam huiusmodi nostre iniunccionis vos, prior, acerrime puniatis.

Ceterum vobis vniuersis et singulis sub penis supra et infra scriptis iniungimus ne parentes, fratres, sorores aut alios propinquos seu amicos vestros aut vestrum alicuius, seu aliquos extraneos seculares ad aliqua solacia vel refecciones infra prioratum habenda quouismodo, nisi de licencia prioris obtenta, inuitetis aut superinducatis, nec eciam parentes aut propinquos vestros huiusmodi de bonis domus communibus sustentetis; sed nec per frequentem accessum aut diuturnam moram ibidem prioratum in expensis grauatis.

Preterea iniungimus vobis priori, suppriori ac ceteris ordinis presidentibus in dicto prioratu, in virtute obediencie et sub penis supra et infra scriptis, ne seculares quicumque ad loca claustralia communem ingressum habeant nec, vt solito, communem transitum per claustrum, ne quies residencium in claustro et contemplacioni vacancium per strepitus, clamores aut accessus huiusmodi transeuncium quouismodo perturbetur.

¹ *Sic*.¹ See no. xxxii below.

XIX.

INJUNCTIONS FOR DUNSTABLE.

William, by divine permission bishop of Lincoln, to our beloved sons the prior and convent of the priory of Dunstable, of the order of St. Augustine, of our diocese, health, grace and blessing. Because of the weight of our pastoral care which is laid on us upon our shoulders, it is incumbent on us to act the more zealously and to apply the more wary remedies in places where we perceive the risk of souls and harmful damage, and the squandering or consumption in a short time of the substance which should be enough for many to live upon for a long while, to be more seriously impending. Verily, when some time since by our right as ordinary we visited you and your priory aforesaid both in its head and members, we found revealed to us in the same our visitation certain grievous and hateful faults committed therein, which we cannot with a sound conscience pass over uncorrected as though we winked thereat. As it is therefore our will to tear out by the roots with the instrument of our authority those things which hinder the profit of religion and the health of souls and shamelessly augment bodily expense and waste of goods, that so the calm brightness of holiness, even as a light set upon a candlestick, may shine among you for an example to others, we despatch to you certain our commands, injunctions and ordinances written beneath, to be observed without breach by you and every one of you, so far as they concern you severally or jointly, under the penalties written beneath.

In the first place we enjoin upon you all and several, that the rule of St. Augustine, etc., as in the injunctions for Huntingdon.¹

Likewise we enjoin upon you all and several, under pain of imprisonment for one year, that no one of you after compline hold or presume to hold feastings, drinkings, watchings or games at dice or other games whatsoever ; but that all, immediately after compline has been sung, shall enter the dorter with one accord to rest, and in no wise go thereout, save to matins, until prime on the day following ; and whosoever shall transgress by rashly going counter to this our injunction, do you, prior, punish him most rigorously according to the form of such our injunction, if he do this of custom.

Furthermore we enjoin upon you all and several, under the penalties written above and beneath, that you invite not nor introduce the parents, brothers, sisters or other kinsfolk or friends of you or any one of you, or any secular strangers to have any recreation or refreshment in any sort within the priory, unless you have obtained the prior's licence, nor, further, that you maintain such your parents and kinsfolk out of the common goods of the house ; nay, nor that you burden the priory with expense by their continual coming or their long stay therein.

Further we enjoin upon you, the prior, the sub-prior and the other presidents of the order in the said priory, in virtue of obedience and under the penalties written above and beneath, that no seculars whatsoever have common entrance to the cloister precinct, nor, as of wont, common passage through the cloister, in order that the quiet of those sitting and having time for meditation in the cloister may in no wise be disturbed by the noise, outcries or recourse of such passers.

Item iniungimus vobis uniuersis et singulis sub penis supra et infra scriptis vt omni die singulis horis nocturnis pariter et diurnis personaliter intersitis, nisi legitimum impedimentum iudicio prioris aut supprioris merito approbandum obsistat.

Similiter iniungimus et mandamus sub penis supra et infra scriptis vt omni die post prandium et vespervas contemplacio in clauastro certis horis secundum regulam penitus et omnino habeatur et obseruetur.

Preterea iniungimus et mandamus ne quiuis canonicus ad villam de Dunstaple aut alias seu loca extra prioratum solus unquam, nec cum socio canonico aut seculari nisi de licencia speciali prioris vel supprioris petita et obtenta et ex causa legitima ipsi priori aut suppriori cognita, sed neque ad aliquas officinas prioratus, exceptis hiis qui illis officiis preficiuntur, nisi de similibus licencia et causa quouismodo accedere vel ingredi presumat, sub penis supra et infra scriptis.

Ceterum iniungimus et mandamus vobis vniuersis et singulis sub penis supra et infra scriptis vt nullus canonicus venacionibus, aucupacionibus seu aliis euagacionibus illicitis quouismodo intendat, seu sit extra loca claustralia seu saltem procinctum prius euagetur.

Item volumus, ordinamus, iniungimus et mandamus vt quamcicius habeatur in prioratu vnus qui instruat nouicios et alios canonicos in primitiuis scienciis, vt sic eruditi et instructi ad altiora mereantur conscendere.

Insuper cum omnes oblationes facte in ecclesia ibidem consueuerunt exponi et conuerti ad reparacionem vestimentorum ac aliorum vtensilium et rerum in ecclesia eadem, vosque, prior, contra hanc consuetudinem, quam honestam reputamus, ipsas oblationes percipitis et de ipsis pro libito vestro disponitis, volumus igitur ac vobis iniungimus et mandamus sub penis supra et infra scriptis, vt oblationes huiusmodi ad dictum vsum secundum consuetudinem hanc laudabilem conuerti et exponi faciatis et permittatis.

Preterea iniungimus et mandamus vobis priori in virtute obediencie et sub pena suspensionis ab administracione vestra, vt singulis annis inter festa sancti Michaelis archangeli et sancti Martini in yeme plenum, integrum et fidelem compotum de totali administracione vestra in omnibus bonis dicti prioratus facta coram toto conuentu in domo capitulari ad hoc conuocato, vel saltem maiori et saniori parte conventus, reddatis et exhibeatis; quorum quidem compotorum rotulos in communi cista in qua sigillum vestrum commune seruatur pro informacione futurorum reponi volumus et custodiri.

Ceterum iniungimus et mandamus vobis priori in virtute obediencie et sub pena priuacionis perpetue ab omni statu et dignitate vestris, ne decetero aliqua nemora dicti prioratus aliquo modo vendatis nec eciam prosternatis, nisi ad domus necessarias reparaciones et focalia; nec eciam aliqua corrodia, liberatas, pensiones aut annuetates cuiquam ad certum tempus vel terminum vite aut imperpetuum vendatis aut concedatis, nisi de licencia speciali nostri vel successorum nostrorum, episcoporum Lincolnensium, ex causa legitima et rationabili, per nos et ipsos nostros successores merito approbata, petita pariter et obtenta; assensu eciam et consensu expresse maioris et sanioris partis conuentus ad hoc accedente.

Also we enjoin upon you all and several, under the penalties written above and beneath, that every day you be present in person at the hours of the night and day alike, unless a lawful hindrance stand in the way, to be duly approved by the judgment of the prior or the sub-prior.

Likewise we enjoin and command under the penalties written above and beneath that every day after breakfast and vespers meditation be entirely and on all accounts kept and observed in the cloister according to the rule at certain hours.

Further we enjoin and command that no canon ever presume to have access or entrance, under the penalties written above and beneath, to the town of Dunstable or other towns or to places without the priory by himself, nor with a canon or secular in his company unless he have asked and obtained special licence of the prior or sub-prior and for a lawful reason known to the same prior or sub-prior, nor even to any of the offices of the priory without like licence and reason, excepting those who are set in charge of duties therein.

Furthermore we enjoin and command you all and several under the penalties written above and beneath, that no canon apply himself in any wise to hunting, hawking, or other lawless wanderings abroad, whether it be outside the cloister bounds, or if, at any rate, he first have to stray beyond the precinct.

Also we will, ordain, enjoin and command that as soon as possible some one may be had in the priory to instruct the novices and other canons in the elementary sciences, that so, having got learning and instruction, they may deserve to mount to higher degrees.

Moreover, since all the oblations which are made in the church in the same place have been wont to be laid out and applied to the repair of the vestments and the other furniture and matters in the same church, and you, prior, contrary to this custom, which we account seemly, receive the same oblations and dispose of them as you please, we will therefore and enjoin upon you and command, under the penalties written above and beneath, that you cause and allow such oblations to be applied and laid out to the said use according to this laudable custom.

Further we enjoin and command you the prior, in virtue of obedience and under pain of suspension from your administration, that each year, between the feasts of St. Michael the archangel and St. Martin in the winter, you render and present a full, entire and faithful account concerning your whole administration performed in respect of all the goods of the said priory, before the whole convent called together for this purpose in the chapter-house, or at all events the greater and sounder part of the convent; and we will that the rolls of these same accounts be laid up and guarded for the information of them that are to come in the common chest wherein your common seal is kept.

Furthermore we enjoin and command you the prior, in virtue of obedience and under pain of perpetual deprivation from all your estate and dignity, that henceforth you sell no copses of the said priory in any wise, nor yet cut them down, unless for the necessary repairs of the house and for fuel; and also that you sell or grant no corrodies, liveries, pensions or annuities to anyone for a fixed time, for term of life, or in perpetuity, unless you have asked and likewise obtained special licence of us or our successors, bishops of Lincoln, for a lawful and reasonable cause duly approved by us and the same our successors, with the accession of the express agreement and consent of the greater and sounder part of the convent thereto.

Insuper iniungimus vobis sub penis supra et infra scriptis vt cum omni celeritate possibili, saltem infra triennium proxime sequens, omnia sarta tecta ceteraque domos et edificia prioratus tam infra quam extra, videlicet in maneriis, grangiis ac rectoriis ecclesiarum apropietarum,¹ debite et competenter², et quod competenter instarentur et eorum instarum¹ debite superuideatur et conseruetur.

Preterea iniungimus vobis priori in virtute obediencie et sub pena contemptus vt fratrem Johannem Beuerley, dicti vestri prioratus et vestrum concanonicum, in apostasia iam agentem, cum omni diligencia et cautela requiratis et ad caulam dominicam reducatis ac iuxta vestri ordinis instituta, fraterno tamen more et paterna pietate corrigatis.

Monemus igitur, etc., ut in Huntyngdone. Data

XX.

INIUNCTIONES DE ELNESTOWE.

[Reg. Flemyng, fo. 231].

Ricardus, permissione diuina Lincolniensis episcopus, dilectis nobis in Christo abbatisse et conuentui monasterij de Elnestowe, ordinis sancti Benedicti, nostre diocesis, salutem, gratiam et benedictionem. Visitantes pridem vos et dictum monasterium tam in capite quam in membris, nonnulla comperimus in eadem¹ excessus et delicta reformacione notorie indigencia. Et ne excessuum et delictorum huiusmodi caliginosa obumbracio splendorem religionis in dicto monasterio, que tanquam lucerna super candelabrum posita luceret omnibus qui in domo sunt,² decetero obfuscaret, certa iniunctiones et mandata nostra infrascripta, vestigia bone memorie domini Willelmi, quondam archiepiscopi Cantuariensis, et dictum monasterium tunc iure suo metropolitico visitantis sequendo, vobis transmittimus per presentes; sub penis et censuris infrascriptis vobis tam communiter quam diuisim firmiter iniungentes quatinus ipsa omnia et singula, quatenus vos aut singulares personas dicti monasterij concernunt, inuiolabiliter obseruetis.

[*Ne commensales recipiantur.*]⁴ In primis, cum ex euidentibus coniecturis fideque oculata didicimus quod per moram perhendingancium in dicto monasterio, presertim coniugatorum, religionis puritas, conuersacionis honeste et morum suauitas, [que]⁵ in sua redolencia temporalia bona, et quarum destructio dilapidacionem bonorum temporalium nostro iudicio longe antecellunt, naufragium graue perpesse sunt et grauius perpati verisimile sit in futurum, ordinamus, iniungimus et mandamus vobis nunc abbatisse, singulisque aliis in dicto monasterio abbatissis futuris, sub pena priuacionis, preter alias penas infrascriptas

¹ *Sic.*

² *Sic: faciatis* omitted.

³ See St. Matthew vi, 15.

⁴ Added in margin.

⁵ Omitted in original.

¹ See no. xxxii below.

² Bishop Gray was at Dunstable on 14 Nov., 1432, which may be conjectured to be the date of the visitation to which these injunctions belong. The prior at this time was John Roxton, elected in 1413 on the death of Thomas Marshall (*V.C.H. Beds.* ii, 376), after the intermediate election and death of John Aston (see *Cal. Pat.*, 1413-16, pp. 121, 128). Royal

Moreover we enjoin upon you, under the penalties written above and beneath, that with all possible speed, at all events within the period of three years next following, you duly and sufficiently [set] all the roofs, and the rest of the houses and buildings of the priory in thorough repair both within and without, to wit in your manors, granges and rectories of appropriated churches, and that they be sufficiently stocked, and that their store be duly overseen and maintained.

Further we enjoin upon you the prior, in virtue of obedience and under pain of contempt, that you seek out with all diligence and wariness brother John Beverley, a fellow canon of the said priory and of yourself, who is now dwelling in apostasy, and bring him back to the fold of the Lord, and that you correct him according to the statutes of your order, but in brotherly wise and with fatherly pity.

We admonish you therefore, etc., as in the injunctions for Huntingdon priory.¹ Given²

XX.

INJUNCTIONS CONCERNING ELSTOW.

Richard, by divine permission bishop of Lincoln, to our beloved in Christ the abbess and convent of the monastery of Elstow, of the order of St. Benedict, of our diocese, health, grace, and blessing. In our sometime visitation of you and of the said monastery both in its head and members, we found in the same certain transgressions and offences notoriously in need of reformation. And, that the darksome overshadowing of such transgressions and offences henceforward might not eclipse the brightness of religion in the said monastery, which, even as a light set upon a candle-stick, should give light to all that are in the house, we, following the footsteps of the lord William of honest memory, sometime archbishop of Canterbury, at the time of his visitation by his right as metropolitan,³ despatch to you by these presents certain our injunctions and mandates written beneath; straitly enjoining upon you in common and severally, under the pains and censures written beneath, that you observe the same without breach all and sundry, so far as they have respect to you or to individual persons of the said monastery.

[*Boarders not to be received.*] In the first place, since from manifest conjectures and the assurance of our eyes we have learned that by reason of the stay of lodgers, especially of married persons, in the said monastery, the purity of religion [and] pleasantness of honest conversation and character, [which] in their fragrance, in our judgment far surpass temporal goods, and the destruction of which far exceeds the waste of temporal wealth, have suffered grave shipwreck, and may suffer, as is likely, more heavily in future, we ordain, enjoin and charge you who are now abbess, and the other several persons who shall be abbesses in the

assent was given to Roxton's election, 5 Dec., 1413 (*ibid.*, p. 142), and his election was confirmed by bishop Repyngdon's commissaries at Stodham, 18 Dec., 1413 (Inst. Repyngdon, fo. 305d). He was apparently prior for no less than sixty years, resigning in 1473 (*V.C.H. Beds.*, ut sup.)

³ This refers to the metropolitan visitation of archbishop Courtenay in 1382. William Courtenay, consecrated bishop of Hereford 17 March, 1369-70, was translated to London 1375, and to Canterbury 1381: he died 31 July, 1396.

quas similiter, si contrafeceritis quod mandamus, incurrere vos volumus ipso facto, quod decetero nullos, quantumcumque honesti fuerint, mares aut feminas vltra duodecimum etatis sue annum agentes infra septa claustralia, nec quoscumque alios infra situm monasterij eiusdem, et potissime coniugatos, ad perhendinandum seu morandum admittatis seu admitti vel recipi permittatis, nisi certam in premissis casibus licenciam nostram aut successorum nostrorum, episcoporum Lincolnensium qui pro tempore erunt, obtinueritis et specialem.

Item iniungimus vobis abbatisse, sub pena supra et infrascriptis,¹ quod non concedatis nec vendatis liberatas siue pensiones vel census annuos, aut feoda vel corrodia ad terminum vite vel ad certum tempus, nec quod vendatis nemora aut boscos, absque consensu maioris et sanioris partis conuentus, et nostra successorumque nostrorum, episcoporum Lincolnensium qui pro tempore erunt, licencia speciali petita primitus et obtenta.

[*De ferculis et pane.*] Item ordinamus quod quilibet² monialis dicti monasterij habeat singulis diebus Lune, Mercurii et Sabbati vnum ferculum de carnibus vel piscibus secundum temporis congruenciam, valoris cuiuslibet ferculi vnus denarij.

Item quod quilibet monialis habeat quinque mensuras de meliori seruicia omni ebdomada; et quod nulla sit discriminacio inter panem abbatisse et panem conuentus, sit eciam panis ipse ponderis lxs.

[*De monialibus recipiendis absque precio, etc.*] Item quod persone idonee in moniales decetero recipiantur; pro quarum receptione vel ingressu nulla pecunia vel quicquid aliud exigatur: sed absque illicita paccione et conuencione qualibet cuiuscumque summe pecunie vel alterius rei, que per simoniacam prauitatem solebant fieri, pure, simpliciter et gratuite, cessante omni pacto, ad religionem vestram imposterum admittantur; et si sumptibus propriis vel amicorum vestri³ debeant, nichil omnino vltra vestes seu iustum precium vestium suarum exigatur aliquialiter vel petatur.

[*De pecuniis monasterij recipiendis et reponendis.*] Item quod due moniales prudentes de senioribus per commune consilium et assensum abbatisse et sanioris partis conuentus eligantur et deputentur thesaurarie siue bursarie monasterij, quibus omnes pecunias ad dictum monasterium prouenientes volumus absque diminucione aliquale³ fideliter liberari, reponendas et saluo custodiendas in quadam cista communi sub tribus clauibus, quarum vnam habeat abbatissa et duas alias habeant ipse thesaurarie³; quas quidam pecunias, prout vtilitas et necessitas monasterij poposcerint, volumus liberari, secundum ordinacionem abbatisse et sanioris partis conuentus in vsu monasterij conuertendas.

[*De iuramento receptorum.*] Item quod collectores et receptores reddituum et prouentuum pertinencium dicto monasterio, et alii seruientes ad hoc deputati et deputandi, corporale prestant iuramentum quod pecuniam de redditibus et prouentibus huiusmodi prouenientem pro posse eorum fideliter leuabunt et colligent, ac leuatum abbatisse et thesaurariis predictis [fo. 231d.] simul per indenturas vel tallia inter eos confecta integraliter liberabunt.

¹ Sic: pena suprascripta et penis infrascriptis is of course intended.

² Sic.

³ Sic: for vestiri.

¹ For the system of tallies see the valuable paper by Hilary Jenkinson, F.S.A., on *Exchequer Tallies* (*Archæologia* lxii, 367-80).

said monastery, under pain of deprivation, beside the other penalties written beneath, which likewise, if you do contrary to that which we command, it is our will that you incur thereupon, that henceforward you admit or allow to be admitted or received to lodge or stay within the limits of the cloister, no persons male or female, how honest soever they be, who are beyond the twelfth year of their age, nor any other persons soever, and married persons in special, within the site of the same monastery, unless you have procured express and special licence in the cases premised from ourselves or from our successors, who for the time being shall be bishops of Lincoln. p. 10. h. n.

Likewise we enjoin upon you the abbess, under the penalty above and those written beneath, that you grant not nor sell liveries or pensions or yearly subsidies, or fees or corrodies, for term of life or for a fixed time, and that you sell not thickets or copses, without consent of the greater and sounder part of the convent, and without having first asked and obtained special licence from ourselves and from our successors, who for the time being shall be bishops of Lincoln.

[*Of dishes and bread.*] Also we ordain that every nun of the said monastery have each Monday, Wednesday and Saturday one dish of flesh or fish as is agreeable to the season, of the value of every dish one penny.

Also that every nun have five measures of beer of the better kind every week; and, that there may be no distinction between the bread of the abbess and the bread of the convent, let the same bread be also of sixty shillings' worth in weight. advised by the
the convent

[*Of receiving nuns without payment, etc.*] Also that hereafter fit persons be received as nuns; for whose reception or entrance let no money nor aught else be demanded: but, without any unlawful bargain and covenant of any sum of money or other thing whatsoever, which were accustomed to be made by the crime of simony, let them henceforth be admitted to your religion purely, simply and for nothing, making an end to all compacts; and if they must be clothed at their own or their friends' expense, let nothing at all be in any sort exacted or required beyond their garments or the just price of their garments. don't demand
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[*Of the receipt and laying by of the moneys of the monastery.*] Also that two nuns of high reputation be chosen from the elder [sisters] by common counsel and assent of the abbess and the sounder part of the convent, and be deputed treasurers or bursars of the monastery, to whom we will that all moneys to the said monastery forthcoming be paid faithfully without any sort of subtraction, to be laid up and safely guarded in a common chest under three keys, whereof the abbess shall have one, and the same treasurers the two others; the which moneys we will shall be paid, as the commodity and need of the monastery shall demand, to be converted to the uses of the monastery according to the ordinance of the abbess and the sounder part of the convent.

[*Of the oath of the receivers.*] Also that the collectors and receivers of the rents and profits appertaining to the said monastery, and the other servants deputed and to be deputed for this purpose, take a corporal oath that according to their power they will faithfully levy and collect the money forthcoming from such rents and profits, and will at the same time pay it in its entirety when levied to the abbess and the treasurers aforesaid by means of indentures or tallies¹ agreed between them.

Item thesaurarie predictæ, celleraria, sacrista et cetera moniales monasterij officia gerentes in eodem et in temporalibus ministrantes, adminus semel in anno, coram toto conuentu et ceteris personis ad hoc deputatis, suarum administracionum reddant plenariam rationem; et que inuenta fuerit negligens in hac parte vel culpabilis, tanquam proprietaria grauiter puniatur et ab officio ipso omnino expellatur.

Item quod sufficiens monialis et pure conuersacionis officio sacriste deputetur, que omnia ad officium vestrum pertinencia integre recipiat, et faciat eidem officio in lumine et ceteris requisitis pro posse sufficienter ministrari.

Item quod magis idonea monialis in precentricem deputetur et ordinetur; et quod seniores, si habiles et idonee fuerint ad officia huiusmodi, minoribus preferantur.

[*Monialis incontinens vel suspecta non preficiatur in officio.*] Item quod nulla monialis de crimine incontinencie conuicta, publice diffamata vel euidenter suspecta deputetur ad aliquo[d]¹ officium infra monasterium, et presertim ad ostiorum custodiam, donec de purgacione innocencie constiterit sufficienter.

[*De infirmis.*] Item quod monialis infirmaria cotidie bis, vel ter vel sepius si necessitas pecierit, visitet consorores infirmantes; et quod prouideat quod ipsis infirmis sufficienter et competenter ministretur in hiis que sunt sibi necessaria secundum facultates monasterij; et quod prouideatur de sacerdote ydoneo qui missas cotidie celebret in capella infirmaria coram monialibus infirmis.

Item quod abbatisa aduocet ad comedendum secum ipsas moniales quas nouerit magis indigere recreacione; et quod capellanas suas singulis annis commutet.

Item quod abbatisa non tradat nec dimittat ad firmam ecclesias appropriatas, pensiones, porciones, maneria vel grangias monasterio pertinencia, nec aliquid aliud tale arduum faciat absque expressis² consensu maioris et sanioris partis conuentus.

Item iniungimus vobis abbatisse et singulis in dicto statu succedentibus, sub pena suspencionis ab administracione bonorum monasterij illius, vt plenum et fidelem computum de administracione vestra et sua in bonis monasterij coram toto conuentu seu saniori parte eiusdem in domo capitulari monasterij infra proximas septimanas post festum sancti Michaelis singulis annis exhibeatis et reddatis; quorum quidem compotorum rotulos in aliqua cista notabili et satis forti sub tribus clauibus, quarum vnā habeat abbatisa, aliam priorissa, et terciā precentrix, vnā cum ceteris munimentis et sigillo communi domus volumus reponi et saluo et secure custodiri, vt ad ipsorum quodlibet, cum necesse fuerit, facilius poterit³ haberi recursus.

Item quod abbatisa circumspecte respiciat que secreta capitularia quouis modo reuelentur, et transgredientes in hoc grauiter iuxta regulam puniendo.³

Item quod cuilibet moniali de partibus remotis reuertenti prouidea-

¹ *Aliquo* in original.

² *Sic.*

³ The word *corripit* may have been omitted.

¹ *I.e.* the office of divine worship.

Also let the treasurers aforesaid, the cellaress, the sacrist and the other nuns of the monastery, who bear offices in the same and minister in things temporal, render a full reckoning of their ministries at least once in the year, in the presence of the whole convent and of the other persons deputed for this purpose; and she who shall be found neglectful or faulty in this part, let her be severely punished as a proprietress and be altogether expelled from the same office.

Also that a nun, sufficient and of pure conversation, be deputed to the office of sacrist, that she may exactly receive all things pertaining to your office,¹ and according to her ability may cause sufficient supply to be made for the same office as regards light and other requirements.

Also that a more suitable nun be deputed and ordained to be precentress; and that elder nuns, if they shall be capable and fit for such offices, be preferred to younger.

[*A nun incontinent or suspect not to be preferred to office.*] Also that no nun convicted, publicly defamed, or manifestly suspect of the crime of incontinency, be deputed to any office within the monastery, and especially to that of gate-keeper, until it be sufficiently established that she has made purgation of her innocence.

[*Concerning the infirm.*] Also that the nun who is infirmaress visit her fellow sisters who are infirm twice daily, or three times or more often if need shall require; and that she provide for sufficient and competent ministration to the same infirm persons in those things which are necessary to them, according to the resources of the monastery; and that provision be made of a suitable priest to celebrate mass daily in the infirmary chapel in presence of the infirm nuns.

Also that the abbess invite to eat with her those nuns whom she shall know to be specially in need of refreshment; and that she change her chaplains² every year.

Also that the abbess deliver not nor demise to farm appropriated churches, pensions, portions, manors or granges belonging to the monastery, nor do any other such weighty business without the express consent of the greater and sounder part of the convent.

Also we enjoin upon you the abbess, and each of your successors in the said rank, under pain of suspension from the administration of the goods of that monastery, that you furnish and render a full and faithful account of your and of her ministry as regards the goods of the monastery, in presence of the whole convent or the sounder part of the same in the chapter house of the monastery, every year within the week next after the feast of St. Michael; and we will that the rolls of these accounts be laid up and safely and securely guarded together with the other muniments and the common seal of the house in some chest that may be known and is of sufficient strength under three keys, of which the abbess shall have one, the prioress another, and the precentress the third, in order that, when necessary, easier recourse may be had to any of the same [accounts].

Also that the abbess shall narrowly espy what secrets of chapter be in any way disclosed, punishing severely also, according to the rule, those who transgress in this matter.

Also that for each nun in her return from distant parts provision be

² *I.e.* the nuns who accompanied her as "chaplains." Cf. Chaucer, *Cant. Tales A.* 163-4: "Another Nonne with hir hadde she, That was hir chapeleyne."

tur iuxta facultates domus pro quatuor equis per totam diem, vel, si venerit post nonam, per residuum diei et noctem sequentem.

Item, pulsato ad diuinum seruicium ac horas canonicas et missas competenter iuxta regulam, omnes moniales non infirme nec legitime [impedite]¹ simul in choro tempestiue conueniant, et officium diuinum tam diurnum quam nocturnum horis congruis deuote decantent et simul compleant; nec aliqua se absentet ante consummacionem absque causa rationabili vel licencia abbatisse, priorisse vel alterius presidentis petita primitus et obtenta.

Item quod omnes et singule moniales dicti monasterij, non notorie infirme nec legitime impeditæ, simul iaceant omni nocte in dormitorio; et quod ordinentur in dicto monasterio due scrutatrices omni excepcione² maiores, que diligenter scrutentur nocte et die an omnes moniales, saltem potentes, veniant ad missas et horas canonicas temporibus debitis et consuetis secundum regulam, et quod horis debitis ante et post medias noctes in suis lectis in dicto dormitorio collocentur; et, si quas negligentes inuenerint, eas absque personarum accepcione abbatisse reuelent et detegant: que delinquentes huiusmodi secundum Deum et regulam taliter corrigat et puniat, vt earum correccio et punicio cedat ceteris in exemplum.

Item quod nulla monialis faciat aliqua secreta conuenticula, vel aliquid aspirando³ vel detrahendo dicat aut ymaginetur, per quod caritas, vnitas vel religionis honestas in conuentu impediri valeant vel turbari.

Item quod nouicie et ceteræ iuuenes moniales diligenter et religiose in regularibus obseruanciis instruantur et informentur, ita vt humiles sint in gestura et conuersacione, ac religiose et sanctis occupacionibus dedite.

Item quod priorissa vel suppriorissa sepius in claustro resideat et moretur, vt superuideat et faciat quod claustrales religiose ibidem se habeant et silencium custodiant et obseruent.

Item quod deinceps nullus secularis vel religiosus aliquis post tempus inclusionem³ ostiorum locorum claustralium illa loca ingredi permittatur, nisi sit magna et nobilis persona; et hoc ex magna et euidenti honestaque et notabili causa.

Item quod nulla monialis introducat secreta in cameram suam aliquos seculares vel religiosos alios, nec retineat diucius introductos.

Item quod hostia temporibus debitis claudantur et aperiantur, secundum exigenciam regule.

Item quod nulla monialis habeat accessum ad opidum Bedfordie nec in villam de Elnestowe aut villas vel loca alia vicina; nec comedat extra monasterium nisi ex euidenti et ineuitabili causa iudicio abbatisse approbanda, et ipsius licencia petita primitus et obtenta.

Item quod nulla monialis exeat loca claustralia, per abbatisam non vacata, nisi de licencia speciali ex vrgentissima causa primitus obtenta, et associata sibi ad minus vna moniali mature etatis et discrecionis ac bone fame, que sibi de conuersacione testis existat; ita tamen quod licencia

¹ This word, omitted in the original, is needed to complete the sense.

² *Sic*: *absque* is omitted.

³ *Sic*.

¹ The *altera presidentis* is the sub-prioress or other officer deputed by the prioress to oversee the sisters in cloister.

² The word, although too modern for the date of these injunctions, expresses what is meant.

made, according to the resources of the house, for four horses for a whole day, or, if she come after nones, for the rest of the day and the night following.

Also, when the bell has been competently rung, according to the rule, for divine service and the canonical hours and for masses, that all the nuns who are not infirm or lawfully [hindered] assemble together in quire in good time, and devoutly chant and fulfil together the divine office, both of the day and night, at befitting hours; and that no one leave before the end without reasonable cause or without first asking and obtaining leave of the abbess, prioress, or next president.¹

Also that the nuns, all and each, of the said monastery, not being evidently infirm or lawfully hindered, lie down together every night in the dorter; and that in the said monastery two scrutineers be ordained, being [without] any exception elder nuns, to mark diligently night and day whether all the nuns, those at any rate who are able, come to masses and the canonical hours at the due and accustomed times according to the rule; and to see that they be laid in their beds in the said dorter at the due hours before and after midnight; and, if they shall find any of them remiss, to disclose and discover them without respect of persons to the abbess; and let her, according to God and the rule, correct and punish such transgressors in such wise, that their correction and punishment may serve for an example to the rest.

Also that no nun make any secret cabals,² or say or imagine anything by way of insinuation or disparagement, whereby charity, unity or the comeliness of religion may be hindered or troubled in the convent.

Also that the novices and the other young nuns be diligently and religiously instructed and trained in the observances of the rule, so that they may be lowly in bearing and conversation and of religious behaviour and given to holy employments.

Also that the prioress or sub-prioress sit and stay more often in cloister, that she may oversee and cause those in cloister to behave themselves religiously in the same, and to keep and preserve silence.

Also that henceforth no secular or any man of religion be allowed, after the time of the shutting of the gates of the cloister precincts, to enter those precincts, unless he be a great and noble person; and in this case for a weighty, manifest, honest and evident reason.

Also that no nun admit secretly into her chamber any seculars or other men of religion, and that, if they be admitted, she do not keep them there too long.

Also that the gates be shut and opened at the due times, according to the requirement of the rule.

Also that no nun have access to the town of Bedford or to the town of Elstow, or to other towns or neighbouring places³; nor let her have a meal outside the monastery, unless for a manifest and unavoidable reason to be approved by the judgment of the abbess, and unless she first ask and obtain licence of the same.

Also that no nun, without furlough given her by the abbess, leave the cloister precinct, unless she first obtain special licence for a most pressing reason, and have in her company at least one nun of ripe age and discretion and of good report, to be witness of her conversation;

³ The distinction in the Latin between the walled town (*oppidum*) and the unwall'd villa cannot be well reproduced in English.

spaciandi in locis honestis et clausis temporibus congruis monialibus non negetur, sic quod minores vadant in consorcio seniorum, per quas regantur.

Item quod silencium debitis horis et locis, videlicet oratorio, claustro et dormitorio, ab omnibus indistincte obseruetur, sub pena ieiunij in pane et aqua proximis quarta et sexta feriis ; et si aliqua monialis deliquerit in hac parte, compellatur ad penam illam : secundo¹ vice duplicetur eadem pena ; et si tercio conuincatur in hoc deliquisse, extunc iniungatur ei ieiunium in pane et aqua omnibus quartis et sextis feriis per proximum [fo. 232] per proximum¹ dimidium annum, ac secunda et quinta feria pane et ceruisia contentetur.

Item iniungimus et mandamus ne monialis aliqua acus argenteos in capite aut pepla cerica, nec plures annulos nisi vnum solum professionis sue in digitis gerere presumat sub pena infrascripta.

Item quod nullum scriptum vel litera aliqua sigilletur sigillo communi domus, potissime si aliquod arduum concernat, nisi de huiusmodi negocio habeatur per duos dies communicacio in capitulo per sanio rem partem conuentus ; et sic demum, si per diligentem comunicacionem expediens videatur, tercio die sigillo communi roboretur.

Item quod premissa omnia et singula octies singulis annis, videlicet bis in qualibet quarta parte anni, coram toto conuentu in capitulo capitulariter congregato publice et in lingua vulgari et materna publicentur et legantur, ne monialis aliqua vel conuersa pretendere valeat ignoranciam de eisdem.

Monemus idcirco vos abbatissam, singulasque moniales sorores et conuersas dicti monasterij presentes et futuras, primo, secundo et tercio ac peremptorie, sub pena excommunicacionis maioris quam in singulares personas vestras, si huiusmodi monicionibus non parueritis debite cum effectu, vestris mora, culpa, dolo et offensa, nostraque trina et monicione canonica premissa in hac parte precedentibus et id merito exigentibus, exnunc prout extunc et extunc prout exnunc ferimus in hiis scriptis, quatinus premissa omnia et singula ordinationes, iniunctiones et mandata, que pro reformacione et conseruacione religionis monasterio inibi volumus obseruari, quatenus vos et vestrum quamlibet concernunt, inuiolabiter obseruetis et vestrum quelibet sic obseruet. Abbsolucionem¹ vero omnium et singularum, que premissas sentencias nostras incurrerint quoquo modo, nobis et successoribus nostris nostrasque vices gerentibus specialiter reseruamus.

Data, etc.

XXI.

ELNESTOWE INIUNCCIONES.

[Reg. Gray, fo. 203d.]

Willelmus, permissione diuina Lincolniensis episcopus, dilectis filiabus abbatisse et conuentui monasterij de Elnestowe, ordinis sancti Benedicti, nostre diocesis, salutem, gratiam et benediccionem. Ad

¹ Sic.

¹ I.e. enclosed.

² The date of visitation, from other documents in the register, appears to have been 17

yet so, that leave of walking in seemly and close¹ places at suitable times be not denied to the nuns, provided that the younger go in the society of the elder, and be ruled by them.

Also that silence be kept by all without distinction at the due times and places, to wit in the house of prayer, the cloister and the dorter, under pain of fasting on bread and water upon the Wednesday and Friday following ; and, if any nun shall make default in this particular, let her be constrained to that penalty : the second time, let the same penalty be doubled ; and, if she be proved to have made default in this matter a third time, let her be from that time enjoined to fast on bread and water every Wednesday and Friday for the next half year, and on Monday and Thursday let her be content with bread and beer.

Also we enjoin and command that no nun presume to wear silver pins in her head, or silken gowns, or several rings on her fingers, save one only, the ring of her profession, under the penalty written beneath.

Also that no writing or any letter be sealed with the common seal of the house, particularly if it concern any weighty business, unless consultation concerning such business be held for two days in chapter by the sounder part of the convent ; and so, if by diligent consultation it seem expedient, let it at length on the third day be ratified by the common seal.

Also that the premises, all and sundry, be published and read openly and in the vulgar mother tongue eight times in every year, to wit, twice in every quarter of a year, before the whole convent gathered together in chapter in the chapter house, that no nun or lay sister may be able to allege ignorance of the same.

We warn you therefore, the abbess, and the several nuns, sisters and lay sisters, of the said monastery, who are now or shall be, for the first, second and third time and peremptorily, under pain of the greater excommunication, which, if you shall not duly and effectually obey these warnings, your delay, fault, fraud and transgression, and our threefold and canonical admonition aforeset in this particular, preceding and deservedly requiring it, we lay upon you in these writings, from now as from then, and from then as from now, that you keep without breach, and that every one of you so keep, so far as they concern you and every one of you, all and sundry the premises, ordinances, injunctions and commands. And the absolution of all and several, who in any manner shall incur our sentences afore delivered, we specially reserve to ourselves and our successors and to our vice-gerents.

Given, etc.²

XXI.

INJUNCTIONS FOR ELSTOW.

William, by divine permission bishop of Lincoln, to our beloved daughters the abbess and convent of the monastery of Elstow, of the order of St. Benedict, of our diocese, health, grace and blessing.

Jan., 1421-2. The abbess was Joan Trayle (Trailly), elected in 1409 ; signification of assent, 10 Dec., temporalities restored 15 Dec. (*Cal. Pat.* 1408-13, pp. 151, 153). Her election was confirmed at Elstow by bishop Repyngdon's commissary, 14 Dec., 1413 (*Inst. Repyngdon*, fo. 297 and d). She died before 24 Jan., 1429-30 (*Cal. Pat.* 1429-36, p. 38).

reformandum subditorum nostrorum excessus, etc., vt in prohemio de Burham,¹ etc.

In primis iniungimus vobis vniuersis et singulis, sub pena excommunicationis, vt silencium debitis horis et locis secundum regularis vestre obseruancie exigenciam obseruetis et quelibet vestrum obseruet.

Item quod omni die adminus due partes conventus refectorium obseruent, nisi racionabilis causa, iudicio abbatisse approbanda, obsistat.

Preterea, cum numerus monialium dicti monasterij consuetus ita decreuit, quod iam recepte vix sufficiant ad diuinum obsequium nocturnum et diurnum secundum regule exigenciam decantandum, volumus et iniungimus vobis abbatisse, in virtute obediencie et sub penis supra et infra scriptis, vt numerum monialium in dicto monasterio secundum eius facultates cum celeritate possibili augeri faciatis.

Ceterum vobis abbatisse, et cuilibet vobis in dignitate vestra abbaciali succedenti, in virtute obediencie et sub penis supra et infra scriptis iniungimus et mandamus vt decetero nullam admittatis in monialem dicti monasterij nisi de consensu expresso maioris et sanioris partis conuentus eiusdem ; et tunc non ullam, nisi in cantu et lectura et aliis requisitis in hac parte doctam, vel ex verisimili in proximo de facili imbuendam, et talem que onera chori . . . ² ceteris religionem concernentibus poterit supportare.

Item iniungimus vobis abbatisse, et cuilibet vobis succedenti, vt plenum compotum administracionis vestre coram toto conventu vel saniori parte eiusdem semel omni anno, videlicet inter festa sancti Michaelis archangeli et Omnium sanctorum in pleno capitulo exhibeatis et ostendatis.

Preterea iniungimus et mandamus vobis abbatisse, sub pena contemptus, vt infra unum annum a tempore recepcionis presencium omnes et singulas dicti monasterij moniales . . . ³ et nondum expresse professas faciatis, iuxta ordinis vestri et sacrarum constitucionum statuta, publice et expresse profiteri ; et renuentes ad sic expresse et publice profitendum auctoritate nostra compellatis.

Item volumus et ordinamus vt vnequeque¹ familia monialium in dicto monasterio unam carectatam focalium in anno, vltra id quod antiquitus habere solebat, de bonis communibus domus decetero habeat et percipiat.

Ceterum, cum ex mutua cohabitacione personarum secularium, presertim coniugarum, pertractacioneque obsequiorum coniugalium inter easdem, religiosus saltem mulieribus² carnalis concupiscencie de facili preberi valeat fomentum, iniungimus vobis vniuersis et singulis, in virtute obediencie et sub penis supra et infra scriptis, vt omnes et singulas huiusmodi personas seculares infra loca claustralia dicti monasterij iam morantes penitus amoueatis ; ipsas vel alios,⁴ mares videlicet ultra decimum annum, feminas vero vltra quartum decimum annum etatis sue agentes, sed coniugatas nullo modo ad huiusmodi moram infra loca claustralia huiusmodi admittendo seu recipiendo.

¹ Sic.

² An illegible word here.

³ Blank left in original.

⁴ Sic : with *ipsas* understand *personas*. *Alios* appears to be attracted into the gender of the masculine adjective which follows

¹ See no. viii above. The Burnham injunctions immediately precede these in the original.

For the reformation of the transgressions of our subjects, etc., as in the preamble of Burnham,¹ etc.

In the first place we enjoin upon you all and several, under pain of excommunication, that you keep, and each one of you keep silence at the due hours and places, according to the requirement of your regular observance.

Also that at least two-thirds of the convent observe frater every day, if no reasonable cause, to be approved by the judgment of the abbess, stand in the way.

Further, since the accustomed number of nuns of the said monastery has so lessened, that those who are now received scarcely suffice for the chanting of divine service by night and day according to the requirement of the rule, we will and enjoin upon you the abbess, in virtue of obedience and under the penalties written above and beneath, that, with what speed you can, you cause the number of nuns in the said monastery to be increased in proportion to its resources.

Furthermore we enjoin and charge you the abbess, and whoso shall succeed you in your dignity of abbess, in virtue of obedience and under the penalties written above and below, that henceforward you admit no one to be a nun of the said monastery, unless with the express consent of the greater and sounder part of the same convent; and no one in that case, unless she be taught in song and reading and the other things requisite herein, or probably may be easily instructed within a short time, and be such that she shall be able to bear the burdens of the quire [with] the rest that pertain to religion.

Also we enjoin upon you the abbess, and every one that shall succeed you, that you furnish and shew in full chapter a full account of your ministration, in presence of the whole convent or the sounder part of the same, once in every year, to wit between the feasts of St. Michael the archangel and All Saints.

Further we enjoin and charge you the abbess, under pain of contempt, that, within one year from the time of receipt of these presents, you cause all and several the nuns of the said monastery, [who have been admitted] and are not yet expressly professed, to make public and express profession according to the statutes of your order and of the sacred constitutions; and that you compel by our authority those who are unwilling to express and public profession.

Also we will and ordain that each several household of nuns in the said monastery have and receive henceforward of the common goods of the house one cart-load of fuel in the year, beyond that which of old time it was wont to have.

Furthermore, seeing that from the cohabitation with one another of secular, especially of married, persons, and from the performance of conjugal rites between the same, encouragement of fleshly desire may easily be offered, at any rate to women in religion, we enjoin upon you all and several, in virtue of obedience and under the penalties written above and beneath, that you remove entirely such secular persons, all and several, who are now staying within the cloister precincts of the said monastery; not admitting or receiving the same or others to stay in such wise within such cloister precincts, males, to wit, who have passed their tenth year, or females who have passed their fourteenth, but married persons in no wise.

Item volumus et ordinamus vt, cum parentes seu amici vel propinqui monialium, alieue persone spectabiles et honeste ad aliquas moniales dicti monasterij visitandas ad ipsum monasterium declinauerint, ipse moniales ad obseruacionem refectorij pro illo die nullatinus astringantur, sed ex gracia abbatisse vel presidentis ad hoc relaxentur.¹

Preterea, cum criminis impunitas aliis incentiuum tribuat delinquendi, et vt nobis in dicte visitacionis nostre actu detectum est et delatum quod quedam domina Petronilla, ipsius monasterij monialis, pluries in lapsu carnis delinquens, quod dolendum est, extra dictum monasterium in habitu seculari, vt dicitur, agat in apostasia, iniungimus vobis abbatisse, in virtute obediencie et sub supra et infra scriptis penis, vt cum omni diligencia et cautela dictam apostatam requiratis et ad caulam dominicam reducatis; ipsamque reductam iuxta vestri ordinis regulares observancias, sororio tamen more et materna pietate corrigatis, vt non culpa sed pena ceteris maneat in exemplum.

Subsequenter iniungimus vobis abbatisse, et singulis ordinis in dicto monasterio presidentibus, in virtute obediencie et sub penis supra et infra scriptis, ne quascunque personas seculares, quantumcunque honestas, ad loca claustralia dicti monasterij ² nisi ex causa legitima et honesta, iudicio vestri, abbatisa, aut vnus presidencium huiusmodi approbata, et non nisi in comitiua honesta, sic quod suspicio sinistra ex hoc non oriatur; nec aliquam monialem ad aliqua loca exteriora, absque alia moniali mature discrecionis et bone fame socia et cum honesta societate, accessum frequentem habere permittatis.

Ceterum, quia in dicta visitacione nostra comperimus fore detectum quod quedam monialis dicti monasterij

XXII.

EYNESHAM INIUNCCIONES.³

[Reg. Gray, fo. 201.]

Willelmus, permissione diuina Lincolniensis episcopus, dilectis filiis abbati et conuentui monasterij de Eynesham, ordinis sancti Benedicti, nostrorum patronatus et diocesis, salutem, gratiam et benediccionem. Super gregem dominicum, etc., vt in Ramesey, etc.

In primis, vt signum signato corespondcat, vobis iniungimus et mandamus vt regulam, etc., vt prius in Ramesey.

Item quod omnes veniant ad matutinas qualibet nocte preter infirmos et licenciatos per abbatem ex causa rationabili cognita; quodque diuinum obsequium debite dicatur de nocte et de die cum debita pausacione et debita deuocione.

¹ This appears to be written *relaxeat* in the original.

² *Sic: admittatis* omitted.

³ The Latin text of nos. xxii, xxiii, xxiv, xxv and xxvi has been printed by the Rev. H. E. Salter in his edition of the *Eynsham Cartulary* (Oxford Hist. Soc., vols. xlix, li), vol. ii, pp. 189-98.

¹ The quire of injunctions in Gray's register stops short at this point, and the rest of this document is missing. The date of the visitation is unknown, but the most likely date appears to be October or November, 1432. Blanche Battenford had succeeded Joan Trayle as abbess in Jan., 1429-30 (signification of assent 29 Jan., temporalities restored 9 Feb.,

Also we will and ordain that, when parents or friends or kinsfolk of nuns, or other persons of note and honesty, shall journey to the same monastery, to visit any nuns of the said monastery, the same nuns be nowise bound for that day to observance of frater, but be excused to this end by grace of the abbess or president.

Further, since faults unpunished give others an incitement to wrongdoing, and as, in the act of our said visitation, it was revealed and reported to us that one dame Pernell, a nun of the same monastery, being several times guilty of fleshly lapse, which is a grievous thing, is leading, as is said, an apostate life in secular habit outside the said monastery; we enjoin upon you the abbess, in virtue of obedience and under the penalties written above and beneath, that you search out with all diligence and wariness the said apostate, and bring her back to the fold of the Lord, and that you correct the same, when she is brought back, according to the regular observances of your order, but in sisterly wise and with motherly pity, so that not her fault, but her punishment may abide for an example to others.

Next following we enjoin upon you the abbess, and the several presidents of the order in the said monastery, in virtue of obedience and under the penalties written above and beneath, that you [admit] no secular persons whatsoever, howsoever honest they be, to the cloister precinct of the said monastery, except for a lawful and honest reason approved by your judgment, abbess, or by the judgment of one of such presidents, and only if they be in honest company, so that no unkind suspicion may arise herefrom; and that you allow no nun to have frequent access to any places outside the precinct, without the companionship of another nun of ripe discretion and of good report, and [unless she be] with honest companions.

Furthermore, because in our said visitation we found that it was revealed that a certain nun of the said monastery ¹

XXII.

INJUNCTIONS FOR EYNHAM.

William, by divine permission bishop of Lincoln, to our beloved sons the abbot and convent of the monastery of Eynham, of the order of St. Benedict, of our patronage and diocese, health, grace and blessing. Over the flock of the Lord, etc., as in the injunctions for Ramsey, etc.²

In the first place, that the sign may accord with that which is marked therewith, we enjoin and command you [to observe] the rule, etc., as before in the injunctions for Ramsey.³

Also that all come to matins every night except the infirm and those who for a reasonable [and] recognised cause have licence of the abbot; and that divine service be duly said by night and by day with due modulation and due devotion.

Cal. Pat., 1429-36, pp. 45, 48-9). She died in 1438; the royal assent was given to the election of her successor, Rose Waldegrave, on 6 Dec. of that year. These facts are not noted in *V.C.H., Beds.*, ii, 357, Blanche Battesford being omitted from the list of abbesses.

² See no. xliii below.

³ The Ramsey injunctions are on fo. 196, at the beginning of the quire.

Item quod abbas et omnes monachi iaceant in dormitorio preter infirmos et nisi abbas alias legitime impediatur ; et quod ostia dormitorij statim claudantur ; quodque silencium seruetur locis et horis debitis et consuetis secundum regulam tam per senes quam iuuenes monachos ; et quod in hoc delinquentes acriter puniantur secundum ordinem regularem.

Et quod nullus monachus exeat loca claustralia vel septa monasterij nisi de licencia abbatis et causa legitima cognita, et tum non absque maturo socio et aliis honestis secularibus non suspectis, qui perhibeant testimonium conuersacionis sue.

Similiter quod nulle mulieres egrediantur¹ ecclesiam ad loquendum cum monachis nec claustrum, refectorium vel infirmariam aut alia loca claustralia, nisi de licencia abbatis et causa cognita, preter parentes et sorores monachorum, ita quod ipsi veniant cum honesta comitiua.

Item quod due partes conuentus omni die seruent refectorium temporibus refeccionis.

Insuper iniungimus et mandamus quod ille due celle situate ad ostium camere abbatis omnino et penitus amoueantur ; et quod omnimodi prouentus maneriorum et ecclesiarum de Chorlebury, Hystone et Mykel-tone assignentur, reseruentur et disponantur ad satisfaccionem debitorum monasterij, et hoc per aduisamentum Thome Chauciere et Johannis Golafre.

Item pro vberiori releuamine debitorum monasterij, quod decetero nullus monachus recipiat pro vestitura vltra duas marcas annuatim quousque debita monasterij soluantur ; et quod iste due marce soluantur in iiij terminis annuatim absque omni dilacione, quolibet monacho cum aliis ij marcis contentato.

Insuper quod abbas faciat diligens scrutinium an aliqui monachi sint proprietarij, et hoc omni anno semel ad minus ; et quod singuli monachi plene exhibeant abbati peculium suum, per abbatem requisiti, sub pena excommunicacionis.

Similiter iniungimus et mandamus in virtute obediencie et sub pena contemptus vt habeatur vnus instructor in primatiuis² scienciis pro iuuenibus monachis ; et quod prouideatur eisdem monachis de mutatoriis vestimentorum, hiis presertim qui non recipiunt pecunias pro vestitura.

¹ *Sic* : *ingrediantur* must be meant, and the passage has been translated with this meaning.

² *Sic*.

¹ This implies that a third of the convent was allowed to use the misericord daily. Abbot Colerne's ordinance for the monks of Malmesbury (1292) provided for the attendance of half the convent in the frater daily in ordinary seasons. As no monk was allowed to eat in the misericord two days running, those who were in the misericord one day were in the frater the next. Thirteen monks had always to be in the frater (*Reg. Malmesburiense* [Rolls ser.], vol. ii, p. 383).

² Charlbury in Banbury and Chadlington hundreds, Oxon (deanery of Chipping Norton, dio. Lincoln) ; St. Etheldreda's, Histon, in Chesterton hundred, Cambs. (deanery of Chesterton, dio. Ely) ; and Mickleton in upper Kiftsgate hundred, Gloucestershire (deanery of Campden, dio. Worcester).

³ For an account of Thomas Chaucer, member of parliament for Oxfordshire, speaker of the house of commons, and lord of the manors of Ewelme and Woodstock, see *Dict. Nat. Biog.*, vol. x. The theory that he was the son of the poet Geoffrey Chaucer rests on disputed evidence ; it is fully discussed by Prof. T. R. Lounsbury, *Studies in Chaucer*, 1892, i, 102-112. He died in 1434 and is buried in Ewelme church with his wife Maud, daughter of Sir John Burghersh, who brought him the manor by marriage ; their tomb is close to the splendid monument of their daughter and heiress Alice (d. 1475), whose third husband was William de la Pole, duke of Suffolk (d. 1449). The duke and duchess (at that time earl and

Also that the abbot and all the monks sleep in the dorter, save those who are in ill health, and unless the abbot be lawfully hindered elsewhere ; and that the doors of the dorter be closed at once ; and that silence be kept in the due and accustomed places and seasons according to the rule, both by the old and the young monks ; and that those who offend herein be sharply punished according to the order of the rule.

And that no monk go outside the cloister precinct or the bounds of the monastery, unless with the abbot's licence and for a lawful [and] recognised cause, and then not without a companion of ripe age and other honest secular folk free from suspicion, who shall bear witness of his behaviour.

Likewise that no women enter the church to speak with the monks, nor the cloister, frater or infirmary or other places in the cloister, unless with the abbot's licence and for a recognised reason, except parents and sisters of monks, in such wise that the same come with honest companions.

Also that two-thirds of the convent keep frater every day at the times of refreshment.¹

Moreover we enjoin and command that those two cells which are situate at the door of the abbot's lodging be wholly and entirely removed, and that the issues of all sorts from the manors and churches of Charlbury, Histon and Mickleton² be assigned, reserved and laid out to the satisfaction of the debt of the monastery, and this by the advice of Thomas Chauciere and John Golafre.³

Also for the more abundant relief of the debts of the monastery, that henceforth no monk receive more than two marks a year for his clothing until the debts of the monastery be paid ; and that these two marks be paid at four terms yearly without any delay, every monk with the others being made content with two marks.

Moreover that the abbot make diligent scrutiny whether any monks are possessed of private property, and this at least once every year ; and that each monk make full display of his private store to the abbot, when requested by the abbot, under pain of excommunication.

Likewise we enjoin and command in virtue of obedience and under pain of contempt that a teacher in the elementary branches of knowledge be had for the young monks ; and that provision be made to the same monks of charges of raiment, to those especially who do not receive money for their clothing.

countess) founded the college, hospital and free school of Ewelme by royal licence granted 3 July, 1437 (*Cal. Pat.*, 1436-41, p. 80). John Golafre or Golofre was lord of the manor of Fyfield, Berks., an estate which had been acquired by the marriage of his grandfather with the heiress of the Fyfields (see pedigree of the Golafres of Quainton, Bucks., ap. Lipscomb, *Hist. Bucks.*, 1847, i, 394-5). He was appointed controller and surveyor of the manor of Woodstock and keeper of the king's gardens and meadows there by letters patent of 5 Sept. 1413 (*Cal. Pat.*, 1422-9, p. 71). He farmed the manors of Woodstock, Handborough, Wootton and Stonesfield, and the hundred of Wootton under Thomas Chaucer (*ibid.*, 1436-41, p. 77). He was keeper of the park of Woodstock under Humphrey, duke of Gloucester, in and after 1437, and in July, 1439, had a joint grant with the earl and countess of Suffolk of the keepership of Cornbury park (*ibid.*, p. 309). In 1433 he and Thomas Chaucer, with two others, presented to the church of Bix Gibwen, Oxon. (Reg. Gray, fo. 61). He died without issue 23 Feb., 1441-2, and is buried at Fyfield (Lipscomb, *ut sup.*). Two female members of the family of Golafre entered religion, and became heads of nunneries ; see note on p. 24 above. A branch of the family was settled in Northamptonshire at Norton, near Daventry, in the thirteenth and fourteenth centuries : see pedigree in Baker, *Hist. Northants*, i, 417.

Modo consimili iniungimus et mandamus quod substituatur vnus monachus discretus qui dicatur magister nouiciorum, qui superuideat vestituram eorum et audiat eos in reddicione historiarum suarum ; et quod non excedat modum in castigando eos pro eorum defectibus.

Item quod abbas diligenter inquirat de iocalibus et aliis bonis domus impignoratis, et quod ea cum omni festinacione possibi¹ ad domum reducat ; quod in hiis abbas fuit hucusque nimis remissus.

Preterea quod sigillum commune domus seruetur sub iij vel quatuor clauibus, que sub custodia totidem monachorum per conuentum ad hoc eligendorum remaneant, et hoc sub penis inobediencie et contemptus ; et quod nichil amplius sigilletur cum eo nisi de consensu maioris et sanioris partis conuentus.

Item iniungimus et mandamus sub eisdem penis quod nulla corrodia, pensiones aut liberate ad certum tempus vel terminum vite aut imperpetuum, nec firme vltra quinquennium concedantur ; nec nemora, exceptis siluis ceduis et tum absque vasto, prosternantur, succidantur aut vendantur absque speciali licencia domini petita et obtenta.

Item quod abbas semel omni anno exhibeat statum domus omnibus fratribus in conuentu.

Item quod non teneantur exhibere aliquem monachum in studio Oxoniensi pro proximo quinquenio,¹ quousque domus exoneretur ere alieno.

Item quod nulle fiant potaciones aut vigilie post completorium, sed quod statim ipso finito omnes indifferenter petant dormitorium, et incontinenti ostia claustri seris claudantur.

Item quod ille frater Radulphus Dadyngton, qui in contemptum¹ visitacionis, ordinacionum et iniunccionum nostrarum huiusmodi apostatando recessit de monasterio, non iterum admittatur, nisi de hoc a nobis emanent littere speciales.

Monemus igitur vos omnes et singulos, etc , vt in Huntyngdone, etc. Data.

XXIII.

EGNESHAM. COMMISSIO AD INQUIRENDUM DE INIUNCCIONIBUS ET DEFECTIBUS ET REFORMANDUM.

[Reg. Gray, fo. III.]

Willelmus, permissione diuina Lincolniensis episcopus, dilectis filiis magistris Thome Warde, decretorum doctori, officiali nostro, ac Roberto Thwates, in sacra theologia bacallario, necnon Willelmo Simon', nostro in archidiaconatibus nostris Oxonie et Buckinghamie commissario

¹ Sic.

¹ The word *substituatur* indicates that he was to be appointed in place of another monk, presumably indiscreet.

² See glossary.

³ I.e. the annual balance-sheet.

⁴ Dadyngtone=Deddington in the deanery of that name, and the hundred of Wootton.

⁵ See no. xxxii below.

⁶ The probable date of the visitation was July, 1432. The abbot was Thomas Oxenford, whose election was confirmed 8 Feb., 1431-2, at Colnbrook, Bucks, by the bishop's commissaries, Thomas Warde, David Pryce, Richard Moresby and Robert Thornton, under commission of 22 Jan. preceding (Reg. Gray, fo. 57 and d.).

In like manner we enjoin and command that one discreet monk be deputed,¹ who shall be called the master of the novices, to have oversight of their clothing and hear them when they repeat their histories,² and that he shall not go beyond moderation in chastising them for their faults.

Also that the abbot make diligent inquiry concerning the jewels and other goods of the house which are in pawn, and that he bring them back to the house with all possible haste ; because the abbot hitherto has been too slack in these respects.

Further that the common seal of the house be kept under three or four keys, which shall remain in the custody of as many monks to be chosen to this end by the convent, and this under the penalties of disobedience and contempt ; and that nothing further be sealed therewith, unless with the consent of the greater and sounder part of the convent.

Also we enjoin and command under the same penalties that no corrodies, pensions or liveries be granted for a fixed time or term of life or in perpetuity, nor farms for more than a space of five years ; and that no copses be felled, cut down or sold, without special licence of my lord asked and had, save woods which are in decay, and in that case without waste.

Also that once in every year the abbot shew the state of the house³ to all the brethren in the convent.

Also that they be not bound to give an exhibition to any monk in the university of Oxford for the space of the next five years, until the house be discharged of debt.

Also that no drinkings or watchings be held after compline, but that, directly the same is finished, all without distinction go to the dormitory ; and that the doors of the cloister be forthwith shut and bolted.

Also that that brother, Ralph Dadyngtone,⁴ who departed from the monastery in apostasy in contempt of such our visitation, ordinances and injunctions,⁵ be not received again, unless special letters proceed from us on this account.

We admonish you therefore all and several, etc., as in the injunctions for Huntingdon, etc.⁶ Given⁶

XXIII.

EYNSHAM. COMMISSION TO INQUIRE CONCERNING INJUNCTIONS AND DEFAULTS, AND TO REFORM THEM.

William, by divine permission bishop of Lincoln, to our beloved sons masters Thomas Warde, doctor of decrees, our official,⁷ and Robert Thwaites, bachelor in sacred theology,⁸ and likewise William Simon', our commissary general in our archdeaconries of Oxford and

⁷ See note on p. 3.

⁸ Robert Thwaites was proctor at Oxford in 1423, chancellor of the university in 1445 and 1446 and master of Balliol 1451-61 (*Oxford Honours*, 1894, p. 250). He was rector of Terrington, Yorks N.R., in 1426 and 1427 (*Cal. Papal Letters*, vii, 442, 529) and master of the hospital of St. James and St. John, Aynhoe, Northants (*Ibid.*, vii, 529). He was collated 16 May, 1438, to the prebend of Rampton in Southwell minster (Le Neve, *Fasts*, iii, 453).

generali, salutem, gratiam et benedictionem. Licet nos alias monasterium nostrum de Egnesham, nostrorum patronatus et diocesis, iure nostro ordinario actualiter visitauerimus, ac nonnulla iniunctiones et mandata licita et canonica pro certis excessibus, criminibus, culpis et delictis nobis in visitatione nostra huiusmodi detectis et delatis abbati et conuentui dicti nostri monasterij, per eos sub certis penis et censuris obseruanda, eciam de eorum consensu et assensu imposuerimus, iniunxerimus et mandauerimus; pro parte tamen, nedum abbatis, verum eciam prioris et conuentus dicti monasterij nostri nobis extitit intimatum grauiter¹ cum querela quod et huiusmodi iniunctiones et mandata non obseruatis² in aliquo; ymo, rupto obediencie freno et religionis tramite penitus obiecto, contempnuntur, obiciuntur et totaliter infringuntur. Super quibus, tam pro parte dicti abbatis quam prioris et conuentus monasterij nostri antedicti, nobis extitit humiliter et cum instantia multiplici supplicatum quatinus ad locum descendere³ et super premissis inquirere ac debitum nostri officij, prout nobis iure ordinario et patronatus congruit, exercere et exequi dignaremur, ne tantum et tam insigne monasterium, multorum munifica manu et sumptuosis expensis edificatum, dotatum et renouatum, desolacioni subiaceat, quod absit. Nos igitur intensis desideriis affectantes religionem vbique infra nostram diocesim, potissime in monasteriis que peculiari quodam priuilegio plus pre ceteris nobis subsunt, florere, ac ea que religionem maculant sarculo nostre correccionis euellere et amputare, arduis tamen regis et regni negociis quominus infrascriptis vacare possimus, vt optamus, impediti, ad inquirendum in debita iuris forma super premissis omnibus et singulis et eorum circumstanciis vniuersis diebus et locis per vos assignandis, vocatis qui fuerint in hac parte euocandi, et quos reos in premissorum et eorum circumstanciarum aliquo reos⁴ inueneritis iuxta iuris exigenciam ac regule sancti Benedicti formam, eciam si ad amocionem seu priuacionem aliquorum a dignitatibus, officiis vel administracionibus procedi contingat, corrigendos et canonicè puniendos, ceteraque omnia et singula facienda, exercenda et expedienda ac exequenda que in premissis necessaria fuerint, oportuna quomodolibet vel requisita, vobis tam communiter quam diuisim, de quorum fidelitatibus et circumspeccionum industriis plene in Domino confidimus, vices nostras committimus cum cuiuslibet cohercionis et execucionis canonicè potestate; mandantes quatinus uos de omni eo quod inueneritis et feceritis nos ipsis expeditis distincte certificetis vestris, seu certificet ille vestrum qui prius mandatum nostrum fuerit executus litteris suis patentibus, harum et tocius facti sui series plenius continentibus, sigillo autentico consignatis. Data apud Toucestriam, xxiij

¹ *Sic*, but probably an error for *graui*.

² *Sic*, for *obseruantur*.

³ *Sic*.

⁴ William Symonde, bachelor in decrees, was appointed sequestrator and commissary general in the archdeacons of Oxford and Buckingham 18 Aug., 1431 (Reg. Gray, fo. 88). He was instituted to the church of Mursley, Bucks., 18 Feb., 1417-8 (Lipscomb, *Hist. Bucks.*, iii, 428). On 29 Aug., 1423, he received a dispensation from Martin v to hold an incompatible benefice for five years with his church of Mursley (*Cal. Papal Letters*, vii, 280). Having obtained the vicarage of Ambrosden, Oxon., and resigned it for the church of Bucknell, near Bicester, he had his dispensation prolonged in 1428 for another seven years (*Ibid.*, p. 501). He resigned Mursley and Bucknell and obtained in their place the churches of Stanton Harcourt and Standlake, Oxon. On 3 Aug., 1435, his dispensation was prolonged

Buckingham,¹ health, grace and blessing. Albeit we have made actual visitation at another time by our right as ordinary of our monastery of Eynsham, of our patronage and diocese, and for certain transgressions, crimes, faults and offences which were discovered and reported to us in such our visitation, have laid, enjoined upon and commanded to the abbot and convent of our said monastery, with their agreement and assent as well, certain lawful and canonical injunctions and commands to be observed by them under certain penalties and admonitions ; nevertheless we have received intelligence with grievous complaint on the part not only of the abbot, but also of the prior and convent of our said monastery, that such injunctions and mandates alike are observed in no whit : nay, that, the bridle of obedience being broken and the pathway of religion altogether stopped up, they are despised, resisted and utterly broken in pieces. Concerning the which, supplication has humbly and with manifold insistence been made to us, both on the part of the abbot and of the prior and convent of our monastery aforesaid, that we would deign to come down to the place and make inquiry concerning the premises, and employ and perform the due of our office, even as it befits us by our right as ordinary and that of our patronage, in order that so great and so renowned a monastery, built, endowed and renovated by the liberal hand and bountiful costs of many men, may not lie a prey to havoc, which God forbid ! We therefore, being zealous with earnest longings for the prosperity of religion in every place within our diocese, most chiefly in the monasteries which by a peculiar prerogative are more subject to us than the rest, and to tear up and lop off with the instrument of our corrective power those things which are blots upon religion, yet being hindered by the weighty business of the king and the realm from being able, as is our wish, to have leisure for the matters written beneath, we commit to you both in common and separately, of whose trustworthiness and distinguished diligence we have full trust in the Lord, our office with the power of all means of compulsion and canonical execution whatsoever, to make inquiry in due form of law concerning the premises all and sundry and their circumstances on days and in places to be appointed by you, after you have summoned those whom it shall be needful to summon in this behalf, and to correct and punish canonically those whom you find guilty in aught of the premises and of their circumstances, according to the requirement of law and the form of the rule of saint Benedict, even if it happen that the matter go forward to the removal or deprivation of any persons from their dignities, offices or charges, and to do, perform and dispatch and execute the rest all and sundry which shall be necessary, in any way soever convenient or requisite in respect of the premises ; commanding you that you certify us explicitly, having dispatched the same, by your [letters patent] of all that which you have found or done, or that he of you who shall first fulfil our command [shall so certify us] by his letters patent, containing at length the order of these [letters] and of all his proceeding, being sealed with his own seal. Given at Towcester, on the twenty-second

for life (*Ibid.*, ix, 43). As this final dispensation contained some inaccuracies, and made no mention of a canonry and prebend which he held in the cathedral of Lismore, he applied for a validation, which was granted on 21 Jan., 1439-40 (*Ibid.*, ix, 68-9).

die Januarij anno Domini mccccxxxi^{do} et nostre translacionis anno secundo.

XXIV.

EGNESHAM.

[Reg. Gray, fo. 153].

Willelmus, permissione diuina Lincolnensis episcopus, dilectis filiis abbati et conuentui monasterij nostri de Egnesham, ordinis sancti Benedicti, nostrorum patronatus et diocesis, salutem, gratiam et benedictionem. Certa relacione didicimus quod vos de aduisamento et deliberacione matura consilij vestri, tractatibus capitularibus super hiis pluries preuiis, pro bono regimine dicti nostri monasterij in temporalibus eiusdem et pro republica ipsius et vestrum omnium vestrorumque successorum procuranda, dummodo nostra auctoritas et consensus interueniant in hac parte, certas ordinationes, prouisiones et appunctuamenta, vsque dum dictum nostrum monasterium ab onere eris alieni quo grauiter opprimitur releuetur et ad pinguiorem fortunam, Deo opitulante, reducatur, prout in cedula presentibus annexa describuntur, concorditer statuistis et ordinastis; cuius cedula tenor sequitur et est talis, videlicet :

Assignatur abbati de exitibus manerij de Mykelton per annum pro se et suis familiaribus preter esculenta et poculenta xiiij^{li}. vj^s. viij^d.

Item assignatur conuentui eiusdem loci de exitibus eiusdem manerij vna cum vadiis de concilio eiusdem domus, ljj^{li}. vj^s. viij^d.

Item manerium et dominium de Egnesham assignatur vt pro expensis coquine et aliorum pertinencium ad domicilium lx^{li}.

Item assignatur manerium de Chorlebery pro stipendiaria seruicium per annum que extendit ad xl^{li}.

Item assignatur pro reparacionibus per annum vt estimatur xl^{li}.

Item assignatur pro diuersis expensis forinsecis per annum per estimacionem xx^{li}.

Item assignatur pro pensionibus tam janitori regis quam aliis vt in corrodiis suis vj^{li}. xiiij^s. iiij^d.

Item assignatur pro expensis tempore fennacionis et autumpni xxvj^{li}. xiiij^s. iiij^d.

Summa totalis assignata : cclvij^{li}. Et sic restat de claro ad soluendum debita domus per annum cxxxj^{li}. xix^s. iiij^d.

Super quo nobis humiliter supplicastis vt ea sic per vos et inter vos voto concordi statuta et ordinata nostra auctoritate autorizare, ratificare et stabilire dignaremur.

¹ *I.e.*, 1432-3.

² Bishop Gray had spent the greater part of January, 1432-3, in visiting the archdeaconry of Northampton, and it is probable that he intended to go on into Oxfordshire and hold a personal inquiry at Eynsham. It seems, however, that he was called to London to take part in the deliberations which were on foot for peace with France. His register shews that he was in London from 25 Jan. to 20 Feb., or a day or two later.

³ Mickleton was granted to the monastery by its founder Ethelmar early in the eleventh century. The confirmation of the foundation by Ethelred the Redeless states that it had been given to the celebrated Brihtnoth (d. 991) by Edgar the Peaceful, and that he had given it as a last gift to Ethelmar. The boundaries of the manor are given in detail in the charter (Dugdale, *Mon. Angl.*, ed. Caley, Ellis and Bandinel, iii, 12; also *Eynsham Cartulary*, ed. Salter, i, 23, 25). The church was appropriated to the abbot and convent by decree of John Thoresby, bishop of Worcester, 24 Sept., 1351, and a vicarage ordained 25 May, 1352 (*Eynsham Cartulary*, ii, 110-114).

day of January in the year of our Lord 1432¹ and the second year of our translation.²

XXIV.

EYNSHAM.

William, by divine permission bishop of Lincoln, to our beloved sons the abbot and convent of our monastery of Eynsham, of the order of St. Benedict, of our patronage and diocese, health, grace and blessing. We have learned on sure authority that you, with the advice and ripe deliberation of your council, after previous discussion of these matters many times in chapter, for the good governance of our said monastery in the temporalities thereof and for the securing of the common weal of the same and of you all and your successors, provided that our authority and consent be forthcoming in this behalf, have with one accord determined and ordained certain ordinances, provisions and appointments until our said monastery be discharged of the burden of debt wherewith it is heavily weighed down, and be brought back by the help of God to a more flourishing fortune, even as they are written down in the schedule appended to these presents, the purport of which schedule follows and is on such wise, to wit :

There is assigned to the abbot from the issues of the manor of Mickleton³ by year for himself and them of his household, besides eatables and drinkables, £13 6s. 8d.

Also there is assigned to the convent of the same place from the issues of the same manor together with wages, by the advice of the same house, £51 6s. 8d.

Also there is assigned the manor and demesne of Eynsham for the expenses of the kitchen and of other things pertaining to the household, £60.

Also there is assigned the manor of Charlbury⁴ for the stipend of the servants by year, the which extends to £40.

Also there is assigned for repairs by year, as is estimated, £40.

Also there is assigned for various foreign expenses by year, by estimation £20.

Also there is assigned for pensions both to the king's gate-keeper⁵ and to others, in respect of their corrodies, £6 13s. 4d.

Also there is assigned for expenses in fawning-time⁶ and in the autumn season, £26 13s. 4d.

The total sum assigned : £258. And so there remains clear for the payment of the debts of the house by year, £131 19s. 3d.

Whereupon you humbly besought us that we would deign to authorise, ratify and establish by our authority these things thus determined and ordained by concurrent vote by you and among you.

¹ Charlbury was given with other manors to the Crown by bishop Robert Bloet of Lincoln (1094-1123) in exchange for the manors of Newark-on-Trent and Stow-in-Lindsey. Henry I granted these manors to the abbey by charter, bearing date Westminster, Christmas, 1109 (Dugdale, op. cit. iii, 15, 16; *Eynsham Cartulary*, i, 36, 37). The church of Charlbury was appropriated to the abbot and convent by decree of 21 July, 1293, and a vicarage ordained by bishop Sutton (Sutton *Reg. Inst.*, ff. 131, 135; *Eynsham Cartulary*, i, 336, 337).

⁵ Presumably the gate-keeper of Woodstock park.

⁶ I.e., when the deer are fawning in the king's park Salter, *Eynsham Cartulary*, ii, 193, extends the Latin word as *fenicionis*,

Nos igitur, qui cure et solitudini omnium ecclesiarum nostre diocesis regularium et secularium nostre iurisdictioni immediate subiectarum, Deo permittente, presidemus, in votis gerentes vt ecclesie huiusmodi et plebes, presertim ille que peculiali priuilegio nobis sunt subdite et subiecte in spiritualibus et temporalibus, salubriter pro nostris viribus dirigantur, omnia et singula sic per vos et inter vos concorditer statuta et ordinata, habita primitus per nos super eis deliberacione sufficiente et matura, auctoritate nostra auctorizamus, ratificamus et stabilimus, et ea dehinc vsque ad finem quinquenij in suo robore persistere decernimus et ordinamus.

Preterea vt omnis occasio euagandi et dictum monasterium nostrum indebitis expensis aut ere alieno amplius grauandi penitus tollatur, volumus et ordinamus iure et auctoritate nostra vt cum vestrum omnium consensu et assensu deputetur secularis vnus circumspectus et discretus, qui et nullus alius sumptibus monasterij omnia et singula commoda, prouentus, redditus, firmas, pensiones et cetera monasterij emolumenta colligat, exigat et leuet, ac collecta fratribus Thome Egnesham, priori, et Johanni Quynytone, monacho dicti monasterij, per tallia siue indenturas liberet, in vnam cistam communem, duas diuersarum formarum clauces habentem, quarum vnam dictus prior et dictus Johannes aliam habeant, reponenda ; et quod dicti fratres Thomas et Johannes resoluciones iuxta formam ordinationum, prouisionum et appunctuamentorum predictorum, prout opus fuerit, faciant, residuum quod vltra resoluciones huiusmodi supererit in exoneracionem eris alieni predicti monasterij iuxta nostrum arbitrium conuertendum fideliter conseruando ; quodque de quothidianis expensis in conuentu faciendis in fine cuiuslibet septimane quatuor de senioribus ad hoc omnium consensu electi, vel adminus duo electorum huiusmodi, compotum administratoris audiant et superuideant, ac allocanda allocent et que viderint non allocanda disallocent.

Vobis igitur abbati, in virtute obediencie et sub pena priuacionis et finalis amocionis vestre a statu et dignitate vestra abbaciali, singulisque vestrum de conuentu sub pena incarcerationionis et excommunicacionis maioris, quam in singulares personas vestras, si hiis mandatis nostris debite non parueritis cum effectum, intendimus fulminare, firmiter iniungimus et mandamus quatinus omnia et singula huiusmodi ordinationes, prouisiones et appunctuamenta sic per vos et inter vos concorditer, vt prefertur, statuta et ordinata ac per nos auctorizata et confirmata ac stabilita, necnon voluntatem et ordinationem nostras predictas iniuolabiliter penitus obseruetis vsque ad tempus per nos superius prefinitum, sicque obseruet quilibet vestrum ne, quod absit, causam habeamus contra vos vel aliquem [fo. 153^d] vestrum, occasione non obseruacionis premissorum in aliquo, procedendi.

Intimamus insuper vobis et vestrum cuilibet per presentes quod nos contra premissa non obseruantem ad execucionem penarum predictorum, prout eum concernunt, acrius quo de iure possumus canonice procedemus.

¹ John Quynyton or Quynnyngton, probably a native of Quenington in Gloucestershire, near Fairfield, succeeded Thomas Oxenford as abbot of Eynsham in 1441 (*Eynsham Cartulary*, ii, preface, p.v.).

We therefore, who by the permission of God have charge of the cure and vigilance of all the churches of our diocese, regular and secular, which are immediately subject to our jurisdiction, and have continually in our prayers that such churches and their people, especially those which by a peculiar privilege are subordinate and subject to us in things spiritual and temporal, may be healthfully guided according to our strength, after sufficient and ripe deliberation has been first held by us thereupon, do authorise, ratify and establish by our authority all and sundry the things which thus have been with one accord determined and ordained by you and among you, and do decree and ordain that they shall continue in force until the end of the space of five years.

Further, that all occasion of wandering abroad and of further burdening of our said monastery with undue expenses or borrowed money may be wholly removed, we will and ordain by our right and authority that, with the consent and agreement of you all, there be delegated a secular man, of note and discretion, who, and no other, shall at the charges of the monastery collect, exact and levy all and sundry the profits, revenues, rents, farms, pensions and other increments of the monastery, and shall deliver what he has collected to brothers Thomas Egnesham, the prior, and John Quynyntone,¹ monk of the said monastery, by tallies or indentures, to be laid up in one common chest having two keys of different shapes, whereof the said prior shall have one and the said John the other; and that the said brothers Thomas and John make their payments, as there shall be need, according to the form of the ordinances, provisions and appointments aforesaid, faithfully preserving the surplus which shall remain over such payments, to be applied to the discharge of the debt of the aforesaid monastery according to our judgment; and that, with regard to the daily charges which must be expended in the convent, four of the elder [monks], chosen to this end by the consent of all, or at least two of those so chosen, at the end of every week shall audit and survey the administrator's account, and allocate the necessary allowances, and disallow those which they shall see to be unnecessary.

We therefore firmly enjoin and command you the abbot, in virtue of obedience and under pain of deprivation and your final removal from your estate and dignity of abbot, and every one of you, the members of the convent, under pain of imprisonment and the greater excommunication, which we intend to pronounce against your several persons, if you shall not duly obey with effect these our commands, that you observe altogether without breach all and sundry such ordinances, provisions and appointments so determined and ordained with one accord by you and among you, as is before said, and authorised and confirmed and established by us, and also our will and ordinance aforesaid, until the time by us above specified; and that everyone of you so observe them that we may have no cause, which God forbid, of proceeding against you or any one of you, by occasion of your neglect to observe the premises in any particular.

Moreover we give notice to you and every one of you by these presents that we will proceed with some severity, by what right we canonically may, to the execution of the aforesaid penalties against any one who does not observe the premises. Given under our seal *ad causas*

Data sub sigillo nostro ad causas Londoniis, sexto die Januarii, anno Domini mccccxxii^o et nostre translacionis anno tercio.

XXV.

EGNESHAM.

COMMISSIO AD INQUIRENDUM DE DEFECTIBUS ABBATIS
ET CONUENTUS MONASTERIJ DE EGNESHAM.

[Reg. Gray, fo. 158.]

Willelmus, permissione diuina Lincolniensis episcopus, dilecto filio magistro Roberto Thorntone, in legibus licenciato, salutem, gratiam et benedictionem. Visitantes iam dudum iure et auctoritate nostra ordinaria monasterium nostrum de Egnesham, ordinis sancti Benedicti, nostrorum patronatus et diocesis, tam in capite quam in membris eiusdem, ac super statu et regimine ipsius monasterij tam in spiritualibus quam in temporalibus, singulariumque personarum eiusdem vita, moribus et conuersacione, prout nobis ex officij nostri debito incumbibat, sollicite inquirentes, quia per inquisitiones huiusmodi reperiebamus euidenter nonnulla vetita et sacre religioni contraria inibi absque pudore committi, certa iniunctiones, ordinationes et mandata nostra licita et canonica pro salubriori regimine dicti monasterij ac abbatis et conuentus eiusdem fecimus eisdem, quorum tenores in cedula presentibus annexa continentur, easque et ea sub sigillo nostro prefatis abbati et conuentui transmisimus, per eos sub certis penis in litteris nostris eisdem abbati et conuentui super hoc directis et liberatis et per eos admissis et receptis, ad quas nos referimus, et, quatenus expediat, pro hic insertis haberi volumus, plenius expressatis penitus obseruanda. Subsequenter vero ad ipsorum abbatis et conuentus supplicationes et instancias humiles et rogatus certas ordinationes ac appunctuamenta per eosdem abbatem et conuentum de aduisamento et deliberacione matura consilij sui, tractatibus capitularibus super hiis inter eos pluries preuiis, pro bono regimine ipsius monasterij in temporalibus concorditer statuta et ordinata nostra auctoritate auctorizauimus, ratificauimus et stabiliuimus, et ea vsque ad certum tempus in litteris nostris ipsis abbati et conuentui super hoc directis prefinitum in suo robore persistere decreuimus et ordinauimus, ipsis abbati et singularibus personis dicti monasterij nostri sub certis penis iniungendo vt huiusmodi ordin-

¹ *I.e.*, 1433-4.

² This document appears to be the result of the injunctions of the preceding year, and the assignment of the issues of the abbey manors here confirmed was probably settled by the convent with the aid of Thomas Chaucer and John Golafré, as there prescribed. Nothing is said about Histon, specified in the injunctions (no. xxii). It formed part of the grants confirmed by Henry I in 1109. In *Eynsham Cartulary*, i, 15, 16, there is a document which gives the apportionment of the revenues of the manor to various purposes of the convent. The church was appropriated to the abbot and convent by decree of Hugh Balsham, bishop of Ely, and a vicarage ordained, 14 Sept., 1268 (*Ibid.*, i, 258, 259).

³ Robert Thornton was vicar of St. Giles', Cripplegate (instituted 8 July, 1428, Hennessy, *Nov. Rep.*, p. 172) and on 1 Sept., 1445, had an indult to receive the fruits of his living, while at the papal court or studying at an university (*Cal. Papal Letters*, viii, 532). He had been granted a dispensation on 30 Aug. previously to hold an incompatible benefice for five years with his vicarage, from which it appears that he held the prebend of Whit-

in London, on the sixth day of January, in the year of our Lord 1433,¹ and the third year of our translation.²

XXV.

EYNESHAM.

COMMISSION TO HOLD INQUIRY CONCERNING THE
DEFAULTS OF THE ABBOT & CONVENT OF THE
MONASTERY OF EYNESHAM.

William, by divine permission bishop of Lincoln, to our beloved son master Robert Thornton, licentiate in laws,³ health, grace and blessing. When some time ago by our right and authority as ordinary we were visiting our monastery of Eynesham, of the order of St. Benedict, of our patronage and diocese, both in the head and members thereof, and as of the duty of our office was incumbent upon us, were making zealous inquiry concerning the condition and governance of the same monastery in things spiritual as well as temporal, and the life, manners and conversation of the several persons thereof, inasmuch as we manifestly found by such inquiries that certain things forbidden and contrary to holy religion were shamelessly committed therein, we made for the same certain our lawful and canonical injunctions, ordinances and commands for the more healthful governance of the said monastery and the abbot and convent thereof, the purport of the which is contained in the schedule appended to these presents, and despatched them one and all under our seal to the aforesaid abbot and convent, to be altogether observed by them under certain penalties which are more fully expressed in our letters addressed and delivered in this behalf to the same abbot and convent and by them acknowledged and received, to the which we refer and will that, so far as may be expedient, they be counted as inserted herein. And subsequently, at the supplications and humble instances and requests of the same abbot and convent, we authorised, ratified and established by our authority certain ordinances and provisions and appointments which, for the good governance of the same monastery in things temporal, were with one accord determined and ordained by the same abbot and convent with the advice and ripe deliberation of their council, after previous discussion of these matters many times in chapter; and we decreed and ordained that these should continue in force until a certain time specified in our letters addressed in this behalf to the same abbot and convent, enjoining upon the same abbot and the several persons of the said monastery that they should observe

greave in St. Mary's, Stafford (*Ibid.*, 528). By virtue of this he obtained a mediety of the church of Isham, Northants, and on 28 Dec., 1438, obtained a prolongation of his dispensation for life (*Ibid.*, ix, 6, 7). He was collated to the archdeaconry of Bedford, 14 Feb., 1438-9 (Le Neve, ii, 73-4), being then doctor of laws. He now resigned Isham (Bridges, *Hist. Northants*, ii, 109), and in 1440 exchanged St. Giles', Cripplegate, for the church of Cottesmore, Rutland (Hennessy, *ut sup.*). He was one of the witnesses to Alnwick's *Laudum*, 9 June, 1439 (Bradshaw and Wordsworth, *Lincoln Cathedral Statutes*, ii, 226). On 14 May, 1440, he had an indult to visit his archdeaconry by deputy for life (*Cal. Papal Letters*, ix, 110). He was bishop Alnwick's official for several years, retiring from the office in Sept., 1447 (Bradshaw and Wordsworth, *op. cit.*, ii, 532-3). He held his archdeaconry till his death, 15 May, 1450, and was buried in the cathedral (Le Neve, *ut sup.*)

aciones, prouisiones et appunctuamenta vsque ad tempus huiusmodi prefinitum penitus et inuiolabiliter obseruarent.

Verumtamen, fama publica referente et clamosa insinuacione, que tergiuersacione aliqua celari non potest, ad aures nostras, quod dolenter referimus, nuperime peruenit quod dicti abbas et conuentus, freno obediencie et pudicie habenis laxatis, ad prioris vite sue luxum et vomitum vt canes indomiti reuertentes ac in inobediencie et contemptus perniciem resilientes, huiusmodi iniunctiones, ordinationes et mandata nostra, quin etiam ordinationes, prouisiones et appunctuamenta sua per nos auctorizata, ratificata et stabilita quasi pro rediculo¹ et ludibrio tenentes, eas aut eos seu eorum aliquod obseruare penitus et omnino, contemptibiliter et dirisorie omiserunt et omittunt arroganter de presenti, penas predictas intrepide incurrendo, in suarum graue periculum animarum, aliorum perniciosum exemplum, nostrique et iurisdiccioni nostre episcopalis et ordinarie contemptum vilipendium² manifesta.

Volentes igitur super premissis plenius informari, disposuimus nos descendere vt videremus si clamor opere compleretur. Regis tamen et regnorum suorum negociis vniuersalisque ecclesie re publica procuranda quominus hiis intendere valeamus notorie impediti, ad inquirendum super premissis omnibus et singulis et eorum circumstanciis vniuersis, vocatis ad hoc ipsis abbate et conuentu in specie et ceteris omnibus quorum interest in genere, necnon eundem abbatem et ac¹ singulares personas conuentus dicti monasterij, eorum interposito super hoc si expediat iuramento, mature et diligentius etiam articulatim examinandum, ceteraque omnia et singula facienda, exercenda et expedienda cum omnibus et singulis emergentibus, dependentibus, incidentibus et connexis in premissis et eorum quolibet necessaria et oportuna, vobis, de cuius fidelitate et circumspeccionis industria plene in Domino confidimus, vices nostras committimus per presentes cum cuiuslibet cohercionis et execucionis canonice potestate, mandantes quatinus nos de omni eo quod feceritis in premissis, ipsis expeditis, [fo. 158*d*.] distincte et aperte certificetis litteris vestris patentibus et clausis, harum seriem et totum factum vestrum plenius continentibus, auctentice sigillatis. Data sub sigillo nostro ad causas in hospicio nostro apud Vetus Templum Londoniense septimo die mensis Junij anno Domini millesimo ccccxxxiiij^o, et nostre translacionis anno quarto.

¹ *Sic.*

² *Sic : et omitted.*

altogether and without breach such ordinances, provisions and appointments until such time specified.

Nevertheless by the report of common rumour and by loud whisperings, which cannot be concealed by any turning away therefrom, it has very lately come to our ears, which we relate with sorrow, that the said abbot and convent, having slackened the bridle of obedience and the reins of chastity, returning as dogs untamed to the lust and vomit of their former life and plunging back into the mischievous state of disobedience and contempt, holding up as it were to ridicule and sport such our injunctions, ordinances and commands, nay, and also their own ordinances, provisions and appointments authorised, ratified and established by us, have wholly and altogether, with despite and derision omitted and for the present presumptuously omit to observe them one and all or any one of them, recklessly incurring the penalties aforesaid to the grievous peril of their own souls, to the mischievous example of others and to the open contempt and vilification of us and of our jurisdiction as bishop and ordinary.

Wishing therefore to be more fully informed concerning the premises, we took order to come down that we might see if the rumour were fulfilled in deed. Since, however, we have been notably hindered by the affairs of the king and his realms and by our needful care for the common weal of the universal church, from being able to attend to these matters, we by these presents commit to you, of whose trustworthiness and distinguished diligence we have full trust in the Lord, our office with the power of all means of compulsion and canonical performance whatsoever, to make inquiry concerning the premises all and sundry and their entire circumstances, having summoned to this end the same abbot and convent in special and all the rest whom it concerns in general, and also to examine the same abbot and the several persons of the convent of the said monastery timely and with great diligence and in each several article, having admitted their oath thereupon, if it be expedient, and to do, perform and dispatch the rest all and sundry, with all and sundry the matters arising therefrom, dependent thereon, incident thereto and connected therewith, which shall be necessary and timely in respect of the premises and every one of them; commanding you that you certify us explicitly and openly, having dispatched the same, of all that which you have done in the premises, by your letters patent and close, containing at length the order of these letters and your whole proceeding, being sealed with your own seal. Given under our seal *ad causas* in our lodging at the Old Temple in London on the seventh day of the month of June, in the year of our Lord 1434 and the fourth year of our translation.¹

¹ It need hardly be said that the two documents referred to in this commission are the injunctions of 1432 (no. xxiii) and the provisions of 1433-4 (no. xxiv above). The bishop was continuously in London from about 30 April to the end of June, except for Whitsunday and the fortnight after, which he spent at Buckden. The events which doubtless demanded his presence in London, beginning with the privy council held at Westminster on 26 April and ending with the duke of Bedford's last departure for France at the close of June, are summarised by Stubbs, *Const. Hist. England*, iii, 123-4. The ecclesiastical business on which he was engaged was doubtless concerned with the appointment of English ambassadors to attend the council of Basel, which was formally made by letters patent of 3 June (*Cal. Pat.*, 1429-36, p. 342); see also *ibid.*, p. 341.

XXVI.

CITACIO ABBATIS ET CONUENTUS MONASTERIJ
DE EGNESHAM.

[Reg. Gray, fo. 168].

Willelmus, permissione diuina Lincolniensis episcopus, dilectis filiis magistris Willelmo Symonde, nostro in archidiaconatibus nostris Oxonie et Bukynghamie commissario generali, Thome Woller, rectori ecclesie parochialis sancti Petri in ballio Oxonie, Stephano Braywell, notario publico, ac decano de Wodestoke, nostre diocesis, salutem, gratiam et benedictionem. Visitantes iam dudum monasterium nostrum de Egnesham, ordinis sancti Benedicti, nostrorum patronatus et diocesis, tam in capite quam in membris, et super statu singularum personarum eiusdem ac regimine ipsius monasterij in spiritualibus et temporalibus, prout nostro incumbit officio pastorali, sollicite inquirentes, certas iniunctiones et ordinationes ac mandata nostra salubria, legitima et canonica pro reformandis excessibus ac religione inibi prosperanda, nec communi vtilitate¹ ipsius monasterij, fratri Thome Oxonforde, abbati et conuentui loci illius fecimus et transmisimus per ipsorum singulos sub certis penis et censuris inuiolabiliter obseruanda. Et subsequenter ad ipsorum abbatis et conuentus supplicationes humiles et rogatus certas ordinationes, prouisiones et appunctuamenta per ipsos abbatem et conuentum de aduisamento et deliberacione matura consilij sui, tractatibus capitularibus super hiis inter eos pluries preuiis, pro vberiori regimine ipsius monasterij in temporalibus concorditer statuta et ordinata nostra auctoritate auctorizauimus, ratificauimus et stabiliuimus, et ea vsque ad certum tempus in hac parte prefinitum in suo robore persistere decreuimus et ordinauimus, ipsis abbati et singularibus personis dicti conuentus sub certis penis et censuris iniungentes vt huiusmodi ordinationes, prouisiones et appunctuamenta vsque in tempus huiusmodi prefinitum penitus et inuiolabiliter sub aliis certis penis obseruarent, prout hec omnia in certis litteris eisdem abbati et conuentui super hiis directis et liberatis et per eos receptis, ad quas nos referimus et quatenus expedit haberi volumus pro hic insertis, plenius continentur.

Verum quia, fama publica referente et clamosa insinuacione precedente, ad nostras aures peruenit quod dicti abbas et conuentus iniunctiones, ordinationes et mandata nostra predicta, aut ordinationes, prouisiones et appunctuamenta huiusmodi seruare in aliquo non curarunt, set potius contemptabiliter et derisorie distulerunt, penas et censuras antedictas notorie incurrendo; vt videremus igitur si clamor huiusmodi opere compleatur, super premissis omnibus et singulis in forma iuris debita fecimus inquire. Et qui² tam per confessiones ipsius abbatis in

¹ Sic: evidently *neqnon communi vtilitati* was intended.

² Sic: for *quia*.

¹ See note on p. 57 above.

² *I.e.* St. Peter-le-Bailey. Thomas Woller died, holding the incumbency, before 27 June, 1454, when his successor was instituted (Wood, *Antiq. City Oxford*, ed. Clark [Oxford Hist. Soc.] iii, 99). His own institution does not appear to be recorded. He was master of arts and was principal of St. James' hall, Oxford, c. 1438-52 (*ibid.* i, 594).

XXVI.

CITATION OF THE ABBOT AND CONVENT OF THE
MONASTERY OF EYNSHAM.

William, by divine permission bishop of Lincoln, to our beloved sons masters William Symonde, our commissary general in our arch-deaconries of Oxford and Buckingham,¹ Thomas Woller, rector of the parish church of St. Peter in the bailey of Oxford,² Stephen Braywell, notary public,³ and to the dean of Woodstock,⁴ of our diocese, health, grace and blessing. When some time ago we were visiting our monastery of Eynsham, of the order of St. Benedict, of our patronage and diocese, both in its head and members, and, as is incumbent upon our pastoral office, were making zealous inquiry concerning the state of the several persons thereof and the governance of the same monastery in things spiritual and temporal, we made and despatched certain our healthful, lawful and canonical injunctions, ordinances and commands for the reform of transgressions and for the prosperity of religion therein, and for the common advantage of the same monastery, to brother Thomas Oxonforde the abbot and to the convent of that place, to be observed without breach, under certain penalties and censures, by each one of the same. And subsequently, at the humble supplications and requests of the same abbot and convent, we authorised, ratified and established by our authority certain ordinances, provisions and appointments which, for the more fruitful governance of the same monastery in things temporal, were with one accord determined and ordained by the same abbot and convent, with the advice and ripe deliberation of their council, after previous discussion of these matters many times in chapter; and we decreed and ordained that these should continue in force until a certain time specified in this behalf, enjoining upon the same abbot and the several persons of the said convent under certain penalties and censures that, under certain other penalties, they should observe altogether and without breach such ordinances, provisions and appointments until such time specified, even as all these things are more fully contained in certain letters hereupon addressed and delivered to the same abbot and convent and received by them, to the which we refer, and will that, so far as is expedient, they be counted as inserted herein.

But because by the report of common rumour and by loud whisperings in advance, it came to our ears that the said abbot and convent have taken no care to observe in aught our injunctions, ordinances and commands aforesaid, or such ordinances, provisions and appointments, but have the rather set them aside with contempt and derision, manifestly incurring the before said penalties and censures; in order, therefore, that we might see if such rumour be fulfilled in deed, we caused inquiry to be made in due form of law concerning all and sundry the premises.⁵ And because, both by the confessions of the same

¹ Stephen Braywell of Oxford appears on the patent rolls of 3 Henry vi (part i) as plaintiff in an action for recovery of a debt of £10 (*Cal. Pat.* 1422-9, p. 243).

⁴ The deanery of Woodstock included at this time 24 benefices, corresponding to the greater part of the hundred of Wootton, *i.e.* the country immediately north-west of Oxford, bounded on the east by the Cherwell.

⁵ This refers to no. xxv.

inquisicione huiusmodi emissas quam alia comperta et inuenta in eadem repertum est premissa veritate fulciri, quodque idem abbas non nulla alia grauia, enormia et detestabilia ac sacre religioni et bonis moribus contraria, vtpote adulteria, fornicaciones, incestus et stupra, citra visitacionem nostram huiusmodi grauiter et quam publice in oculis omnium commisisse¹; idcirco, non volentes ea conniuentibus oculis sana consciencia preterire incorrecta, vobis, etc., quatinus, etc., citetis, etc., prefatum fratrem Thomam abbatem, necnon, etc., quod compareant et eorum quilibet compareat personaliter coram uobis, prefatus videlicet frater Thomas abbas causam rationabilem, si quam habeat aut dicere sciat, quare in penas et censuras huiusmodi occasione premissorum, iuxta confessiones suas ac inuenta et comperta in dicta inquisicione, incidisse pronunciari non debeat, in forma iuris propositurus; necnon idem frater Thomas abbas et dicte A., B. et C. super grauibus criminibus adulterij, fornicacionis et incestus inter eos, prefateque C., D. et B. super grauibus criminibus adulterij, incestus et fornicacionis cum domino Henrico Norwyche, [fo. 168d], vicario ecclesie de Egnesham predicta; necnon predicta A. et E. super crimine lenocinij inter dictos abbatem et mulieres, vt dicitur, commissi; eis et eorum cuilibet diuisim vt prefertur ex officio nostro mero, etc. Terminum vero huiusmodi peremptorie ac causam personalis eorum comparicionis termino et loco antedictis propter grauia animarum suarum imminencia pericula ac alias causas legitimas nos in hac parte monentes sic duximus assignanda et exprimenda, vt quid, etc., dictis die et loco, remissis presentibus, certificet sub sigillo autentico ille vestrum qui presens mandatum nostrum receperit exequendum. Data, etc.

XXVII.

FYNNESHEDE INIUNCCIONES.

(Reg. Gray, fo 201d.)

Willelmus, permissione diuina Lincolniensis episcopus, dilectis filiis priori, etc., prioratus de Fynneshede, ordinis sancti Augustini, nostre diocesis, salutem, gratiam et benedictionem. Visitantes iam pridem per dilectum filium magistrum Robertum Thorntone, nostrum in hac parte commissarium, vos et dictum prioratum vestrum tam in capite quam in membris iure nostro ordinario, quedam licet prout² pauca, prout per relacionem dicti commissarij nostri didicimus, in ipsius visitacionis nostre negocio fore detecta, tamen necessaria reformatione digna; et propterea certa mandata³ iniuncciones nostra infrascripta vobis transmittimus inuiolabiliter obseruanda.

In primis siquidem iniungimus vobis in virtute obediencie et sub pena excommunicacionis vt hora certa et competenti, iuxta quod tempus

¹ *Sic: reperitur* or *repertus est* understood.

² *Sic.*

³ *Sic: et* omitted.

¹ Five women, distinguished below as A., B., C., D. and E., were concerned in this scandal.

² Henry Norwyche was instituted to the vicarage in 1432 (Reg. Gray, fo. 58).

³ This document follows upon no. xxv. Its date is probably the autumn of 1434. There is no record of the sequel.

abbot uttered in such inquiry and by other matters ascertained and discovered in the same, it has been found that the premises are supported by truth, and because the same abbot is found since such our visitation to have committed certain other grievous, huge and detestable [faults] contrary to holy religion and to good manners, such as adulteries, fornications, incests and rapes, grievously and with the utmost openness in the eyes of all ; therefore, being unwilling with a sound conscience to pass these things by without correction, making as though we did not see, [we give] you [commission], etc , that, etc., you summon, etc., the aforesaid brother Thomas, the abbot and [A. B., etc.]¹ that they appear and everyone of them appear before us in person, to wit, the aforesaid brother Thomas the abbot to shew forth in form of law reasonable cause, if he have or can state any, why he should not be pronounced to have incurred such penalties and censures by occasion of the premises, according to his own confessions and the facts discovered and ascertained in the said inquiry ; and likewise the same brother Thomas the abbot and the said A., B. and C., concerning the grievous crimes of adultery, fornication and incest committed between them, and the aforesaid C., D. and B., concerning the grievous crimes of adultery, incest and fornication committed with sir Henry Norwyche, vicar of the church of Eynsham aforesaid² ; and likewise the aforesaid A. and E. concerning the crime of pandering committed, as is said, between the said abbot and women ; [enjoining upon] them and every one of them separately, as is aforesaid, by the mere virtue of our office, etc. And we have thus thought fit to appoint such term peremptorily and to express the reason for their personal appearance at the term and place aforesaid, on account of the grave dangers which threaten their souls and of other lawful causes, admonishing you in this behalf that he of you who receives the task of fulfilling our present command certify [us] under his own seal, when he sends back these presents, what [he has done herein], etc., on the said day and in the said place. Given, etc."

XXVII.

INJUNCTIONS FOR FINESHADE.

William, by divine permission bishop of Lincoln, to our beloved sons the prior, etc., of the priory of Fineshade, of the order of St. Augustine, of our diocese, health, grace and blessing. When some time ago, in the person of our beloved son master Robert Thorntone,⁴ our commissary in this behalf, we visited you and your said priory, both in its head and members, by our right as ordinary, we learned, even as by the report of our said commissary, that, in the business of the same our visitation certain matters were disclosed, which, albeit few, are worthy nevertheless of necessary reform ; and therefore we despatch to you certain our commands and injunctions, which are written below, to be observed without breach.

In the first place, then, we enjoin upon you in virtue of obedience and under pain of excommunication that at a fixed and suitable hour, according as the season of the year may demand, you rise by night to

⁴ See note on p. 60 above.

anni exigit, ad matutinas decantandas secundum regulares obseruancias ordinis vestri de nocte surgatis et matutinis huiusmodi, si nullum obsistat canonicum impedimentum, omnes intersitis.

Simili modo iniungimus vobis vt competentem et certam horam pro magna missa vestra quotidie celebranda et aliis horis canonicis decantandis omni die iuxta regulam obseruetis.

Ceterum iniungimus vobis priori sub pena excommunicationis quod, iuxta sufficienciam facultatum domus et non vltra aliis oneribus debitis supportatis, aliquos in canonicos in dicto prioratu decetero nullatinus admittatis, ne propter penuriam detur occasio euagandi; quodque iam admissis competenter in victu et vestitu, ne nimis egeant, secundum quod regula vestra exigit ministretis, ita quod quilibet canonicus ad minus habeat duo mutatoria tam pro habitu quam lectisterniis.

Item iniungimus vobis vniuersis et singulis sub pena excommunicationis vt horas statutas pro diuino obsequio celebrando omnino obseruetis et ad earum quamlibet, pulsata campana, omnes, si non subsit canonicum impedimentum, vnanimiter ad laudes Deo persoluendas conueniatis. Desides vero et negligentes in sic veniendo ac rebelles et contumaces in correccionibus tuis, prior, tu secundum Deum et regule sancti Augustini exigenciam absque personarum acceptione corrigas vice vestra, et si quis rebellis fuerit aut pertinax, tuis nolens mandatis aut correccionibus obedire, nos de eius nomine et cognomine certifies absque mora, vt nos in tui adiuuamen manus adiutrices apponere valeamus.

Monemus igitur vos omnes et singulos, presentes et futuros, etc., vt in Huntyngdone. Data.

XXVIII.

COMMISSIO.

(Reg. Gray, fo. 167.)

Willelmus, permissione diuina Lincolniensis episcopus, dilectis filiis abbati monasterij de Oseneye, ordinis sancti Augustini, nostre diocesis, et magistro Roberto Thornetone, in legibus licenciato, salutem, gratiam et benediccionem. Visitantes iam dudum iure et auctoritate nostra ordinaria monasterium de Godestowe, ordinis sancti Benedicti, dicte diocesis, tam in capite quam in membris eiusdem, ac super statu et regimine ipsius monasterij tam in spiritualibus quam in temporalibus, singulariumque personarum eiusdem vita, moribus et conuersacione, prout ex officii nostri debito nobis incumberat, sollicitè inquirentes, quia per inquisitiones huiusmodi reperiebamus euidenter nonnulla vetita et sacre religioni contraria inibi absque pudore committi, certa iniunctiones, ordinationes et mandata nostra licita et canonica pro salubriori regimine

¹ The Latin is hard to translate without paraphrase. The sense of course is, not that the admission of canons must be altogether stopped, but that no more must be admitted than the house could afford.

² See no. xxxii below.

³ The date of the visitation is uncertain, possibly early in 1433; see introduction. The prior at this time was probably Richard Hemmyngford, formerly canon of St. Oswald's priory, Nostell, whose election was confirmed in St. Mary's chapel on the bridge at Stamford, 9 Sept., 1421 (Reg. Flemmyng, fo. 57). But there is a gap of some sixty years between this prior and the next whose name is known.

chant matins according to the regular observances of your order, and that you all be present at such matins, if no canonical hindrance stand in the way.

In like manner we enjoin upon you that every day, according to the rule, you observe a suitable and fixed hour for the daily celebration of your high mass and for chanting the other canonical hours.

Furthermore we enjoin upon you the prior, under pain of excommunication, that, maintaining your other due charges in proportion to the competence of the resources of the house and no more, you in no wise henceforward admit any persons to be canons in the said priory,¹ lest on account of poverty occasion be given for gadding abroad; and that you do sufficient service in food and clothing, according to the requirements of your rule, to those who have already been admitted, that they may not be in utter want, in such wise, that every canon may have at least two changes in respect both of habit and bedding.

Also we enjoin upon you all and several, under pain of excommunication, that you altogether observe the hours appointed for the celebration of divine service and that you all come together to every one of them, when the bell has been rung, if there exist no canonical hindrance, to render praises to God with one mind. And those who are slothful and careless in so coming and are rebellious and obstinate when you correct them, do you, prior, correct by your own office as is pleasing to God and the requirement of the rule of St. Augustine, without respect of persons; and, if any be rebellious or stiff-necked, refusing to obey your commands or corrections, you shall certify us of his name and surname without delay, that we may be able to lend helping hands to your assistance.

We admonish you therefore all and several, that now are and shall be, etc., as in the injunctions for Huntingdon.² Given.³

XXVIII.

COMMISSION.

William, by divine permission bishop of Lincoln, to our beloved sons the abbot of the monastery of Oseney,⁴ of the order of St. Augustine of our diocese, and to master Robert Thorntone, licentiate in laws,⁵ health, grace and blessing. When some time ago by our right and authority as ordinary we were visiting the monastery of Godstow, of the order of St. Benedict, of the said diocese, both in the head and members thereof, and as of the duty of our office was incumbent upon us, were making zealous inquiry concerning the condition and governance of the same monastery in things spiritual as well as temporal, and the life, manners and conversation of the several persons thereof, inasmuch as we manifestly found by such inquiries that certain things forbidden and contrary to holy religion were shamelessly committed therein, we made for the same certain our lawful and canonical injunctions, ordinances and commands for the more healthful governance of the said monastery and

¹ The abbot of Oseney was Thomas Hokenorton, elected in 1430 on the resignation of William Wendover; signification of royal assent, 12 Dec.; temporalities restored, 19 Dec. (*Cal. Pat.*, 1429-36, pp. 101, 102-3). He died before 10 May, 1453 (*Ibid.* 1452-61, p. 50).

² See note on p. 60 above.

dicti monasterij ac abbatisse et conuentus eiusdem fecimus eisdem, quorum tenores in scedula presentibus annexa continentur, easque et ea sub sigillo nostro prefatis abbatisse et conuentui transmisimus, per eas sub certis penis in litteris nostris eisdem abbatisse et conuentui super hoc directis et liberatis et per eas admissis et receptis, ad quas nos referimus et, quatenus expediat, pro hic insertis haberi volumus, plenius expressatis penitus obseruanda.

Verumptamen, fama publica referente et clamosa insinuacione, que tergiuersacione aliquali celari non potest, ad aures nostras, quod dolenter referimus, sepiissime peruenit quod dicte abbatissa et conuentus, freno obediencie dissoluto et pudicie laxatis habenis, ad prioris vite sue luxum et vomitum detestabilem vt canes impudici redeuntes ac in inobediencie et contemptus perniciem fronte infirmata resistentes, huiusmodi ordinaciones, iniuncciones et mandata nostra quasi pro ridiculo et ludibrio habentes, eas aut ea seu eorum aliquod obseruare penitus et omnino contemptibiliter et derisorie omiserunt et omittunt arroganter de presenti, penas predictas intrepide incurrendo, in suarum graue periculum animarum, aliorum perniciosum exemplum, nostrique et iurisdiccioni nostre episcopalis et ordinarie contemptum et vilipendium manifesta.¹

Volentes² igitur super premissis, et an soror Maria Browne, monialis dicti monasterij, tunc impregnata, aliquibus officiis exterioribus vel interioribus citra dictam visitacionem nostram absque speciali nostra licencia fuerit substituta aut claustrum seu septa monasterij exierit, aut si dicta abbatissa aliqualem³ in monialem dicti monasterij iure nostro preficiendam absque nostra speciali auctoritate et mandato receptauerit, et si alique mulieres coniugate vel alie queuis seculares persone preter seruientes necessarios, et presertim vxor cuiusdam cognominati Felmersham vel vxor Ricardi Kyrkeby infra situm dicti monasterij perhendinauerint seu morate fuerint de die vel nocte, aut si aliqui scolares vniuersitatis Oxoniensis graduati vel non graduati ad ipsum monasterium accessum habuerint aut moram in eodem contra formam iniunccionum nostrarum predictarum, plenius informari, disposuimus nos descendere vt videremus si clamor opere completeretur. Regis vero et regnorum suorum negociis vniuersalisque ecclesie re publica procuranda quominus hiis intendere valeamus notorie impediti, ad inquirendum igitur tam in specie quam in genere super premissis omnibus et singulis et eorum circumstanciis vniuersis, vocatis ad hoc ipsis abbatissa et conuentu in specie, et ceteris omnibus quorum interest, necnon eandem abbatissam ac singulares personas conuentus dicti monasterij, eorum interposito super hoc si expediat iuramento, mature et diligencius eciam articulatum examinandum, ceteraque omnia et singula facienda, exercenda et expedienda cum omnibus et singulis emergentibus, dependentibus, incidentibus et connexis in premissis et eorum quolibet necessaria et oportuna, vobis, de cuius⁴ fidelitate et circumspeccionis industria plene

¹ Up to this point the common form employed is the same, *mutatis mutandis* and with very trifling variations of phrase, as that employed in no. xxv.

² The original has *vobis*, an error which makes no sense.

³ *aliqua* in MS.

⁴ *Sic*.

¹ This is the sense required for *infirmata fronte*, as *infirmata* is probably an error for *confirmata*.

² None of the injunctions which follow bear on this isolated case, which required special treatment, as being in a different category from the rest of the *comperia*.

the abbess and convent thereof, the import of the which is contained in the schedule appended to these presents, and despatched them one and all under our seal to the aforesaid abbess and convent, to be altogether observed by them under certain penalties which are more fully expressed in our letters addressed and delivered in this behalf to the same abbess and convent and by them acknowledged and received, to the which we refer, and will that, so far as may be expedient, they be reckoned as inserted herein.

Nevertheless by the report of common rumour and by loud whisperings, which cannot be concealed by any sort of turning away therefrom, it has very often come to our ears, which we relate with sorrow, that the said abbess and convent, having loosed the bridle of obedience and slackened the reins of chastity, returning as dogs untamed to the lust and hateful vomit of their former life, and plunging back with obstinate face¹ into the mischievous state of disobedience and contempt, holding up as it were to ridicule and sport such our ordinances, injunctions and commands, have wholly and altogether, with despite and derision omitted and for the present presumptuously omit to observe them one and all or any one of them, recklessly incurring the penalties aforesaid to the grievous peril of their own souls, to the mischievous example of others, and to the open contempt and vilification of us and of our jurisdiction as bishop and ordinary.

Wishing therefore to be more fully informed concerning the premises, and whether sister Mary Browne, nun of the said monastery, who was then with child,² has since our said visitation been preferred without our special licence to any offices within or without the cloister, or has gone outside the cloister or the precincts of the monastery; or if the said abbess without our special sanction and command has received any sort of person who by our right should be appointed to be a nun of the said monastery; and if any married women or other secular persons whatsoever over and above the needful servants, and especially the wife of one by name Felmersham or the wife of Richard Kyrkeby have boarded or lodged by day or night within the area of the said monastery; or if any scholars of the university of Oxford, graduate or non-graduate, have had access to the same monastery or lodging in the same contrary to the form of our injunctions aforesaid; we took order to come down that we might see if the rumour were fulfilled in deed. But since we have been notably hindered by the affairs of the king and his realms and by our needful care for the common weal of the universal church, from being able to attend to these matters, we therefore by these presents commit to you, of whose trustworthiness and distinguished diligence we have full trust in the Lord, both jointly and severally, our office with the power of all means of compulsion and canonical execution whatsoever, to make inquiry both in special and in general concerning the premises all and sundry and their entire circumstances, having summoned to this end the same abbess and convent in special and all the rest whom it concerns, and also to examine the same abbess and the several persons of the convent of the said monastery timely and with great diligence and in each several article, having admitted their oath thereupon, if it be expedient, and to do, perform and dispatch the rest all and sundry, with all and sundry the matters arising therefrom, dependent thereon, incident thereto and connected therewith, which shall be necessary and timely in

in Domino confidentes, vices nostras committimus tam coniunctim quam diuim per presentes cum cuiuslibet coercionis et executionis canonice potestate ; mandantes quatinus nos de omni eo quod feceritis et inueneritis in premissis, ipsis expeditis, distincte et aperte certificetis litteris vestris patentibus et clausis, harum seriem et totum factum vestrum plenius continentibus, auctentice sigillatis. Data sub sigillo nostro ad causas in hospicio nostro apud Vetus Templum Londoniense septimo die mensis Junij anno Domini mccccxxxij^{to} et nostre translationis anno quarto.

INIUNCCIONES MONASTERIJ GODESTOWE.¹

Iniuncciones et ordinationes facte in monasterio de Godestowe, ordinis sancti Benedicti, Lincolniensis diocesis, per reuerendum in Christo patrem² dominum, dominum Willelmum, Dei gracia Lincolniensem episcopum, in visitatione sua per ipsum in dicto monasterio exercita sub anno Domini mccccxxxij^{do} et sue translationis anno secundo.

In primis quod omnes moniales, saltem potentes, omni nocte intersint matutinis in choro ; et quod exercent chorum in missis, vesperis et aliis horis, licet non psallant, tamen vt aliquid boni legant, contemplantur vel meditentur secundum antiquam et laudabilem consuetudinem monasterij.

Item quod ad minus duodecim moniales comedant omni die in refectorio ; et quod ipsum refectorium cum omni celeritate debite reparetur.

Item quod silencium ab omnibus monialibus indistincte seruetur horis et locis debitis ; et quod transgredientes in hoc acriter puniantur secundum regulam absque personarum acceptione.

Item quod extranei venientes ad monasterium statim ducantur in aulam abbatisse per ianitorem monasterij ; vbi, cognita per abbatisam causa aduentus eorum, et si ob aliquam monialem accesserint cum ea locuturi, statim pro ea mittat abbatisa, et audiat ipsa si sibi vacet, vel alia monialis senior et discreta de ipsius abbatisse mandato, quid inter eos communicetur et loquantur, vt cito expediatur aduentus eorum, et recedant sic quod ibi nullatinus pernoctent, nisi fuerint pater et mater, frater et soror monialis illius cuius gracia ad monasterium sic venerint.

Item quod ianitor prestet iuramentum coram abbatisa et consilio suo quod diligenter et fideliter custodiat magnas portas monasterij, nec sinat aliquos extraneos intrare preterquam in forma predicta.

¹ As noted in the commission, these injunctions were attached as a separate schedule to the original document.

² *Sic: et* omitted.

¹ It will be noticed that the date is identical with that of no. xxv, to the text of which, as already noted, the document bears a close relation. A comparison of the two will give a good idea of the method of applying and varying such common forms.

² Bishop Gray was at Godstow on 16 July, 1432. The abbess was Elizabeth Pytte, elected in 1430 on the death of Agnes Wyghtham ; signification of royal assent 28 Nov., temporalities restored 18 Dec. (*Cal. Pat.*, 1429-36, pp. 101, 103). She died before 27 Dec., 1434 (*ibid.*, p. 446). There is no record of episcopal confirmation of her election, as bishop Flemmyng's register at this particular period is defective. The present injunctions are compared in the notes with the English injunctions issued by bishop Alnwick after his visitation of 29 May, 1445.

³ This type of injunction (see note on p. 22 above) was usually intended to provide against the disuse of the frater by the whole convent in favour of the misericord. In the present case,

respect of the premises and every one of them ; commanding you that you certify us explicitly and openly, having dispatched the same, of all that which you have done in the premises, by your letters patent and close, containing at length the order of these letters and your whole proceeding, being sealed with your own seal. Given under our seal *ad causas* in our lodging at the Old Temple in London on the seventh day of the month of June, in the year of our Lord 1434 and the fourth year of our translation.¹

INJUNCTIONS FOR THE MONASTERY OF GODSTOW.

Injunctions and ordinances made in the monastery of Godstow, of the order of St. Benedict, of the diocese of Lincoln, by the reverend father in Christ [and] lord, the lord William, by the grace of God bishop of Lincoln, in his visitation held by the same in the said monastery during the year of our Lord 1432 and in the second year of his translation.²

In the first place that all the nuns, those at any rate who are able, be present every night at matins in quire ; and that they attend in quire at masses, vespers and the other hours, in order that, although they chant not the service, nevertheless they may read some good thing, practise contemplation or meditate, according to the ancient and laudable custom of the monastery.

Also that at the least twelve nuns take their meals every day in the frater³ ; and that the same frater be duly repaired with all speed.

Also that silence be kept by all the nuns without distinction at the due seasons and places ; and that those who transgress herein be sharply punished according to the rule, without respect of persons.

Also that strangers who come to the monastery be straightway brought into the abbess' hall by the gatekeeper of the monastery ; where, after the reason of their coming has been ascertained by the abbess, and whether they have come on account of any of the nuns, to hold speech with her, the abbess shall send for her forthwith, and shall herself hear, if she have leisure, or another ancient and discreet nun shall by the command of the same abbess [hear], what converse is held between them and what they say, so that their coming may be quickly dispatched, and they may so go away that they in no wise shall pass the night there, unless they be the father and mother, brother and sister of that nun for whose sake they have so come to the monastery.⁴

Also that the gatekeeper take an oath in presence of the abbess and her council, to guard the great gates of the monastery diligently and faithfully, and to suffer no strangers to enter save in form aforesaid.

the formation of several 'households' in the monastery (see below) and the apparently large number of private cells probably led to the custom of the various cliques of nuns taking their meals separately. At Alnwick's visitation the nuns who gave evidence, including the abbess, numbered sixteen, and were divided into four *familiae*. Alnwick condemned this division, and ordered all to eat in the frater together, or in the infirmary (*i.e.* the misericord), or in the abbess' hall or lodging—an injunction which, if it left the frater empty on certain days, tended to promote unity and economy.

⁴ The substance of this injunction is divided between two of Alnwick's injunctions, the first of which forbids the presence of secular folk in the dorter at night, and commands the abbess to sleep often in the dorter. The second is a general mandate against the admission of secular folk, such as scholars of Oxford, to the monastery. In case the abbess could not be present in her hall when friends were visiting the nuns, two 'auncyent nunnes' were to be deputed by her to overhear the conversation.

Item quod vxor Felmersham cum tota familia sua, et alie mulieres prouecciores, cum sint monialibus inquiete et res mali exempli occasione apparatus earum et eis aduentancium, sint a monasterio penitus amote infra vnum annum proxime futurum.

Item quod balliuus monasterij qui nunc est non habeat aliqua secreta colloquia cum aliqua moniali, cum dicat non fore aliquam bonam mulierem in monasterio.

Item quod nulle sint vigilie aut potaciones post completorium, sed ipso finito omnes moniales vniformiter accedant ad dormitorium et ibidem de nocte iaceant, nisi abbatissa, si infirmata fuerit vel per extraneos impedita ad commodum et honorem monasterij, et exceptis infirmis que tunc iaceant in infirmaria.

Item quod ostia claustrum et dormitorij omni die claudantur et aperiantur horis debitis secundum regulam.

Item quod lecti in domiciliis monialium omnino de cameris suis amoueantur, preterquam pro paruis¹; et quod nulla monialis recipiat aliquem secularum ad aliqua solacia in cameris suis sub pena excommunicationis. Nam scolares Oxonienses dicunt quod possunt habere omnimoda solacia cum monialibus, prout desiderare volunt.

Item quod celle honeste et competentes ordinentur in infirmaria pro monialibus infirmantibus.

Item quod iuuenes moniales sole non exeant loca claustralia ad curiam exteriorem, nec eciam cum socia, nisi de licencia vnus presiden- cium religioni petita et obtenta.

Item quod nulla monialis egrediatur vel exeat ad villas prope monasterium, nec ad Oxoniam nec ad alia loca remota vel propinqua, nisi sub testimonio sufficienti et de speciali licencia abbatisse petita et obtenta.

Item quod moniales non confabulentur cum secularibus in nauis ecclesie nec in capellis separatis, nisi tantum in aula abbatisse, et hoc in audientia ad minus vnus alterius solide monialis.

Item quod omnes moniales indifferenter obediant abbatisse, et transgredientes in hoc puniantur acriter secundum regulam.

¹ Written *pu'is*: *paruis* seems to be intended.

¹ It seems probable that this was the mother or some other relation of Elizabeth Felmersham, who succeeded Elizabeth Pytte as abbess in 1434-5; signification of royal assent 8 Jan., temporalities restored 25 Feb. (*Cal. Pat.* 1429-36, pp. 446, 453). She was abbess at the time of Alnwick's visitation, and died by 14 July, 1446 (*ibid.* 1441-6, p. 454).

² Alnwick ordered the abbess, as already noted, to sleep frequently in the dorter. Her private lodging, to judge from Anthony Wood's general description of the remains of the monastery in his day, was as usual in the western range of cloister buildings, with a chapel at the further end from the abbey church. The abbess would naturally entertain distinguished guests in her lodging.

³ It is not clear whether the *domicilia* were simply private cells equivalent to the *cameræ*. Possibly each *familia* of nuns had appropriated a room in some part of the cloister buildings. It is clear from one of the injunctions which follow that some of these rooms were on the ground-floor of the western range, and had doors opening upon the outer court. At St. Radegund's at Cambridge and at Lacock the cellar was beneath the frater, and the ground-floor of the western range was divided into rooms, for which various uses have been assigned. There must have been a similar arrangement at Godstow; and in this case, the present injunctions throw some light upon the possible use of such rooms.

⁴ *Paruis* seems to refer to the children educated by the nuns in the monastery.

Also that Felmersham's wife¹ with her whole household, and other women of mature age be utterly removed from the monastery within one year next to come, seeing that they are a cause of disturbance to the nuns and an occasion of bad example by reason of their attire and those who come to visit them.

Also that the bailiff of the monastery who now is hold no private conversations with any nun, since he says that there is no good woman in the monastery.

Also that there be no watchings or drinkings after compline ; but when the same is done, let all the nuns proceed with one accord to the dorter and lie by night in the same, save the abbess, if she be weak in health or be hindered by strangers to the advantage and honour of the monastery,² and except the infirm who shall then be lying in the infirmary.

Also that the doors of the cloister and the dorter be closed and opened every day at the due hours according to the rule.

Also that the beds in the nuns' lodgings³ be altogether removed from their chambers, save those for small children⁴ ; and that no nun receive any secular person for any recreation in the nuns' chambers under pain of excommunication. For the scholars of Oxford say that they can have all manner of recreation with the nuns, even as they will desire.⁵

Also that seemly and sufficient cells⁶ be set in order in the infirmary for nuns who are in bad health.

Also that the young nuns go not out of the cloister precinct to the outer court alone, nor even with a fellow nun, save with licence asked and had of one of those who have the oversight of religion.

Also that no nun travel forth or go out to the towns near the monastery, nor to Oxford nor to other places far or near, unless with sufficient voucher and with the special licence of the abbess asked and had.⁷

Also that the nuns hold no talk with secular folk in the nave of the church or in the chapels apart,⁸ but only in the abbess' hall, and that in the hearing of at least one other nun of sound character.⁹

Also that all the nuns obey the abbess without distinction, and that those who transgress herein be punished sharply according to the rule.

¹ The recourse of students from Oxford was complained of at Alnwick's visitation and is forbidden in one of his injunctions. One nun was on suspiciously friendly terms with a priest from Oxford named Hugh Sadler, while another was accused of constant chattering with strangers in all parts of the cloister.

² For the division of monastic infirmaries by partitions into separate cells or rooms, see note on p. 40 above.

³ Alnwick issued a similar prohibition, fixing a maximum of three days for the absence of nuns on visits to relations. The *testimonium sufficiens* was provided by the company of at least one nun and other honest persons during the visit.

⁴ This probably includes the screened-off chapels within the church itself. Wood's description mentions two separate chapels within the precinct. One, St. Leonard's, seems to have been the chapel of the abbess' lodging. The other, St. Thomas', was used by the guests, pilgrims and poor, and probably, like St. Thomas' chapel at Peterborough, of which the chancel remains, stood in the outer court, near the gatehouse and almonry.

⁵ The last clause of the injunction has already been laid down as one of the conditions attending the visits of the nuns' secular friends. Alnwick forbade any resort of lay-folk to nuns in quire or in the frater, and limited all intercourse with the laity to the abbess' hall.

Item quod lampades in dormitorio et claustro omni nocte accendantur pro consurgentibus ad matutinas.

Item quod nullus secularis, frater vel alius religiosus intret loca claustralia vel domus monialium post completorium nec ante pulsacionem prime. Et quod nullus, presertim secularis, exerceat aliquam iurisdictionem in monasterio aut personis eiusdem, nisi hij quibus congruit de iure vel regulari ordine; nec quod abbatissa committat vices suas ad corrigendum delinquentes in religione nisi presidentibus religionis.

Item quod nullus secularis habeat equos stantes aut pascentes infra situm monasterij, preterquam senescallus, ballivus vel receptor aut alius officarius ex debito officij sui.

Item quod illi centum solidi depositi in quadam cista infra monasterium pro releuamine egencium monialium cum omni festinacione ad eundem effectum¹ in eandem cistam restituantur et reponantur.

Item quod omnia ostia domorum monialium versus curiam exteriorem, per quas potest ingredi in loca claustralia eciam si cetera ostia claustrij fuerint pro tunc clausa, omnino obstruantur, vel talis firmitas vel clausura apponatur quod per ipsa ostia secularibus non pateat aditus vel ingressus.

Item quod accessus scolarium Oxoniensium ad monasterium omnino cohibeatur et refrenetur.

Item quod in monasterio solum sint tres familie monialium preter familia abbatisse; in quarum trium familiarum qualibet sint ad minus sex, septem vel octo moniales iuxta numerum monialium in conuentu.

Item quod ianitor monasterij nec queuis alia secularis persona quam dona, munera, litteras aut signa quibusuis scolariis Oxoniensibus aut alij seculari persone cuicunque a monialibus differat, nec a talibus scolariis vel personis ad easdem moniales reportet, sed nec eciam vtres cum vino, absque visu atque sciencia abbatisse et de eius licencia speciali petita et obtenta, sub pena expulsionis ab officio suo a dicto monasterio pro perpetuo; et si que monialis contrafecerit, subeat incarcerationem per annum.

¹ Written *Offcm*, evidently a mistake, as *officium* would not agree with *eundem*, and would not be used with this context.

¹ Or, for [the nuns] when they rise for matins. The clause *sallem potentes* in the opening injunction, however, may have been conceded here and elsewhere to cover some latitude in the observance of the practice. For lights in the dorter, see *Rites of Durham* (Surt. Soc.), p. 85. The order for lights in the cloister may imply that the nuns had no night-stair into the church, but had to pass through the east walk of the cloister on their way to matins. This was the case in some of the larger houses where a lofty chapter-house entirely divided the dorter from the church, e.g. at Gloucester, Reading, Wenlock and Winchester, and in the Cistercian example at Waverley.

² This prohibition appears to apply to the priests who served the altars of the church. Alnwick's visitation shews that at Godstow a yearly allowance was made for four secular priests, who were boarded at the expense of the monastery. Mr. Brakspear has conjectured that in the Augustinian nunnery of Lacock the nuns' priests were lodged upon the ground-floor of the western range. This injunction seems to preclude any such employment of any part of the cloister precinct. The phrase *domus monialium* is rather ambiguous, but it is probably equivalent to the *domicilia* or *cameræ* already mentioned, which for obvious reasons cannot be the cubicles in the common dorter.

³ *I.e.* the bailiff, seneschal, receiver, etc., whose jurisdiction was naturally limited to their own offices. From a previous injunction it would seem that the bailiff had been noted in the *comperita* as exercising an undue influence over the affairs of the monastery.

Also that the lamps in the dorter and cloister be kindled every night for those who rise for matins.¹

Also that no secular person, friar or other man of religion enter the cloister precincts or the nuns' lodgings after compline or before the bell rings for prime.² And that no man, especially a secular, exercise any jurisdiction in the monastery or among the persons thereof, save those whom it befits of right or of regular order³; and that the abbess commit not her office for the correction of those who offend in religion, save to the presidents of religion.

Also that no secular person keep horses in stall or at pasture within the bounds of the monastery, beside the seneschal, bailiff or receiver, or other officer as is the due of his office.

Also that those hundred shillings which were put by in a certain chest within the monastery for the relief of needy nuns be with all speed restored to the same purpose and put back into the same chest.⁴

Also that all the doors of the nuns' lodgings towards the outer court, through which it is possible to enter into the cloister precinct even if the other doors of the cloister be shut for the time being, be altogether blocked up, or that such means of barring or shutting be placed upon them that approach or entrance through the same doors may not be open to secular folk.⁵

Also that the recourse of scholars of Oxford to the monastery be altogether checked and restrained.

Also that there be only three households of nuns in the monastery beside the household of the abbess; in every one of the which three households there shall be at least six, seven or eight nuns, according to the number of the nuns in the convent.⁶

Also that [neither] the gatekeeper of the monastery nor any other secular person convey any gifts, rewards, letters or tokens from the nuns to any scholars of Oxford or other secular person whomsoever, or bring back any from such scholars or persons to the same nuns, nay, not even skins containing wine,⁷ without the view and knowledge of the abbess and with her special licence asked and had, under pain of expulsion from his office [and] from the said monastery for ever; and if any nun shall do the contrary, she shall undergo imprisonment for a year.⁸

¹ This is one of those injunctions which are obviously founded on a special *compertum*. From the injunctions immediately preceding, it is possible that one of the lay officials may have been meddling with the funds.

² See note 3 on p. 67 above, and cf. the ordinance for prior Assheby of Daventry, pp. 41, 42 above.

³ See note 3 on p. 66 above. The actual number of such *familiae* varied in convents; the usual three *familiae* where those who had their meals in the abbess' lodgings, the frater, and the misericord—a division to some extent necessary. The abbess' *familia*, as in Chaucer, *Cant. Tales* A. 163-4, would include the nun 'that was hir chapeleyne,' the secular chaplains of the convent, and probably two or three nuns whose primary duty was the entertainment of guests. From Alnwick's visitation it would appear that the division into *familiae* was an obstacle to any common meals in frater: no cellaress is mentioned in the report, and it is a legitimate inference that each *familia* was in the habit of taking its meals separately and appointing its own purveyors.

⁷ Here again is evidence for a definite *compertum* in the report of the visitation: presents may have been smuggled in by this means.

⁸ The injunctions end abruptly at this point. There was no need for the purpose of the commissioners to repeat the final adjurations which close such documents; and probably for a similar reason, the original verbiage of the whole document may have been abbreviated in the schedule.

XXIX.

COMMISSIO.

[Reg. Gray, fo. 117*d*.]

Reuerendo in Christo patri et domino, domino Willelmo, Dei gracia Lincolniensi episcopo, vester humilis et deuotus Johannes Macworthe, decanus ecclesie beate Marie Lincolniensis ac vester ad infrascripta commissarius specialiter deputatus, obedienciam quatenus de iure vel de consuetudine tenetur et reuerenciam tanto patri debitam cum honore. Litteras vestras reuerendas michi directas cum ea que decuit reuerencia noueritis me recepisse sub eo qui sequitur tenore verborum.

"Willelmus, permissione diuina Lincolniensis episcopus, dilecto filio et confratri nostro magistro Johanni Macworthe, decretorum doctori, ecclesie nostre cathedralis beate Marie Lincolniensis decano, salutem, gratiam et benedictionem. Fama publica referente et clamosa insinuatione, ad nostrum peruenit auditum quod quedam soror Elena Cotone, monialis prioratus de Henynges, ordinis Cisterciensis, nostre diocesis, famam pudoris negligens, honestate religionis abiecta et eius tramite penitus derelicto, castimoniam deseruit, incestum commisit, ex huiusmodique incestuosis amplexibus concepit et peperit in sue anime graue periculum, religionis scandalum et aliorum perniciosum exemplum. Nolentes tamen absentem dampnare, sed super premissis volentes effici cerciores, vt quod secundum Deum religioni et animarum saluti congruit exequamur, ad inquirendum de et super premissis omnibus et singulis tam per examinacionem persone ipsius sororis Elene quam eciam per personas alias fidedignas seculares et religiosas coram vobis presentes et iuratas, premissorum noticiam ex verisimili cerciorem habentes, vocata ad hoc ipsa Elena et aliis in hac parte vocandis, et si premissa veritate¹ continere inueneritis, priorisse dicti prioratus vt dictam Elenam secundum regulares ordinis sui obseruancias, ne ipsius impunitas sed pena ceteris

¹ Sic, for *veritatem*.

¹ John Macworth, whose name is familiar to all students of the internal history of the chapter of Lincoln, was a younger brother of Thomas Mackworth of Mackworth, near Derby (Bradshaw and Wordsworth, *Lincoln Cath. Statutes*, ii, p. clxii). He was chancellor of the household of Henry V. while prince of Wales, and in that capacity received much preferment. He received a royal grant of Empingham prebend in Lincoln, 18 Oct., 1404 (*Cal. Pat.* 1401-5, p. 456), of Yatton prebend in Wells, 22 Sept., 1406 (*ibid.* 1405-8, p. 224), of the archdeaconry of Dorset in Salisbury, 24 Sept., 1406 (Jones, *Fasti Ecc. Sar.*, p. 140), and of the deanery of St. Mary's, Stafford, 16 Dec., 1406 (*Cal. Pat.* 1405-8, p. 277). He was preferred to the archdeaconry of Norfolk, 30 Aug., 1408 (Le Neve, ii, 414), but his possession was disputed by a previous royal grantee, Richard Dereham, and the cause was brought before the papal court. On 27 May, 1410, he was dispensed, in pursuance of an earlier dispensation for five years, to hold his two archdeacons or an incompatible benefice with one of them for life (*Cal. Papal Letters*, vi, 211). In 1412, on the death of dean Shepey, he obtained the deanery of Lincoln (Le Neve, ii, 33), but his election was not confirmed by bishop Repyngdon until 26 May, 1415 (Inst. Repyngdon, fo. 492*d*). Meanwhile he resigned the archdeaconry of Norfolk in 1412, when his opponent Dereham obtained collation (Le Neve, ii, 484); but in compensation he himself procured a collation to Dereham's prebend of Preston in Salisbury, on 11 Dec., 1412 (Jones, *op. cit.*, p. 411). This was contested by Dereham, and on 5 Jan., 1412-3, the abbot of Westminster was appointed papal commissary to settle the dispute (*Cal. Pap. Letters*, vi, 366). Macworth kept the prebend and retained it till the end of his life. On 5 May, 1413, he obtained a papal indult, allowing him to visit his archdeaconry of Dorset by deputy for seven years (*ibid.*, 379). While dean, he proceeded to the degree of LL.D;

XXIX.

A COMMISSION.

To the reverend father in Christ and lord, the lord William, by the grace of God bishop of Lincoln, your humble and devout John Macworthe,¹ dean of the church of blessed Mary of Lincoln and your commissary specially deputed for the purposes written beneath, obedience, so far as by right or of custom he is bound, and the reverence due to so great a father with honour. Know that with that reverence which was befitting I have received your reverend letters addressed to me under that tenor of words which follows :—

“William, by divine permission bishop of Lincoln, to our beloved son and brother master John Macworthe, doctor of decrees, dean of our cathedral church of blessed Mary of Lincoln, health, grace and blessing. By the report of common rumour and by loud whispering it has come to our hearing that one sister Ellen Cotone, nun of the priory of Heynings, of the order of Cîteaux, of our diocese, disregarding the good repute of shamefastness, having set at naught the purity of religion and utterly quitted its path, has abandoned chastity, has committed incest, and of such incestuous embraces has conceived and brought forth a child to the grievous peril of her soul, the scandal of religion, and the ruinous example of others. Nevertheless, being unwilling to condemn her in her absence, but wishing to be more surely informed concerning the premises, so that we may fulfil that which, as God wills, is agreeable to religion and the salvation of souls, we commit to you, of whose lealty and distinguished zeal we have the fullest assurance, with power of canonical compulsion and execution, our office to hold inquiry concerning and touching the premises all and sundry, as well by examination of the same sister Ellen, as also by means of other trustworthy persons, seculars and religious, being present and on their oath before you, who may be likely to have more sure knowledge of the premises, having summoned to this end the same Ellen and the others who should be summoned to this behalf, and, if you shall find that the premises hold truth, straitly enjoining by our authority upon the prioress of the said priory that she

on 8 Oct., 1420, while still B.C.L., he had a papal indult authorising him to farm out the fruits of his benefices, while *inter alia* he was studying at an university (*ibid.* vii., 146). In 1422 he left his prebend of Empingham in Lincoln, and on 16 Dec. had collation of the richer stall of Nassington, which Robert Leeke had just quitted for the stall of Thame (Reg. Flemyng, fo. 164^d). He resigned his archdeaconry of Dorset before 22 Feb., 1434-5 (Jones, op. cit., p. 140), when he seems to have exchanged it for the prebend of Botevant in York with John Hody. He was collated to Botevant on 24 May, 1436, and retained the stall with his deanery and stalls at Lincoln and Salisbury till his death. (Le Neve, iii, 176). The date of his death is usually given as 1451, but this rests upon the appointment of his successor in the deanery ; as a matter of fact, he died before 30 Aug., 1450, when his stall at Salisbury was filled up (Jones, op. cit., p. 141). The details of his stormy career at Lincoln, of first-rate importance to the students of cathedral constitutions, are given by Bradshaw and Wordsworth, op. cit., ii, pp. clxii et seq. Its most notorious episode was his attack with a body of armed men upon Peter Partrich, the chancellor, which took place in quire at vespers on 28 June, 1435 (*ibid.* pp. 380-1). The present document is evidence of his independent temper, both in the somewhat insolent brevity with which he answers, without excusing himself, the bishop's rebuke for his tardiness, and in the reservation with which he guards his dignity as dean from offering unqualified obedience in his salutation to the bishop. Some further documents relating to his quarrels at Lincoln have been recently noted in *Cal. Papal Letters*, ix. 467, 481, 540, 543.

maneant in exemplum, corrigat et debite puniat nostra auctoritate districcus iniungendo, ceteraque omnia et singula facienda, exercenda et expedienda in premissis necessaria et oportuna, vobis, de cuius legalitate et circumspeditionis industria plurimum confidimus, vices nostras committimus cum cohercionis et executionis canonice potestate; mandantes quatinus nos de omni eo quod feceritis et inueneritis in premissis, ipsis expeditis, distincte et aperte certificetis per litteras vestras patentes et clausas, harum et tocius facti vestri series, nomenque et cognomen illius qui huiusmodi crimen dampnosum cum dicta Elena commisit, si de eo vobis per examinationem seu inquisitionem huiusmodi aut alias constare poterit, plenius continentes, autentice sigillatas. Data sub sigillo nostro ad causas in castro nostro de Sleforde, xvij^o die Octobris, anno Domini mcccc tricesimo tercio et nostre translacionis anno tercio."

"Willelmus,¹ permissione diuina Lincolniensis episcopus, dilecto filio et confratri nostro magistro Johanni Macworthe, decano ecclesie nostre cathedralis beate Marie Lincolniensis, salutem, gratiam et benedictionem. Meminimus quod alias ad inquirendum de et super vita, moribus et conuersacione sororis Elene Coton, monialis prioratus de Henynges, ordinis Cisterciensis, nostre diocesis, que, prout fama publica tunc ad nos deduxit, incestum commiserat, conceperatque et pepererat, ac ad alia facienda, sicut in nostris certi tenoris litteris in hac parte confectis, ad quas nos referimus et quatenus expediat haberi volumus pro hic insertis, plenius est expressum, vobis per easdem litteras nostras commisimus vices nostras, mandantes vobis vt de facto vestro in premissis nos debite certificare curetis, prout hec omnia in prefatis litteris nostris continentur. Et quamquam litteras nostras huiusmodi de manibus nostris receperatis et, vt audiuius, ad nonnullos actus iudiciales in dicto negocio vigore et virtute commissionis nostre processeratis, vos tamen de facto vestro in eodem negocio nos certificare non curastis, sed sic certificare contemptibiliter omisistis, de quo miramur; verum quia ad nos iam iterato de infamia dicte sororis Elene publice et notorie peruenit, et volentes propterea ad extirpanda vicia et mores in subditis nostris reformandos facere in hac parte quod est nostrum, cognito primitus qualiter in premissis processistis, vt ibi si necesse sit incipiamus vbi vos dimisistis, ne sanguis subditorum nostrorum delictis suis pretermis impunitis de manibus nostris requiratur, vobis in virtute obediencie qua nobis tenemini et sub pena contemptus firmiter iniungimus et mandamus quatinus nos de omni eo quod feceritis in premissis die Martis proxima post festum assumptionis beate Marie proxime iam futurum in palacio nostro Lincolniensi distincte et aperte certificetis per litteras vestras patentes et clausas, harum et priorum litterarumstrarum predictarum tenores plenius continentes, sigillo autentico vestro consignatas. Data sub sigillo nostro ad causas in castro nostro de Sleforde secundo die mensis Augusti, anno Domini mccccxxx quarto et nostre translacionis anno quarto."

Quarum² quidem primarum litterarumstrarum auctoritate ad dictum prioratum de Henynges personaliter accessi et dictam Elenam aliasque personas fidedignas premissorum noticiam ex verisimili cerciorem

¹ *Commissio* repeated in margin.

² *Certificatorium decani ecclesie Lincolniensis* in the margin.

correct and duly punish the said Ellen according to the regular observances of her order, to the end that the others may take example, not by the exemption, but by the punishment of the same, and to do, perform and dispatch the rest all and sundry which shall be necessary and timely in respect of the premises ; commanding you that, when the same are dispatched, you certify us explicitly and openly of all that which you shall have done and found in the premises by your letters patent and close, containing at length the details of these letters and of your whole proceeding, and the name and surname of him who has committed such damnable crime with the said Ellen, if by means of such examination or inquiry or otherwise you may be surely informed concerning him, [the said letters] being sealed with your own seal. Given under our seal *ad causas* in our castle of Sleaford on the 17th day of October in the year of our Lord 1433 and the third year of our translation."

"William, by divine permission bishop of Lincoln, to our beloved son and brother master John Macworthe, dean of our cathedral church of Lincoln, health, grace and blessing. We remember that elsewhere, even as it is more fully expressed in our letters of certain import composed in this behalf, to the which we refer, and will that, so far as may be expedient, they be counted as inserted in this place, we committed to you by the same letters our office to hold inquiry of and concerning the life, manners and conversation of sister Ellen Coton, nun of the priory of Heynings, of the order of Cîteaux, of our diocese, who, even as common rumour at that time conveyed to us, had committed incest and had conceived and brought forth a child, and to do other things, commanding you that you should be careful to certify us duly of your proceeding in the premises, even as all these things are contained in our aforesaid letters. And, although you received such our letters from our hands and, as we have heard, proceeded by force and virtue of our commission to certain judicial acts in the said business, nevertheless you have taken no care to certify us of your proceeding in the same business, but have despitefully neglected to make such certificate, whereat we marvel ; but because news has now reached us for a second time publicly and notoriously concerning the ill-fame of the said sister Ellen, and as we wish on that account to do in this behalf our part for the rooting out of vices and the reformation of manners in those who are under our charge, having first ascertained after what sort you have proceeded in the premises, so that, if it be necessary, we may begin there, where you have left off, lest the blood of those under our charge may be required at our hands, if we pass their offences over without punishment, we strictly enjoin and command you in virtue of the obedience wherewith you are bound to us and under pain of contempt, that, on Tuesday next after the feast of the assumption of blessed Mary now next to come, in our palace of Lincoln, you certify us explicitly and openly of all that which you shall have done in the premises by your letters patent and close, containing at length the import of these and of our former letters aforesaid, being sealed with your own seal. Given under our seal *ad causas* in our castle of Sleaford on the second day of the month of August, in the year of our Lord 1434 and the fourth year of our translation."

By the authority of the which your first letters I came in person to the said priory of Heynings, and according to the form of the said letters summoned before me in person the said Ellen and other trustworthy

habentes iuxta formam dictarum litterarum vestrarum coram me personaliter euocaui, et super crimine incestus eiusdem Elene C. inquisitionem feci diligentem, in qua dicta Elena diligenter examinata fatebatur se carnaliter cognitam a D. B. apud S. in domo habitacionis sue ibidem situata, ex quo coitu concepit prolemque peperit; cuius confessionis pretextu priorisse dicti prioratus auctoritate vestra michi in hac parte commissa districcius iniunxi vt dictam Elenam secundum regulares ordinis sui obseruancias corrigeret et puniret. Et sic mandatum vestrum reuerendum humiliter sum executus, que vestre paternitati reuerende certifico per presentes clausas, sigillo meo signatas. Data Lincolnie, xvij^o die mensis Augusti, anno Domini mccccxxx quarto, etc.

XXX.

INIUNCCIONES HUMBERSTONE.

[Reg. Flemyng, fo. 234.]

Ricardus et¹ abbati et conuentui de Humbrestone, etc., salutem, gratiam et benediccionem. Ad reformandum et² excessus, vt proxime supra.

In primis iniungimus vobis abbati et eiusdem monasterij priori, singulisque monachis ordinis vestri in dicto monasterio presidentibus, in virtute sancte obediencie, quatinus in exercendo diuino officio in eodem monasterio exactissime adhibeatis,³ absentes ab horis canonicis absque causa legitima per presidentem merito approbanda diligenter perscrutemini, et quos post trinam monicionem eis debite factam reos reppereritis iuxta ordinis vestra regularia instituta secundumque arbitria vestra et delicti quantitatem corripiatis, ita quod pena et non culpa cedat aliis in exemplum.

Itemque vobis abbati ceterisque monachis dicti monasterij, vestrisque successoribus abbatibus et monachis in eodem monasterio presentibus et futuris, sub supra et infrascriptis penis districcius iniungimus et mandamus quod habitus vester in dicto monasterio et extra imposterum gerendus in colore et aptura decetero sit conformis ad instar habitus quo vtitur monasterium de Hamby, a quo primeue fundacionis vestrum monasterium sumpsit originem, ac ad conformitatem habitus fratris Willelmi Swynhoppe, nunc vestri prioris, quem vestre religioni conformari censemus.

¹ *Sic*, for *etc.*

² *Sic.*

³ *Curam* appears to be understood.

¹ Stow or Sturton, which were within easy reach of the priory, may be denoted by this initial.

² The date is that prescribed by the bishop's second letter, Tuesday after the Assumption (15 Aug.), which fell on a Sunday in 1434. The curtness of details and the absence of any apology are noticeable. The subject of the inquiry appears in Alnwick's visitation (7 April, 1440) as dame Ellen Cotum, a surname probably derived from Cottam in Nottinghamshire, which was little more than four miles from Heynings by the ferry across the Trent at Littleborough. She reported that all was well in the house, and no complaint was brought against her. Alnwick found general slackness in discipline, and two nuns were said to be in the habit of going to Lincoln on prolonged visits; but no case of definite immorality was reported.

³ The preamble of Wellow (no. lii below) is alluded to. Cf. p. 8 above, note 4 (English).

persons who were likely to have surer knowledge of the premises, and made diligent inquiry concerning the crime of incest of the said Ellen C.; in the which the said Ellen, being diligently examined, confessed that she was known carnally of D.B. at S.¹ in his dwelling-house situate in the same, of the which union she conceived and brought forth offspring; by the pretext of which confession I straitly enjoined upon the prioress of the said priory by your authority committed to me in this behalf that she should correct and punish the said Ellen according to the regular observances of her order. And on this wise have I humbly fulfilled your reverend command, the which things I certify to your reverend fatherhood by these present letters close, which are sealed with my seal. Given at Lincoln on the seventeenth day of the month of August in the year of our Lord 1434, etc.²

XXX.

INJUNCTIONS FOR HUMBERSTONE.

Richard, etc., to the abbot and convent of Humberstone, etc., health, grace and blessing. To the reformation of excesses, etc., as above.³

In the first place we enjoin upon you, the abbot and the prior of the same monastery, and the several monks who are presidents of your order in the said monastery, in virtue of holy obedience, that you be diligent with the utmost exactness in the performance of the divine office in the same monastery, that you diligently seek out them who, without lawful cause duly to be approved by their president, are absent from the canonical hours, and that you correct those whom you shall have found guilty after triple admonition duly given to them, according to the regular institutes of your order and according to your discretions and the degree of their offences, in such wise that the punishment, and not the fault, may serve for an example to others.

And also we straitly enjoin and command you, the abbot and the rest of the monks of the said monastery, and your successors the abbots and monks in the same monastery who now are and shall be, under the penalties written above and beneath, that your habit to be worn hereafter within the said monastery and without, be henceforth in colour and fit agreeable to the likeness of the habit which is the use of the monastery of Hambye,⁴ wherefrom your monastery took the beginning of its primal foundation, and to like form with the habit of brother William Swynhoppe, now your prior, which we judge to be in agreement with your religion.

⁴ The abbey of Hambye in the diocese of Coutances is near Villedieu (Manche), between Vire and Granville. It was founded before 1150 (*Gallia Christiana*, xi, 931; Enlart, *Manuel d'Archeologie française*, ii, 694, says 1154) by William Pesnel or Paynell for Benedictine monks of the order of Thiron, an order which, like that of Savigny, was closely akin to the Cistercian brotherhood in the importance which it gave to manual labour and the lay brother. There is a grant of rent from the manors of Drax, Carlton and Camblesford in the West Riding of Yorkshire and from two others to the abbot and convent of Hambye by William Paynell in Round, *Cal. of Documents France*, 918-1206, p. 325. In the record of bishop Alnwick's visitation (6 July, 1440) Humberstone, an early offshoot of Hambye, is described as belonging to the order of Thiron. Considerable remains exist of the abbey of Hambye, including the large ruined church, the thirteenth century chapter-house, the kitchen and a hall now known as the *salle des morts*, which was possibly the cellarer's building—its position, however, is not definitely indicated in the short notice in Joanne's *Normandie*, 1907, p. 409.

Item vt supra iniungimus vobis abbati et priori quatinus vos, domine abbas, qui variis laboribus et sudoribus quos retroactis temporibus in eodem monasterio sustinuistis multum confractus et debilitatus existitis, regimini et gubernacioni spiritualium ac eorum que obseruancias regulares interius et exterius dicti monasterij concernunt ad virtutum incrementum et Dei laudem diligentissime insistatis et intendatis. Tuque, frater Willelme Swynhoppe, prior antedicta, quem in spiritualibus et potissime temporalibus discretum et circumspectum reputamus, regimini et gubernacioni, prouisioni, procuracioni et yconomie temporalium dicti monasterij diligencius et sagacius quo poteritis insistere curetis et intendere, vt de labore tuo in premissis dicto monasterio fructus vberiores accrescant.

Item vobis vniuersis et singulis sub supra et infrascriptis penis districcius iniungimus et mandamus quatinus a confabulacionibus et multiloquiis cum extraneis infra loca claustralia dicti monasterij penitus vos abstineatis, et quod nullus¹ huiusmodi confabulaciones aut potaciones post completorium quouis modo faciatis, sed silencium in locis debitis debite obseruetis et custodiatis.

Item vobis vniuersis et singulis monachis presentibus et futuris sub supra et infrascriptis penis districcius iniungimus² et mandamus quatinus vos a comestio carnum singulis futuris temporibus aduentus Domini et quinquagesime, ac extra tempus quadagesime singulis diebus Lune quibus carnes, Veneris quo lacticiis tantum, Mercurij et Sabbati quibus piscibus vescamini, futuris temporibus penitus abstineatis, sed ceteris vero diebus Martis et Jovis, quibus vulgariter licitum est, carnes comedere valeatis.

Item iniungimus, statuimus, volumus et ordinamus quod per duos dies in singulis septimanis et aliis temporibus quibus non occurrunt festa xij leccionum, secundum limitacionem, arbitrium et discrecionem vestram, domine abbas, affectione carnali expulsa, duo tantum monachi, videlicet vnus senex et vnus junior, dicti monasterij habeant recreaciones et solacia in locis congruis et honestis per vos ad hoc assignandis, de quibus nullo³ dicto monasterio vestro scandalum oriatur, et interim a ministracione chori per ipsos dies recreacionis penitus sint soluti, nisi paucitas monachorum aliud exegerit obseruari.

Monemus, etc., vt proxime supra. Data vt supra.

¹ *Sic*, for *nullas*.

² After *iniun* - is a hyphen, and fo. 234 *d* begins with - *gimus*.

³ *Sic* : sc. *modo*.

¹ This tactfully worded injunction is intended to absolve the abbot from any temporal care of the convent, and, without lessening his dignity, to appoint the prior as his coadjutor. The name of the abbot of this rather obscure house at this time is unknown : the list in *V.C.H. Lincoln*, ii, 134, supplies no information between Ranulf, abbot in 1380, and William West, who was abbot at Alnwick's visitation in 1440, but adds the name of William Swynhopp on the strength of the present injunctions, giving the date as 1422 instead of the actual date 1422-3. Swynhopp, however, was prior, not abbot. It is just possible that he is identical with the William West of 1440, Swynhopp being, as usual in such cases, an alternative surname derived from his native place, Swinhope, between Caistor and Louth. If this is so, his rule had hardly produced the desired effects. West died or resigned before 1444, when it appears from one of Alnwick's visitations of Bardney that William Waynflete, sub-prior of Bardney, had become abbot of Humberstone.

² Alnwick's visitation brought to light transgressions against these injunctions, chiefly on the part of the abbot, who sat up drinking with lay-folk till 10 or 11 p.m.

³ This appears to contradict the tenor of the injunction, but the bishop's design seems to be to limit flesh-meat to two days in the week, so as to prevent the irregular use of the misericord on two days following.

⁴ This injunction produced very little effect. At Alnwick's visitation it was presented that meals in the frater, the use of which on four days a week it was apparently intended

Also we, as above, enjoin upon you, the abbot and the prior, that you, lord abbot, who are now exceedingly broken in health and enfeebled by the various labours and exertions which in times gone by you have endured in the same monastery, be zealous and careful with the utmost diligence for the rule and governance of the spiritual affairs and of those matters which concern the regular observances of the said monastery within and without, to the increase of virtues and the praise of God. And that you, brother William Swynhoppe, prior aforesaid, whom we esteem to be wary and approved in things spiritual and most chiefly in things temporal, take heed to be zealous and careful, with what diligence and prudence you may, for the rule and governance, provision, procuring and stewardship of the temporal affairs of the said monastery, in order that from your labour in respect of the premises more bounteous fruits may accrue to the said monastery.¹

Also we straitly enjoin and command you all and several, under the penalties written above and beneath, that you utterly refrain from conversations and much speaking with strangers within the cloister precincts of the said monastery, and that you in no wise hold talkings together or drinkings after compline, but duly keep and maintain silence in the due places.²

Also we straitly enjoin and command you all and several the monks who are now and shall be, under the penalties written above and beneath, that you in time to come utterly refrain you from eating flesh-meat at the several seasons that shall be of the advent of our Lord and Quinquagesima, and on the several Mondays out of Lent whereon your food should be flesh-meat,³ Fridays whereon it should be milk and eggs, Wednesdays and Saturdays whereon it should be fish, but that on the other days, namely, Tuesdays and Thursdays, whereon it is generally lawful, you may eat flesh-meat.⁴

Also we enjoin, determine, will and ordain that for two days in every week and at other seasons in which there fall no feasts of twelve lessons, according to your prescriptions, judgment and discretion, lord abbot, to the exclusion of carnal affection, two monks only of the said monastery, to wit, one ancient and one younger monk, shall have their refreshment and recreation in fitting and seemly places to be appointed by you to this end, wherefrom scandal may in no manner arise to the said monastery, and that meanwhile they be wholly freed from quire-service during the same days of refreshment, unless the scanty number of monks shall require some other observance.⁵

We admonish you, etc., as in the last place above. Given as above.⁶

to promote, had been disused for twenty years, save on Good Friday. Alnwick enjoined the use of the frater in Advent and Lent and on fast-days; on other days, unless special guests were present, the convent was to eat at one table, or at any rate in the same building, going to the frater (cf. no. vii above) for grace before and after meat.

⁵ Cf. the injunction for the canons of Bourne undergoing bleeding, pp. 9, 10 above. This rather liberal allowance of furlough may be responsible for the fact that in 1440 the abbot had five cases of apostasy to report, one monk having adopted the more varied existence of a friar. Only four monks beside the abbot appeared at Alnwick's visitation, and the house was at no time large or important, so that the permission of weekly exacts is the more remarkable.

⁶ The date is that of the Wellow injunctions, no. lii below, i.e. London, 22 March, 1422-3. No evidence as to the actual date of the visitation remains; if the bishop visited in person, Jan., 1422-3, is the most likely date. From the evidence of Alnwick's visitation, we learn that Thomas Warde (see p. 3 above) held a visitation at Humberstone; this must have been as bishop Gray's commissary, but Gray's injunctions have not been preserved in this instance.

XXXI.

INIUNCCIONES HUNTYNGDONIE.

[Reg. Flemyng, fo. 232*d*.]

Ricardus, permissione diuina Lincolniensis episcopus, dilectis filiis priori et conuentui canonicorum prioratus beate Marie Huntyngdonie, ordinis sancti Augustini, nostre diocesis, salutem, gratiam et benedictionem. Visitantes pridem, etc.

In primis quod duo canonici prudentiores dicti prioratus per comune consilium et assensum prioris et sanioris partis conuentus eligantur et deputentur thesaurarij siue bursarij dicti prioratus, quibus omnes pecunias ad dictum prioratum prouenientes volumus absque diminucione aliquali fideliter liberari, reponendas et saluo custodiendas in quadam cista communi sub tribus clauibus, quarum vnam habeat prior et duas alias habeant¹ ipsi thesaurarij; quas quidem pecunias prout vtilitas et necessitas prioratus poposcerit volumus liberari secundum ordinationem prioris et sanioris partis conuentus in vsus prioratus conuertendas.

Item quod collectores et receptores reddituum et prouentuum pertinentium prioratui et alii seruientes ad hoc deputati et deputandi corporale prestant iuramentum quod pecuniam de redditibus et prouentibus huiusmodi prouenientem pro posse eorum fideliter leuabunt et colligent, ac leuatam priori et thesaurariis predictis simul per indenturas vel tallia inter eos confecta integraliter liberabunt.

Item iniungimus vobis priori et singulis in dicto statu succedentibus, sub pena suspensionis ab administratione bonorum dicti prioratus, ac bursariis huiusmodi deputatis et deputandis, sub pena custodie et non egressus claustralium locorum per vnum annum, preter penas infrascriptas, quod tam vos, prior, quam bursarij huiusmodi vt² plenum et fidele compotum de administratione vestra et sua coram toto conuentu seu saniori parte eiusdem in domo capitulari prioratus infra proximas septimanas post festum sancti Michaelis singulis annis exhibeatis et reddatis; quorum quidem compotorum rotulos in aliqua cista notabili et satis forti sub tribus clauibus, quarum vnam habeat prior, aliam subprior et terciam precentor, vna cum ceteris munimentis et sigillo communi domus volumus reponi et saluo et secure custodiri, vt ad ipsorum quodlibet, cum necesse fuerit, facilius poterit haberi recursus.

Item ordinamus et sub pena infrascripta districcius iniungimus et mandamus vt singuli canonici prioratus singulis annis semel, videlicet inter dominicam in passione Domini et Pascha, suo priori integre confiteantur, et absque diminucione vel conclacione rei cuiuscumque plenarie exhibeant et oculariter demonstrent priori totum suum peculium quod eos, prestante Domino, qualitercumque habere contingeret et habuerunt; et tunc prior, habita per eum primitus matura deliberacione cum duobus canonicis ad hoc per conuentum eligendis et sibi assignandis, de eorum expresso consensu prouideat an peculium huiusmodi ipsis canonicis pro

¹ Sic.² Sic: vt is otiose.

¹ For the use of the tally in the middle ages, with copious illustrations, see the paper already alluded to (p. 49 above), on *Exchequer Tallies*, in *Archaeologia*, lxii, pp. 367-80. The method of using the tally, as pursued in the early Plantagenet exchequer, is

XXXI.

INJUNCTIONS FOR HUNTINGDON.

Richard, by divine permission bishop of Lincoln, to our beloved sons the prior and convent of canons of the priory of blessed Mary of Huntingdon, of the order of Saint Augustine, of our diocese, health, grace and blessing. In our sometime visitation, etc.

In the first place [we enjoin] that two of the more circumspect canons of the said priory, by the common counsel and assent of the prior and the sounder part of the convent, be chosen and appointed treasurers or bursars of the said priory; to whom we will that all the moneys to the said priory forthcoming be faithfully delivered without any sort of abatement, to be laid up and safely guarded in a common chest under three keys, whereof the prior shall have one and the same treasurers shall have the two others; and we will that these moneys be delivered even as the commodity and necessary wants of the priory shall require, according to the ordinance of the prior and the sounder part of the convent, to be converted to the uses of the priory.

Also that the collectors and receivers of the rents and revenues belonging to the priory, and the other servants appointed and to be appointed to this end, take a corporal oath that, according to their power, they will faithfully levy and collect the money from such rents and revenues forthcoming, and that, when it has been levied, they will deliver it in its entirety to the prior and to the treasurers aforesaid at the same time by means of indentures or tallies¹ made between them.

Also we enjoin upon you the prior, and the several persons who shall succeed you in the said condition, under pain of suspension from the administration of the goods of the said priory, and upon such bursars appointed and to be appointed, under pain of custody and of not leaving the cloister precincts for one year, beside the penalties written beneath, that both you, prior, and such bursars shew and render each year a full and faithful account of your and their administration in the presence of the whole convent or the sounder part thereof in the chapter house of the priory within the next week after the feast of St. Michael; and we will that the rolls of these accounts, together with the rest of the muniments and the common seal of the house, be laid up and safely and securely guarded in some chest that is well known and of sufficient strength, under three keys, whereof the prior shall have one, the subprior another, and the precentor the third, in order that, when need be, recourse may be had more easily to any of the same whatsoever.

Also we ordain and under the penalty written beneath strictly enjoin and command that the several canons of the priory once in each year, to wit, between Sunday in the passion of our Lord and Easter, make full confession to their prior, and without abatement or concealment of anything whatever, reveal fully and shew visibly to the prior all their private store which it shall happen that, of the gift of the Lord, they have and have possessed in any way whatsoever; and then let the prior, after timely consultation has first been held by him with two canons, who shall be chosen and appointed to him by the convent for this purpose, take order with their express consent whether he shall deliver

described in *Dialogus de Scaccario*, book i, ch. 5 (see Stubbs, *Select Charters*, 8th ed., 1905, pp. 181-2).

vite sue necessariis liberet vel restituat, vel in alios necessarios vsus prioratus conuertat.

Item districcius et mandamus et mandamus¹ quod silentium debitis horis et locis, videlicet oratorio, claustro, refectorio et dormitorio ab omnibus canonicis indistincte obseruetur; nec liceat alicui horis et locis huiusmodi quicquam loqui nisi ex,² tamen breuiter et submissa voce et in lingua latina; et si quis huiusmodi iniunctionis nostre violator reperiatur, pro prima vice ieiunet in pane et ceruisia proxima quarta feria, pro secunda vice in pane et aqua ieiunet proxima tunc feria quarta, et si tercio conuincatur in hoc deliquisse, detrudatur in aliqua clausa camera sub tuta et arta custodia et victus parcimonia, quousque de eius contricione et correccione in premissis constiterit sufficienter.

Et quod canonici horis debitis et consuetis conseruent claustrum, inibi sedendo et meditando vel aliquod aliud boni faciendo secundum regulam; nec in ecclesia, claustro, choro vel aula prioris piliis anglice dictis *hures* vtantur quouismodo.

Item iniungimus districcius precipiendo quod nullus professus exeat septa prioratus, nec ad aliquas officinas extra claustralia loca dicti loci accedat, nisi ex vrgentissima et euidentissima causa iudicio prioris vel alterius presidentis merito approbanda, et eius licencia in hac parte petita primitus et obtenta; exceptis hiis [quos] ratione officiorum exteriorum, quibus preficiuntur, oportebit exterius in illis officiis occupari; qui cum celeritate possibili ad claustrum reuertantur suis negociis expeditis.

Item quod nullus canonicus ex causa quacumque preter officarios habeat accessum ad villam Huntyngdonie, nec indistincte eorum aliquis comedat aut bibat ibidem aut aliis villis seu locis circumuicinis, nec eciam in aliquibus priuatis locis vel domibus infra situm prioratus extra loca eiusdem claustralia, nisi dumtaxat in presencia prioris seu de eius licencia speciali; nec eciam ipse prior nisi in presencia maioris³ et grauium personarum vel suorum superiorum.

Item quod lotrices vestium non habeant accessum ad loca claustralia pro pannis lauandis recipiendis et reportandis; sed cum venerint lotrices ille, expectent ad portas exteriores prioratus et deferantur eis panni lauandi, et reportentur lauati per aliquam personam secularem et nullatenus per canonicos.

Item ostia clausure inter nauem ecclesie et chorum tempore inceptionis prime misse aperiantur, et finita missa cotidiana de beata Maria claudantur, et clausa per residuum diem penitus conseruentur; et ne nimis sit concursus populorum circa psallentes in choro, prohibemus ingressum secularium omnino per dicta ostia, ac transitum, cursum et

¹ *Sic: iniungimus* omitted.

² *Sic: vrgenti causa* is the phrase supplied by the Caldwell injunctions, p. 26 above.

³ *Maiorum* was probably intended.

¹ This injunction is, with one or two slight variations, identical with that used in the injunctions for Caldwell priory (p. 25 above). The Caldwell injunctions immediately precede these in the register, and the two sets were almost beyond doubt composed at the same time. The form used in the Bourne injunctions (p. 10 above) is slightly different.

² Another injunction practically identical with the form in the Caldwell injunctions.

³ The second half of this injunction also applies to Caldwell.

⁴ Nearly identical with the first injunction to Caldwell.

⁵ Again nearly identical with the corresponding Caldwell injunction, but with a varied opening.

or restore such private property to the same canons for the necessities of their life, or shall employ it for the other needful uses of the priory.¹

Also we straitly [enjoin] and command that silence be observed by all the canons without distinction at the due hours and places, to wit, in the house of prayer, the cloister, frater and dorter ; and that no one be permitted to say anything at such hours and places, unless for [urgent cause], and then briefly and in a low voice and in the Latin tongue. And if anyone be found to transgress this our injunction, for the first time let him fast on bread and beer the Wednesday following ; for the second time on bread and water the Wednesday next following thereafter ; and, if he be convicted a third time of default herein, let him be confined in a closed chamber under safe and strict ward and with scanty supply of victuals, until sufficient assurance be had of his contrition and correction in the premises.²

And that the canons at the due and accustomed hours observe cloister, sitting therein and meditating or doing some other good thing according to the rule. And let them in no wise, in the church, the cloister, the quire or the prior's hall, wear the caps which in English are called " hures."³

Also we enjoin, straitly charging you, that none of the professed shall go outside the limits of the priory, or have access to any offices outside the cloister precinct of the said place, unless for a very pressing and manifest reason which must be duly approved by the judgment of the prior or the next president, and unless his licence in this particular be first asked and procured ; excepting those who, by reason of the external duties over which they are set in charge, must be engaged in those duties outside the convent ; and these shall return to the cloister with all possible speed, when their affairs are dispatched.⁴

Also that no canon, the officers excepted, have access for any cause whatever to the town of Huntingdon ; and that no one of them without distinction eat or drink there or in the other towns or places round about, nor even in any private places or houses within the site of the priory outside the cloister precinct thereof, save only in the presence of the prior or by his special leave ; nor even the prior himself, unless he be in the presence of a greater man and person of weight or of his superiors.⁵

Also that the women who wash clothes have no access to the cloister precinct, to take clothes to be washed or to bring them back ; but, when these washerwomen come, let them wait at the outer gates of the priory, and let the clothes to be washed be brought out to them ; and when they have been washed, let them be brought back by some secular person and in no wise by canons.

Also that the doors of the screen between the nave of the church and the quire be opened at the time of the beginning of the first mass, and when the daily mass of blessed Mary is finished, let them be closed and be kept entirely closed for the rest of the day ; and that there may not be too great an assemblage of people round about the singers in the quire, we altogether forbid the entrance of secular folk through the said

recursum secularium quorumcumque per loca claustralia dicti prioratus haberi,¹ ne deuocio psallencium in choro aut quies residencium in claustro per seculares illo² aliquid perturbentur.

Item iniungimus et mandamus districcius prohibentes ne post completorium aliquae per canonicos fiant potaciones, sed quociens priori videtur³ expediens habeant canonici recreaciones horis debitis et locis ad hoc deputatis.

Item volumus, ordinamus et districcius iniungimus et mandamus quod due optimarum camerarum in infirmaria cum caminis et latrinis conseruentur omnino parate et honeste pro canonicis infirmantibus, quibus pro tempore infirmitatis sue vltra communes communas domus ministrentur de communibus bonis domus cibaria meliora, lauciora et subtiliora quibus melius possent⁴ refici, et eciam medici et medicine vt cicuis, Deo opitulante, conualescant.

Item quod capella infirmarie in tectura et ceteris suis partibus cum celeritate possibili reparetur et decenter ornetur, et quod tempore infirmitatis canonicorum infirmancium deputetur bonus canonicus idoneus, qui in ipsa capella et in presencia ipsorum infirmancium celebret.

Item volumus et ordinamus quod bursarij siue thesaurarij predicti soluunt annuatim [fo. 233] annuatim⁵ de bonis communibus domus centum solidos priori eiusdem loci qui pro tempore fuerit ad vsus suos ac corporis et camere sue ornatum et ad cetera sua necessaria prouidenda, ac suppriori pro tempore existenti xiijs iiij^d annuos vltra id quod aliquis canonicus domus in maiori summa receperit, seu consuetum est canonicos recipere.

Item quod premissa omnia et singula octies singulis annis, videlicet bis in qualibet quarta parte anni, coram toto conuentu in capitulo capitulariter congregato, publice et in lingua vulgari et materna publicentur et legantur, ne canonicus aliquis vel conuersus pretendere valeat ignoranciam de eisdem.⁶

Monemus idcirco vos⁶ singulosque canonicos confratres et conuersos dicti prioratus presentes et futuros, primo, secundo et tercio ac peremptorie sub pena excommunicationis maioris, quam in singulares personas vestras, si huiusmodi monicionibus nostris non parueritis debito cum effectu, vestris mora, culpa, dolo et offensa, nostraque trina et canonica monicione premissa in hac parte precedentibus et id merito exigentibus, exnunc

¹ This word is indistinct in the original, it may be *heri* (*haberi*) or *fieri*.

² *Sic*. *Illos* is meant.

³ *Sic* for *videatur* or *videbitur*.

⁴ *Sic*, but *possint* would be better.

⁵ *Sic*.

⁶ *Sic* : *priorem* omitted.

¹ The screen in question was the rood-screen, which customarily had two doors, one on each side of the altar which stood against its western face, as may be seen to-day at St. Albans. The *pulpitum* which formed the western screen of the quire, with its doorway in the middle, came generally a bay further east, and had two altars, one on each side of the doorway. In cases where one screen has been left, as at Christchurch priory, Hants., where the *pulpitum* remains, the other screen has disappeared; but at the Augustinian abbey of Lilleshall, Salop, the bases of both screens remain above ground among the ruins. The screen-doors at Huntingdon were opened to allow of attendance at the mass of the Blessed Virgin, which appears to be identical with the first mass, and, to judge by the somewhat ambiguous directions in the *Observances of Barnwell* (ed. Clark, pp. 106, 167), was said by a priest with a single server in the interval between prime and the morrow or chapter mass, which preceded chapter. At Barnwell, which was only seventeen miles from Hunting-

doors,¹ and the custom of the passage and going to and fro of any seculars whatsoever through the cloister precinct of the said priory, in order that the devotion of the singers in quire or the peace of those who are sitting in the cloister may be in no way disturbed by those seculars.

Also we enjoin and command with strict prohibition that no drinkings be held by the canons after compline ; but that, as often as seems expedient to the prior, the canons have their refreshment at due hours and in places appointed for this purpose.

Also we will, ordain and straitly enjoin and command that two of the best lodgings in the infirmary, with fireplaces and latrines,² be kept completely ready and in fair condition for canons in ill health, to whom, during the time of their infirmity, better, richer and more delicate meats beyond the general commons of the house, shall be supplied out of the common goods of the house, whereby they may be the better restored, and also doctors and medicines, so that with the help of God they may the more quickly recover health.

Also that the chapel of the infirmary be repaired as quickly as possible as regards its roof and its other parts, and be adorned in seemly wise, and that in the time of the infirmity of the canons who are in ill health, a good and profitable canon be appointed to celebrate in the same chapel and in the presence of the same who are in ill health.³

Also we will and ordain that the bursars or treasurers aforesaid pay yearly from the common goods of the house a hundred shillings to the prior of the same place for the time being for his use and for the adornment of his person and his lodging and for the provision of his other needful wants, and to the sub-prior for the time being thirteen shillings and fourpence a year, beyond that which at the most a single canon of the house shall receive, or which it has been customary for the canons to receive.

Also⁴ that all and sundry the premises be published and read eight times a year, to wit twice in each quarter of the year, publicly and in the vulgar and mother tongue, in presence of the whole convent gathered together as for chapter in the chapter house, that no canon or lay brother may be able to plead ignorance of the same.

We admonish you therefore [the prior] and each canon, brother and lay brother of the said priory, that now are and shall be, a first, second and third time and peremptorily, under pain of the greater excommunication, which we in these writings lay upon your several persons if you shall not obey with due effect these our warnings, henceforth as from then, and thenceforth as from now in consequence and as the due requirement of your delay, fault, fraud and offence, and of our threefold

don, the chapter mass sometimes was sung after chapter. The injunction was intended to exclude lay-folk from the conventual masses and from the quire ; and it is possible that at Huntingdon the mass of our Lady was said, not at the high altar, which was dedicated to her, but at one of the lesser altars. At Salisbury the *Salve* mass was said daily in her honour at the altar of the Holy Trinity and All Saints, in the chapel which became known by courtesy as the Lady chapel (Wordsworth, *Salisbury Processions and Ceremonies*, 1901, pp. 284-5).

² See note on p. 40 above.

³ The infirmary chapel was no doubt, as usual, on the east side of the infirmary hall or at its east end, so that mass could be said in presence of those who were unable to leave the infirmary or their beds. See note on the hospital chapel at Brackley, p. 18 above.

⁴ The two concluding paragraphs are nearly identical with those of the Caldwell injunctions.

prout extunc et extunc prout exnunc ferimus in hiis scriptis, quatinus premissa omnia et singula ordinaciones, iniuncciones et mandata que pro reformatione et consuacione religionis in dicto prioratu inibi volumus obseruari, quatenus vos et vestrum quemlibet concernunt, inuiolabiter obseruetis et vestrum quilibet sic obseruet. Absolucionem vero omnium et singulorum, qui premissas sentencias nostras incurrerit quoquo modo, nobis et successoribus nostris nostrasque vices gerentibus specialiter reseruamus. Data, etc.

XXXII.

HUNTINGDON INIUNCCIONES.

[Reg. Gray, fo. 197.]

Willelmus, permissione diuina Lincolnensis episcopus, dilectis filiis priori et conuentui prioratus canonicorum beate Marie Huntyngdonie, ordinis sancti Augustini, nostre diocesis, salutem, gratiam et benedictionem. Visitantes iam dudum iurē nostro ordinario vos et prioratum vestrum predictum tam in capite quam in membris, et super statum eiusdem diligentius inquirentes, nichil boni ibidem reperimus quod religioni simile foret, nisi tantum signum cui signatum non corespondet. Heu prothdolor ! religio periit ; caritas exulat ; obseruancie regulares, sed et ipsa regula canonicis per illum gloriosum doctorem sanctum Augustinum data et quam dicitis vos fore professos, quasi totaliter obliuiscuntur ; diuinum officium nocturnum pariter et diurnum negligitur ; obediencia rumpitur ; elemosina consumitur ; hospitalitas non observatur ; sed et tota prouidencia temporalium, sine quibus presens vita duci non potest, penitus adnichilatur. Non est hic aliud nisi ebrietas et crapula, inobediencia et contemptus, proprietates et apostasia, sompnolencia, non dicimus incontinencia, sed torpor et omne aliud quod in malum declinat et hominem trahit ad gehennam. Volentes igitur ea que religionem destrunt, mores corrumpunt, corpus inficiunt, animam interimunt, virtutes deiciunt et vicia ingerunt impudenter, sarculo nostre iurisdictionis ordinarie penitus euellere et extirpare, vt sic saltem, si non in toto tamen in tanto, religio nostris sollicitudinibus et operis inter vos refloreat ac flores et fructus vberes ex se producat, caritasque fraterna, sine qua impossibile est placere Deo, mentes torpescencium suo igne extinguibili¹ reuiuiscat ; certa nostra mandata, iniuncciones et ordinaciones infrascripta vobis transmittimus sub penis infra scriptis inuiolabiter obseruanda.

In primis volumus, ordinamus et vobis sub infrascriptis penis firmiter iniungimus et mandamus vt omnes illas iniuncciones et ordinaciones,

¹ Sic : probably *inextinguibili* is meant.

¹ Bishop Flemyng was at Huntingdon on several occasions. It is practically certain, however, that his visitation of the priory was held on the 23 Jan., 1421-2, five days later than the date on which we know him to have been at Newnham and Caldwell. The injunctions were probably issued from the Old Temple early in February. The prior was John Madyngley, whose election had been recently confirmed at St. Ives, 23 Sept., 1420, by commissaries, under commission bearing date Langtoft, 20 Sept. (Reg. Flemyng, fo. 107d). He was still prior at Gray's visitation, and at Alnwick's visitation (15 Oct., 1439) a long array of complaints was preferred against him.

² This striking preamble should go far to dispose of the popular notion that injunctions, because they are often couched in general terms and moulded in the language of common form s, were therefore merely formal documents. The subject is more fully treated in the

and canonical admonition aforesaid in this behalf, that you keep without breach and that every one of you so keep, so far as they concern you and every one of you, all and sundry the preceding ordinances, injunctions and commands which, for the reformation and preservation of religion in the said priory, we will to be observed. And the absolution of all and several who shall incur in any way our aforesaid sentences we specially reserve to ourselves and our successors and our deputies in our office. Given, etc.¹

XXXII.

INJUNCTIONS FOR HUNTINGDON PRIORY.

William, by divine permission bishop of Lincoln, to our beloved sons the prior and convent of the priory of the canons of blessed Mary of Huntingdon, of the order of Saint Augustine, of our diocese, health, grace and blessing. In our visitation some time ago, by our right as ordinary, of you and your priory aforesaid both in its head and members, and upon holding inquiry with some diligence upon the state thereof, we found no good thing in the same which might be likened to religion, save only the outward sign, with which that which is marked therewith accords not. Alas for sorrow ! religion is no more ; love is driven out ; the regular observances, nay, the very rule which was given to canons by the illustrious doctor Saint Augustine, and which you say that you have professed, are almost wholly forgotten ; the divine office, by night and likewise by day, is neglected ; obedience is violated ; the alms are wasted ; hospitality is not kept ; and indeed the whole provision for matters temporal, without which this present life cannot be carried on, is utterly brought to naught. There is nothing else here but drunkenness and surfeit, disobedience and contempt, private aggrandisement and apostasy, drowsiness—we do not say incontinence—but sloth and every other thing which is on the downward path to evil and drags man to hell. Wishing therefore wholly to tear out and root up with the instrument of our jurisdiction as ordinary those things which are the destruction of religion, the corruption of morals, blemishes of the body and the death of the soul, which lay virtues low and shamelessly pamper vices, that so by our anxieties and pains religion, if not altogether, yet at any rate in some large degree, may blossom anew among you and put forth from itself bounteous flowers and fruits, and that brotherly love, without which it is impossible to please God, may rekindle the souls of the slothful with its [un] quenchable fire ; we despatch to you certain our commands, injunctions and ordinances to be observed without breach under the penalties written beneath.²

In the first place we will, ordain and firmly enjoin and command you under the penalties written below, that you observe wholly and

introduction. It may be noticed here, however, that the preamble was used for other monasteries as well as Huntingdon. It has been already used in the case of Caldwell and Daventry priories (nos. x and xvii above), in both of which instances we are referred to the present document for the full form, this being the first time of its employment in the register. It is obvious that in none of these cases could this preamble have been used, unless it had been thoroughly justified by the *comperla* of the visitation—a statement which applies equally to the use of any common form of injunction to be found in this collection. Bishop Alnwick's injunctions for Huntingdon do not survive ; but the minutes of the *comperla* at his visitation are evidence of the general laxity of the house.

quas bone memorie dominus Ricardus, nuper Lincolniensis episcopus, predecessor noster immediatus, in visitacione sua ordinaria quam iure suo in dicto prioratu vestro exercuit, pro bono regimine tam in spiritualibus quam temporalibus vobis fecit et mandauit per vos sub certis penis ibidem latis inuiolabiliter obseruari et quas sub sigillo nostro clausas una cum presentibus transmittimus [fo. 197^d.] vobis liberandas, in omni sui parte et iuxta capitula earundem penitus et inuiolabiliter obseruetis, et hoc sub penis in eisdem latis et contentis.

Iniungimus¹ insuper vobis uniuersis et singulis in virtute obediencie et sub penis infra scriptis vt regula sancti Augustini, quam profitemini, exquisite secundum literam quatenus fragilitas sinit indistincte obseruetur; et quod ab omnibus² secundum regulam silencium penitus obseruetis, nichil omnino locis et temporibus huiusmodi loquentes nisi vrgeat necessitas, et tunc voce dimissa et lingua latina; et quod omni die post *preciosa* legatur in capitulo coram conuentu intelligibiliter vnum capitulum de regula antedicta.

Preterea mandamus vobis priori vt omni nocte in dormitorio cum confratribus vestris iaceatis et quiescatis, et in refectorio vel alio loco vt pro recreacione habenda in vna vel duabus mensis vescamini et comedatis; quodque vos ac omnes alij canonici in domo presentes, saltem potentes, a vigiliis serotinis post completorium penitus abstineatis; et ad matutinas ac alias horas canonicas necnon ad missam quotidianam personaliter accedatis et eisdem intersitis, legitimo impedimento cessante, et hoc sub penis infrascriptis; quodque nullus vestrum sub penis eisdem cum secularibus intendat ludis pilarum, alearum vel aliis ludis inhonestis, sed claustrum conseruet contemplacioni et aliis solaciis honestis, et hoc in comitiis canonicorum, nullatinus secularium personarum.

Ceterum iniungimus vobis priori et cuilibet vobis in dignitate eadem succedenti, in virtute obediencie et sub penis infra scriptis ac sub pena perpetue amocionis vestre a statu et dignitate vestris, ne decetero corrodia, liberatas, pensiones aut annuitates alicui per³ certum tempus, terminum vite vel imperpetuum concedatis aut vendatis, nec aliqua iocalia domus impignoretis, sed nec nemora vendatis aliquo modo seu prosternatis preterquam ad focalia et necessarias reparaciones faciendas, nisi ex legitima causa nobis et successoribus nostris episcopis Lincolniensibus exposita et per nos seu ipsos successores nostros merito approbata, et eciam de licencia nostri et⁴ ipsorum successorum nostrorum petita et obtenta; consensu eciam et assensu maioris et sanioris partis conuentus primitus requisitis et ad id accedente.⁵

¹ *Regula sancti Augustini* is written in the margin against this injunction.

² The construction of the sentence is abruptly altered at this point.

³ *Ad* is written above the line.

⁴ *Vel* written above the line.

⁵ *Sic*.

¹ *I.e.* no. xxxi. above. It seems probable that the contents of each injunction were summarised under headings in the copy sent under seal to the monastery. Occasionally, as here and in the case of Flemyng's injunctions for Elstow (no. xxi. above), the registrar began to enter such headings in the margin of the copy for the register; but his energy usually flagged in this particular, which was unnecessary to one who was familiar at a glance with the phraseology of such documents.

² It was presented at Alnwick's visitation that silence was not observed, especially in the dorter.

³ *I.e.* at times when meat might be eaten.

without breach in every part of them and according to the articles of the same, all those injunctions and ordinances which the lord Richard of honest memory, late bishop of Lincoln and our immediate predecessor, in his visitation as ordinary which he held of his right in your said priory, made for your good governance in things both spiritual and temporal, and commanded to be observed by you without breach under certain penalties therein conveyed¹; the which ordinances, enclosed under our seal, we despatch to be delivered to you together with these presents; and this under the penalties conveyed and contained in the same.

We enjoin upon you, moreover, all and several, in virtue of obedience and under the penalties written beneath, that the rule of Saint Augustine, which you profess, be without distinction observed with circumspection according to the letter, so far as frailty permits; and that you all entirely keep silence according to the rule, talking not at all in such places and seasons unless there be pressing need, and then in an undertone and in the Latin tongue²; and that every day after *preciosa* there be read in chapter, in presence of the convent, one chapter of the aforesaid rule, so that it may be understood.

Further, we command you the prior that you lie and take your rest every night in the dorter with your brethren, and that you eat and take your meals together in the frater, or, as for your times of refreshment,³ in some other place, at one or two tables; and that you and all the other canons who are present in the house, at any rate those who are able, refrain wholly from late watchings after compline; and that you go to matins and the other canonical hours and also to the daily mass in person and take part in the same, no lawful hindrance withstanding, and this under the penalties written beneath; and that no one of you, under the same penalties, be instant with secular folk in games of ball, dice, or other unseemly games, but that you preserve the cloister for contemplation and other decent recreations, and this in the company of canons and in no wise of secular persons.⁴

Furthermore, we enjoin upon you, the prior, and everyone who shall succeed you in the same dignity, in virtue of obedience and under the penalties written beneath, and under pain of your perpetual removal from your estate and dignity, that henceforward you grant or sell corrodies, liveries, pensions or annuities to no-one for a fixed time, for term of life or for ever, and that you impawn no jewels of the house, no, nor sell in any wise or cut down copses, save for fuel and for making necessary repairs, unless for a lawful reason shewn forth to us and our successors, bishops of Lincoln, and by us or the same our successors duly approved, and also with the licence of us and the same our successors asked and had; the consent and assent also of the greater and sounder part of the convent having first been asked and being agreeable thereto.⁵

⁴ With regard to these combined injunctions, prior Madyngley was accused at Alnwick's visitation of not sleeping in the dorter, but said that this was true only as regarded the autumn. Matins and the other hours were ill attended and sometimes only three canons were in quire: the sacrist was negligent about ringing the bell for the hours. The prior had come to matins barely four times in six months, and his whole church-going in the year was not equivalent to a month's services, while, in saying mass, he was charged with omitting the words of consecration. Among the canons there was a general avoidance of the cloister.

⁵ In 1439 the prior was charged on all these counts. He confessed to cutting down wood, and alleged the consent of the convent to this and to the grant of a corrody. Two canons denied voluntary consent. To the charge of pawning jewels he returned no answer.

Insuper cum dictus predecessor noster inter¹ vobis sub pena excomunicacionis iniunxerit ne ad villam Huntyngdonie vel alias vicinas, nisi sub certa forma, accederetis nec in eis biberetis quoquo modo ; quia tamen in huiusmodi visitacione nostra nobis publice detectum existit et delatum quod vos, spretis huiusmodi iniunccionibus predecessoris nostri, domum cuiusdam Johannis Clerke iuxta prioratum vestrum situatam, multum et nimis suspectam, continue frequentatis, comedentes et bibentes et aliis ociis et nugis ibidem vacantes. sentenciam excomunicacionis predicte notorie incurrendo ; interdiciamus propterea, inhibemus et iniungimus vobis priori, sub pena suspensionis a celebracione diuinorum quam in vos, si hiis mandatis nostris non parueritis, ferimus in hiis scriptis, ceterisque de conuentu sub pena incarcerationis per vnum annum, vt a domo dicti Johannis Clerke penitus abstineatis, et dictam predecessoris nostri in hac parte iniunccionem vobis factam sub pena inibi expressata in omni sui parte inuiolabiliter obseruetis.

Item iniungimus vobis priori sub penis supra et infrascriptis et mandamus vt cum omni celeritate possibili omnia et singula iocalia domus impignorata ad ipsum prioratum reducat ; vel ad omne minus de eis et eorum valore ac quibus ac per quos et pro quibus summis impignorata sunt, necnon de ceteris iocalibus et complementis domus in prioratu expectantibus plenum et fidele inuentarium, ac fundacionem prioratus, necnon statum eiusdem in quo nunc est ac talium incumbencium breue nobis citra proximum festum Natalis Domini proxime futurum, vbicunque tunc fuerimus, realiter exhibeatis et ostendatis.

Preterea iniungimus vobis priori ac vniuersis et singulis canonicis de conuentu predicto, sub penis supra et infra scriptis, vt omnes canes venaticos a dicto prioratu et eius finibus penitus amoueatis et expellatis ; et quod non teneatis, foueatis vel sustentetis, vos vel aliquis vestrum, tales canes per se vel per alium directe vel indirecte in prioratu vel extra prioratum quevis² quesito colore.

Similiter iniungimus vobis vt certa tecta ac alia domus et edificia tam infra prioratum quam extra, in maneriis, grangiis ac mansis rectoriarum ecclesiarum vobis appropriatarum exstencia² necnon cancellos earundem ecclesiarum cum omni celeritate possibili reparetis et reficiatis.

Ceterum quia comperimus in dicta nostra visitacione nobis delatum quod dictus prioratus super numero xvi canonicorum fundatus existit, volumus et mandamus ac iniungimus vobis priori vt quam cito de personis

¹ *Sic*: *alia* probably omitted.

² *Sic*.

¹ John Clerke, otherwise Plummer or Derham—the last name indicates that he came from Dereham in Norfolk—appears again in 1439, and this injunction is explicitly referred to in the evidence against the prior. His house was *iuxta ly bryg*, i.e. hard by Huntingdon bridge and close to the priory. The prior and one of the canons were indicted for intimacy with his wife Maud. The prior, who was reported to have said that if he had only three pence, the Clerkes should have one, was also compromised with the two daughters, Joan and Ellen, and with five other women. He denied the charges with the ambiguous answer that he had never seen the women in the priory: the sequel is not recorded, as the bishop's judgment was deferred till the week after the visitation.

² Apparently Madyngley had resigned and been re-elected. See below p. 79. He was still prior in 1439, when he had brought the priory into heavy debt.

³ The bishop spent Christmas at Liddington.

Moreover, seeing that our said predecessor enjoined upon you among [other things] under pain of excommunication, that you should not have access, save under a certain form, to the town of Huntingdon or to the other neighbouring towns, and that you should in no wise drink in them; and because it has been nevertheless publicly discovered and reported to us in such our visitation that you, in despite of such injunctions of our predecessor, do constantly frequent the house of one John Clerke, which is situate hard by your priory and is greatly and grievously in suspicion, eating and drinking and taking your ease therein in other pastimes and trifles, notoriously incurring the sentence of the excommunication aforesaid; we therefore forbid, inhibit and enjoin upon you the prior, under pain of suspension from the celebration of divine service, which, if you shall not obey these our commands, we lay upon you in these writings, and [we enjoin upon] the rest of the convent under pain of imprisonment for one year that you wholly refrain from the house of the said John Clerke, and observe without breach in every part thereof the said injunction of our predecessor made to you in this behalf, under the penalty therein expressed.¹

Also we enjoin upon you, the prior, under the penalties written above and beneath, and command you that you restore with all possible speed to the same priory all and sundry the jewels of the house which are in pawn; or at the least that you draw up, by view of the sounder part of the convent, a full and faithful inventory of them and their value, adding to whom and by whom and for what sums they have been pawned, and also of the rest of the jewels and appointments of the house which are still in the priory; and that you actually present and shew to us the same inventory and the foundation charter of the priory, and the condition of the same in which you demised it at the time of your resignation² and in which it now is, with a brief statement of such charges as lie upon you, before the feast of our Lord's nativity next to come, wherever we shall then be.³

Further we enjoin upon you, the prior, and all and several the canons of the convent aforesaid, under the penalties written above and beneath, that you utterly remove and drive away all hounds for hunting from the said priory and its limits; and that neither you nor any one of you keep, rear or maintain such hounds by himself or by another's means, directly or indirectly, in the priory or without the priory, under colour of any pretext whatsoever.

Likewise we enjoin upon you that you repair and make good with all possible speed certain roofs and other houses and buildings as well within as without the priory, being in manors, granges, and rectory houses of churches appropriated to you, and also the chancels of the same churches⁴.

Furthermore, because in our said visitation we have found it reported to us that the said priory exists by its foundation for the number of sixteen canons, we will and command and enjoin upon you the prior, that as soon as you can make provision of persons profitable and fit for

⁴ The prior in 1439 admitted dilapidation, but pleaded in extenuation that the fault lay in the heavy expenses of a law-suit with the town of Godmanchester. The appropriated churches of the priory in Huntingdonshire were St. Mary's, Huntingdon, and Ellington, Great Gidding, Hartford, Hemingford Grey, Southo with Hailweston, Stukeley Magna and Winwick.

ad hoc idoneis et aptis providere poteritis, conuentum vestrum et dicti prioratus ad dictum numerum sedenarium augeri celeriter faciatis.

Insuper, cum impunitas vnus ceteris prebeat interitum delinquendi et modicum fermentum totam massam corrumpat,¹ iniungimus vobis priori et suppriori vt² sub penis infra et supra scriptis districtius mandamus quatinus capitulum quotidianum omni die celebretis, cui vos priorem, si opus sit, volumus preesse, ac in capitulis huiusmodi delicta et excessus quorumcunque delinquentium secundum regulam absque personarum acceptance corrigatis, sic quod pena et non culpa aliis cedat in exemplum.

Monemus igitur vos omnes et singulos presentes et futuros sub pena maioris excommunicationis quam in personas vestras singulares, si hiis nostris monicionibus effectualiter non parueritis, intendimus non inmerito fulminare, quatinus has nostras injuncciones, ordinaciones et mandata, que pro reformatione religionis, status domus vestre et morum degencium in eadem vobis destinamus, et que in aliquo loco patenti infra dormitorium vestrum, vt pateant omni intuenti, affigi volumus et mandamus, iniuolabiliter obseruetis. Data sub sigillo nostro ad causas in³

XXXIII.

INIUNCCIONES KYME.

[Reg. Flemyng, fo. 234d.]

Ricardus, etc., priori et conuentui de Kyma, vt supra, salutem, grariam et benediccionem. Ad reformandum excessus, vt supra.

In primis iniungimus vobis nunc priori ac cuilibet in eadem dignitate succedenti, ac ipsius prioratus suppriori siue presidenti pro tempore existenti, in virtute sancte obediencie et sub pena contemptus, vt in exercendo diuino officio exactam diligenciam adhibeatis, absentes ab horis canonicis in choro diligenter perscrutemini, et reos in hac parte post trinam monicionem delinquentes iuxta ordinis vestri regularia instituta, secundum delicti quantitatem vestraque arbitria acriter corripatis, sic quod pena et non culpa cedat aliis in exemplum.

Item volumus, ordinamus ac sub penis infrascriptis firmiter iniungimus omnibus et singulis dicti prioratus canonicis quod silencium debitis horis et locis, videlicet oratorio, rectorio et dormitorio ab omnibus regulariter custodiatur ; et reos in hac parte monicionem legitimam sibi factam iuxta ordinis vestri regulares obseruancias volumus castigari.

Item volumus, iniungimus et ordinamus sub penis supra et infrascriptis quod non sit frequens accessus secularium, presertim mulierum, ad loca vestra claustralia ; sed quod ostia claustri et ecclesie conuentualis

¹ i Cor. v, 6 ; Gal. v, 9

² Sic : et is meant.

³ No place or date given.

¹ Only six canons, including the prior, appeared in 1439. Two were living away from the monastery, one at Hull, the other in Devon.

² The date of the visitation appears to have been 9 or 10 May, 1432. The evidence for this is strengthened by the position of the injunctions in the register, following those for Ramsey and Peterborough, which the bishop visited about this time. The prior, as already shewn (p. 76 above) was John Madyngley : the mention, already noted, of his resignation, is curious, but it is noteworthy that his title in 1439 rested on a collation made to him by the

this purpose, you speedily cause the convent of you and of the said priory to be increased to the said number of sixteen.¹

Moreover, since the exemption of one affords to the rest a deadly example of transgression, and a little leaven leaveneth the whole lump, we enjoin upon you the prior and sub-prior, and straitly command under the penalties written beneath and above, that you hold the daily chapter every day, over which we will that, if need be, you the prior preside, and that in such chapters you correct according to the rule, without respect of persons, the offences and transgressions of any offenders whatsoever, in such wise that others may take example from the punishment, and not from the fault.

We admonish you therefore all and several that now are and shall be, under pain of the greater excommunication, which, if you shall not effectually obey these our warnings, we intend to proclaim not without desert against your several persons, that you observe without breach these our injunctions, ordinances and commands which we direct to you for the reform of religion, of the condition of your house and of the manners of those that have their conversation in the same; the which we will and command to be fastened up in some conspicuous place within your dorter, that they may be clear to everyone who shall behold them. Given under our seal *ad causas* in ²

XXXIII.

INJUNCTIONS FOR KYME.

Richard, etc., to the prior and convent of Kyme, as above,³ health, grace and blessing. To the reformation of excesses, as above.

In the first place we enjoin upon you, the present prior and whosoever shall succeed you in the same dignity, and upon the sub-prior or president of the same priory for the time being, in virtue of holy obedience and under pain of contempt, that in the performance of the divine office you apply minute diligence, that you sedulously take note of those who are absent from the canonical hours in quire, and sharply rebuke those who, after threefold warning, are guilty of default in this respect, according to the regular institutes of your order, as befits the degree of the fault and your own judgments, so that the punishment and not the offence may serve as an example to others.

Also we will, ordain and strictly enjoin upon all and several the said canons of the said priory, under the penalties written beneath, that silence be kept after the rule by all at the due hours and places, to wit in the house of prayer, the frater and the dorter; and we will that those who are guilty in this respect, [after] lawful warning delivered to them, be chastised in accordance with the regular institutes of your order.

Also we will, enjoin and ordain, under the penalties written above and beneath, that there be no frequent recourse of secular folk, especially of women, to your cloister precinct, but that the doors of the cloister and

archbishop of Canterbury during the voidance of the see of Lincoln. It is possible, therefore, that, on some defect of his title to the priory, he had resigned and been re-admitted, either during the voidance caused by Flemyng's abortive translation to York or during that following Flemyng's death.

³ This set of injunctions as composed at the same time as the series sent to Bourne abbey (no. iv above), which it follows in the register. The text of both sets is closely similar.

temporibus et horis debitis claudantur et aperiantur, ne decor aut puritas religionis per huiusmodi accessum quouismodo maculetur.

Item volumus et ordinamus ac sub penis subscriptis firmiter iniungimus et mandamus vt nullus canonicorum dicti prioratus exeat loca claustralia ad loca exteriora, nec eciam portas exteriores prioratus predicti ad siluas vel ad spaciandum alibi pro recreatione habenda ; et hoc nisi de licencia prioris vel presidentis dicti prioratus pro tempore existentis petita et obtenta et cum vno socio canonico qui testis conuersacionis sue existat eidem per priorem vel presidentem assignato ; exceptis qui officiis exterioribus preficiuntur et necesse habent circa ea occupari, qui ipsis negociis pro hoc tempore expletis statim redeant ad claustrum, ibidem diuinum obsequium debite prosecturi. Et si quis nostre iniuncconis post monicionem legitimam sibi factam violator extiterit, pro prima vice pane, ceruisia et liguminibus per unum mensem, pro secunda vice pane et ceruisia per duos menses, et pro tertia vice pane et aqua per quartarium¹ anni singulis quartis et sextis feriis peniteat et ieunet.

Item vobis vniuersis et singulis, exceptis officariis dicti prioratus, sub penis supra et infrascriptis districcius iniungimus et mandamus vt cuiuslibet diei horis consuetis et in regularibus ordinis vestri institutis contentis et limitatis loca claustralia dicti vestri prioratus, vt vestre religionis statuta volunt, custodiatis deuotis leccionibus et sanctis meditacionibus insistendo.

Item volumus et ordinamus ac sub penis supra et infrascriptis firmiter iniungimus et mandamus vt singuli canonici dicti prioratus ad minus semel omni anno, videlicet inter dominicam in passione Domini et festum Pasche, priori pro tempore existenti integre confiteantur et totum peculium suum quod eos prestante Domino habere contigerit, eidem priori integre absque diminucione qualibet oculariter exhibeant et ostendant ; et tunc idem prior de consensu et assensu duorum canonicorum prudenciorum ad hoc per conuentum eligendorum maturius deliberet an peculium illud ipsis ostendentibus reliberet aut in vsus communes domus conuertat.

Item volumus et ordinamus quod canonici minores dicti prioratus piliis dictis hurys infra loca dicti prioratus publice non vtantur sub pena arbitrio prioris pro tempore existentis huiusmodi nostre iniuncconis violatoribus infligenda.

Item iniungimus vobis priori et cuilibet in eadem dignitate succedenti, sub pena ammocionis et priuacionis a dignitate illa, ne aliqua corrodia, pensiones, porciones, liberatas seu nemora ad certum tempus vel imperpetuum cuiquam vendatis vel concedatis, nec aliqua ardua faciatis nisi de ipsis communicacio et tractatus capitularis inter omnes de conuentu habeatur, et consensus maioris et sanioris partis eiusdem ad id accedat nostraque et successorum licencia in premissis et ad ea prius petatur et specialiter obtineatur.

Et ne vos, prior, nec quisquam dicti prioratus canonicus mandatorum,

¹ Sic.

of the church of the convent be shut and opened at the due hours and seasons, lest by such recourse the comeliness or purity of religion be in any wise stained.

Also we will and ordain and strictly enjoin under the penalties written beneath that no-one of the canons of the said priory go out of the cloister precinct to the outer precinct, and also that no-one go outside the outer gates of the priory aforesaid to the woods or to take a walk elsewhere for the sake of refreshment; and this [we will], unless he have licence of the prior or president of the said priory for the time being asked and obtained, and be in company with one canon appointed to the same, that he may bear witness to his behaviour, by the prior or president; excepting those who are set in charge of the outer offices and have of necessity to be busied about them; but let these, when the same affairs have been accomplished for the time being, straightway return to the cloister, duly to pursue divine worship therein. And whosoever shall be guilty of breach of our injunction, after lawful warning declared to him, let him repent and fast each Wednesday and Friday, for the first time on bread, beer and vegetables for one month, for the second time on bread and beer for two months, and for the third on bread and water for a quarter of a year.

Also we straitly enjoin and command you all and several, excepting the officers of the said priory, under the penalties written above and beneath, that at the accustomed hours of every day which are also contained and defined in the regular institutes of your order, you remain within the cloister precinct of your said priory, as the statutes of your religion desire, applying yourselves to devout readings and holy meditations.

Also we will and ordain and strictly enjoin under the penalties written above and below, that each canon of the said priory, at least once in every year, to wit between Sunday in the passion of our Lord and the festival of Easter, shall make an entire confession to the prior for the time being, and shall shew in his sight and declare to the same prior entirely without any abatement all his private store which it shall befall him to have of the bounty of the Lord; and then let the same prior, with the consent and agreement of two of the more discreet canons, to be chosen to this end by the convent, take time to consider whether he shall deliver that private store again to the same who declare it or shall convert it to the general uses of the house.

Also we will and ordain that the younger canons of the said priory shall not make public use within the precinct of the said priory of the caps called "hurys", under a penalty to be inflicted at the discretion of of the prior for the time being upon those who break such our injunction.

Also we enjoin upon you the prior and upon every one who shall succeed you in the same dignity, under pain of removal and deprivation of that dignity, that you sell or grant no corrodies, pensions, portions, liveries or copses to anyone for a fixed time or in perpetuity, and that you do no weighty business, unless common council and debate of chapter be held concerning the same between all the members of the convent, and the consent of the larger and sounder part of the same be agreeable thereto, and the licence of us and our successors be first asked and specially obtained in respect of the premises and for these purposes.

And that neither you, prior, nor any canon of the said monastery may

iniunctionum et ordinationum nostrorum ignoranciam pretendere valeatis in futurum, item volumus, ordinamus et sub penis supra et infrascriptis firmiter iniungimus, ac vobis omnibus et singulis precipimus et mandamus quod omnia et singula hiis litteris nostris contenta octies in omni anno, videlicet bis in qualibet quarta parte anni in capitulo coram toto conuentu ibidem congregato distincte et voce intelligibili legantur et in lingua materna publice exponantur.

Monemus igitur, vt supra. Data vt supra.

XXXIV.

COMMISSIO AD INQUIRENDUM DE DEFECTIBUS ET EOS CORRIGENDOS.

(Reg. Gray. fo. 89).

Willelmus, permissione diuina Lincolniensis episcopus, dilecto filio magistro Johanni Baysham, ecclesie nostre Lincolniensis canonico, in decretis bacallario, salutem, gratiam et benedicionem. Frequens fama et clamosa insinuacio ad nostrum, quod non sine mentis angustia referimus, deduxerunt auditum quod in prioratibus sancte Trinitatis de Bosco iuxta Markeyate et sancti Egidij iuxta Flamstede, ordinis sancti Benedicti, nostre diocesis, nonnulla vetita, detestabilia, criminosa et sancte religioni regularibusque disciplinis contraria et inimica per ipsorum locorum priorissas, moniales et alios seruitores et ministros indies dampnabiliter committuntur et perpetrantur; per que fama eorundem locorum periclitatur, decor et honestas religionis in personis ipsis grauiter maculantur, cum ex hoc tota vicinia commouetur. Volentes ergo descendere vt videamus si clamor opere compleatur, ad inquirendum tam generaliter quam specialiter de et super excessibus, criminibus et delictis priorissarum dictorum locorum singularumque personarum eorundem regularium et secularium, eosque et ea cum omnibus et singulis suis emergentibus,

¹ *I.e.* on the same date as the Bourne injunctions (no. iv.). These with the Humberstone (no. xxx) and Wellow injunctions (no. lii) were all despatched on the same day. The date of the visitation may be inferred from the fact that the bishop was at Billingham, in the immediate neighbourhood of Kyme, on 16 Dec. 1422. The prior's name is not certain. In 1408 Robert Langton had resigned, and the patron being at that time a ward of the Crown, a royal *congé d'élire* was issued 18 April (*Cal. Pat.* 1405-8, pp. 423, 426). John Evedon was elected, and the election was confirmed by bishop Repyngdon's commissary 2 May, 1408, (Repyngdon Inst. fo. 35 and dorse). The date is wrongly given in *V.C.H. Lincoln* ii, 174, as 1407. At Alnwick's visitation, 14 Oct. 1440, Robert Ludburgh was prior: the date of his election is unknown.

² The generally worded title of this document, which occurs among Gray's earliest memoranda, shews that it was entered in the register as a common form on which subsequent documents of the same type could be modelled. The text should be compared with that of nos. xxiii and xxv above, which belong to the same class of document and have much similarity of wording. See the introduction for further discussion of such common forms.

³ John Baysham or Basham held the prebend of Langford Ecclesia in Lincoln. His collation is not recorded, but he was present at Gray's visitation of the dean and chapter, 14 Oct. 1433 (Reg. Gray, fo. 130). He died before 11 June, 1434, when his successor, William Booth, the future archbishop of York, was collated (*ibid.* fo. 84d. and 85). His will (undated) is in Reg. Gray. fo. 157-8. His chief interests seem to have lain in the diocese of Hereford. He obtained the prebend of Withington parva in Hereford cathedral 22 July 1406, resigning it in Aug. 1407, when he obtained Moreton-cum-Whaddon prebend. He apparently exchanged this stall and his church of Hampton Lovett (see below) in 1412 for some benefice with Thomas Baldyng, but was re-admitted 14 Oct. 1415. On 20 Sept. 1420, he was collated to Welling-

be able for the future to plead ignorance of our commands, injunctions and ordinances, we also will, ordain and strictly enjoin under the penalties written above and beneath, and charge and command you all and several, that all and sundry the contents of these our letters be read clearly and in a voice that may be understood, and be expounded publicly in the mother tongue eight times in every year, to wit twice in every quarter of the year, in chapter, in the presence of the whole convent assembled therein.

We admonish you therefore, as above. Given as above.¹

XXXIV.

COMMISSION TO MAKE INQUIRY CONCERNING DEFAULTS AND TO CORRECT THEM.²

William, by divine permission bishop of Lincoln, to our beloved son master John Baysham³, canon of our church of Lincoln, bachelor in decrees, health, grace and blessing. Abundant rumour and loud whisperings have brought to our hearing, the which we relate not without anguish of heart, that in the priories of the Holy Trinity of the Wood by Markyate and of St. Giles by Flamstead,⁴ of the order of St. Benedict, of our diocese, certain things forbidden, hateful, guilty, and contrary to and at variance with holy religion and regular discipline are daily done and brought to pass in damnable wise by the prioresses, nuns and others, serving-men and agents of the same places; by reason whereof the good report of the same places is set in jeopardy, the brightness and comeliness of religion in the same persons are grievously spotted, inasmuch as the whole neighbourhood is in commotion herefrom. Wishing therefore to come down that we may see if the rumour be fulfilled in deed, we commit to you, of whose faithfulness and distinguished diligence we have full trust in the Lord, our office, decreeing also that full power of execution [be administered] by you, to make inquiry both in general and special of and concerning the transgressions, crimes and offences of the

ton prebend, which he held till his death, his successor being collated 13 June, 1434 (Le Neve, *Fasti*, i. 532, 513, 531). John Baysham was prebendary of Pionia Parva in Hereford, 22 Sept. 1408, and died in 1437, according to Le Neve, *ibid.*, i. 522. If this person is identical with the subject of this note, there must be some error in Le Neve's entry: the collation of his successor is not recorded. Baysham was instituted to the church of Hampton Lovett, Worcestershire, 27 May, 1396, (Nash, *Hist. Worcestershire* i, 540). In 1412 he had a dispensation for ten years to hold an incompatible benefice with his church (*Cal. Papal Letters*, vi, 243), which, however, he resigned in May. It seems that, by virtue of this dispensation, he obtained the church of Hanslope, Bucks, to which he was instituted, on the presentation of Richard, earl of Warwick, 15 May, 1414, (Lipscomb, *Hist. Bucks*, iv, 176). He was holding the living on 4 Feb., 1414-5 (*Cal. Papal Letters*, vi, 457), and in 1415, when he had an indult for a portable altar, is called 'priest, and of the diocese of Lincoln' (*ibid.* vi, 362). During 1415 he exchanged Hanslope for the church of Olney, which he held till his death (Lipscomb, *op. cit.*, iii, 306). From 1430 to 1434 he also held the rich living of Ross, Herefordshire (Duncumb and Cooke, *Hist. Herefordshire*, iii, 119). His will (see above) was made by him as rector of Olney. Olney was also in the gift of Richard, earl of Warwick, to whose household Basham was probably attached. He was one of the earl's attorneys, who presented in 1418 to the church of Brampton, Northants. (Bridges, *Hist. Northants*, i, 490).

⁴ The small nunnery of St. Giles, founded by Roger de Tony in the reign of Stephen (see Dugdale, *Monasticon* iv, 299 sqq.), was in Flamstead parish, Hertfordshire, about three miles distant from Markyate priory, which was in Caddington parish, Bedfordshire (see *ibid.* iii, 368 sqq.).

dependentibus, incidentibus et connexis canonice punienda, corrigenda et reformanda, quoscumque officarios eorumdem locorum et suorum officiorum administracionibus, si eorum culpe aut crimina id exigierint,¹ ad tempus prout vobis videbitur suspendendos et amouendos et alios eorum locorum² surrogandos, reseruata nobis finali et perpetua amocione priorissarum prioratum antedictorum; ceteraque omnia et singula facienda, exercenda et expedienda in premissorum aliquo necessaria et oportuna, vobis, de cuius fidelitate et circumspeccionis industria plene in Domino confidimus, vices nostras committimus et plenariam potestatem eciam exequendi per vos decernendo: mandantes quatinus nos de omni eo quod feceritis in premissis pro locis et temporibus congruis et oportunis plenarie redditis certiores, litteris vestris patentibus habentibus hunc tenorem autentice sigillatis. Data sub sigillo nostro ad causas in manerio nostro de Bugdene xxvij^o die mensis Augusti, anno Domini millesimo ccccxxxj^o et nostre translacionis anno primo.

XXXV.

COMMISSIO AD COGNOSCENDUM IN NEGOCIO COMPERTORUM DE INIUNCCIONIBUS PRIORATUS DE MARKYATE.

(Reg. Gray, fo. 149).

Reuerendo in Christo patri ac domino, domino Willelmo, Dei gracia Lincolniensi episcopo, Robertus Thornton, vester commissarius ad infrascripta specialiter deputatus, obedienciam et reuerenciam tanto patri debitas cum omni subieccionis honore. Litteras commissionis vestre infrascripte xvj^{to} die mensis Aprilis anno Domini infrascripto cum ea qua decuit reuerencia recepi, tenorem continentes subscriptas.¹

"Willelmus, permissione diuina Lincolniensis episcopus, dilecto filio magistro Roberto Thornton, in legibus licenciato, salutem, gratiam et benedictionem. Cum nos iam dudum iure nostro ordinario prioratum sancte Trinitatis de Bosco iuxta Markyate, ordinis sancti Benedicti, nostre diocesis, actualiter visitauimus, et² super statu ipsius prioratus et religionem in in¹ eodem concernentibus sollicite inquirentes, nonnulla crimina, excessus et delicta reformatione digna nobis in huiusmodi nostra visitacione reperimus fore detecta; quorum occasione et ob salubrius et frugalius tam spiritualium quam temporalium dicti prioratus regimen certa iniuncciones et mandata priorisse et conuentui eiusdem loci sub grauibus penis et censuris injunximus obseruanda. Verum quia ad nostrum, clamosa insinuacione frequenti factique notorietate in publicum prodeunte, nuper peruenit auditum quod grauiora delicta quam in ipsa visitacione nostra nobis fuerint¹ detecta ante eiusdem inchoacionem in eodem prioratu miserabiliter perpetrata fuerunt et commissa, que dicte priorissa et sorores sue a nobis ex earum precogitata industria tempore huiusmodi visitacionis

¹ Sic.² Sic: for *loco* or *locis*.³ *Et* is otiose, as *reperimus* is the principal finite verb of the sentence. Perhaps the registrar meant to write *inquisiuimus* instead of *inquirentes*.¹ The date is within a week of Gray's first arrival in his new diocese. He was in London on 20 Aug., and came to Buckden on or about the 25th of that month. He had doubtless heard bad reports of the two nunneries on his way through Hertfordshire.² More properly, the certificate returned in pursuance of such commission.³ See note on p. 60.

prioresses of the said places and the several persons of the same, regular and secular, and canonically to punish, correct and reform those persons and faults, with all and sundry the matters arising therefrom, dependent thereon, incident thereto and connected therewith; to suspend any officers of the same places whomsoever and remove them for a time, as shall seem good to you, from the discharge of their offices, if their faults or crimes shall require it, and to depute others in their places, with reservation to ourselves of the final and perpetual removal of the prioresses of the priories aforesaid; and to do, perform and dispatch the rest all and sundry which shall be necessary and timely in any of the premises; commanding you that you return to us a full certificate of all that which you shall have done in the premises in accordance with the fitness and timeliness of places and seasons, by your letters patent, containing this purport, being sealed with your own seal. Given under our seal *ad causas* in our manor of Buckden on the twenty-seventh day of the month of August, in the year of our Lord 1431 and the first year of our translation.¹

XXXV.

COMMISSION TO TAKE COGNISANCE IN THE BUSINESS OF THE EVIDENCE CONCERNING THE INJUNCTIONS OF THE PRIORY OF MARKYATE.²

To the reverend father in Christ and lord, the lord William, by the grace of God bishop of Lincoln, Robert Thornton,³ your commissary specially deputed for the business written beneath, the obedience and reverence which are due to so great a father, with all lowly respect. I received with that reverence wherewith it besemed me, on the sixteenth day of the month of April in the year of our Lord written beneath, the letters of your commission hereunder written, containing the purport as written below.

'William, by divine permission bishop of Lincoln, to our beloved son master Robert Thornton, licentiate in laws, health, grace and blessing. When we some time ago made actual visitation by our right as ordinary of the priory of the Holy Trinity of the Wood by Markyate, of the order of St. Benedict, of our diocese; we, making anxious inquiry touching the state of the same priory and the concerns of religion in the same, found that in such our visitation certain crimes, transgressions and offences worthy of reformation were discovered to us; by occasion whereof and with the view to the more healthful and thrifty governance of the said priory in matters both spiritual and temporal, we enjoined upon the prioress and convent of the same place certain injunctions and commands to be observed under heavy penalties and censures.⁴ But because it has lately come to our hearing, as loud whispering abounds and the notoriousness of the fact has made public, that more grievous offences than were discovered to us in the same our visitation were before the beginning of the same unhappily brought to pass and done in the same priory, the which the said prioress and her sisters

¹ These injunctions have not been preserved. The visitation may have taken place in Nov. 1432. The bishop was at the Old Temple on the 10th, at Dunstable on the 14th, and at the Old Temple again on the 22nd. As Markyate priory was close to the road from London to Dunstable, the bishop may have visited it either in going or returning.

nostre contra sacrorum canonum instituta concelarunt indetecta ; quodque citra huiusmodi visitacionem nostram soror Katerina Tyttesbury, monialis dicti loci, instigante diabolo, apostatando recessit in defectu ipsius priorisse, que huiusmodi nostra iniunctiones et mandata non obseruat nec per alias consororesh suas seruari facit, sed ipsa, quamquam salubria sint, spernit et contemptibiliter recusat in presenti ; ad cognoscendum igitur, procedendum et statuendum in negocio compertorum huiusmodi visitacionis nostre, ac de et super omnibus et singulis premissis et eorum circumstanciis vniuersis dictas priorissam et moniales examinandum, et diligenter inquirendum, necnon dictam priorissam a sua dignitate aliasque moniales officia seu administraciones in eodem obtinentes a suis administracionibus et officiis, si earum culpe aut crimina id exigerint¹ deponendum, amouendum et suspendendum, seu resignacionem siue renunciacionem [fo. 149 d] dicte priorisse, si eam in manus nostras sponte facere voluerit, recipiendum et admittendum : necnon dictam sororem Katerinam Tillesbury,¹ si ad dictum prioratum suum animo contrito redire et reuerti voluerit, a sententia excommunicacionis quam pretexto apostasie huiusmodi incurrebat, et a criminibus sacrilegij et incestus spiritualis absoluendum, et eidem pro modo culpe penitenciam salutarem et condignam iniungendum, ac dictis priorisse et monialibus, vt ipse dictam sororem Katerinam sic per vos nostra auctoritate ab excessu suo absolutam inter se fauorabiliter admittant et recipiant, mandandum et eciam movendum ; ceteraque omnia et singula in premissis necessaria cum eorum emergentibus, incidentibus, dependentibus et connexis expediendum et exercendum ac fine canonico terminandum et diffiniendum, vobis, de cuius fidelitate et industria plene in Domino confidimus, tenore presencium committimus vices nostras cum cuiuslibet cohercionis canonice potestate ; mandantes quatinus nos de omni eo quod feceritis et inueneritis in premissis, ipsis expeditis, debite certificetis per litteras vestras patentes harum seriem continentes autentice sigillatas. Data sub sigillo nostro ad causas in hospicio nostro apud Vetus Templum Londoniense xiii^o die Aprilis, anno Domino mccccxxxii^o et nostre translacionis anno secundo."

[*Certificatorium eiusdem*] Cuius quidem commissionis auctoritate ad dictum prioratum sancte Trinitatis de Bosco iuxta Markyate, ordinis sancti Benedicti, vestre Lincolniensis diocesis, ad exercendum, faciendum, expediendum et exequendum ea que in huiusmodi commissionis vestre litteris michi sunt commissas, xxv die Maij proxime tunc sequenti personaliter accessi et in die crastina tunc sequenti circa horam nouenam eiusdem crastine diei domine Dionisie Loweliche, priorisse dicti prioratus, ceterisque omnibus et singulis monialibus eiusdem prioratus ad comparandum in domo capitulari dicti prioratus ad procedendum et procedi videndum coram me in negocio compertorum siue detectorum in prefata visitacione per vos reuerendum patrem exercita in ipso prioratu horam terciam eiusdem diei post prandium prefixi et assignaui ; qua hora adueniente, in domo capitulari prefata domina Dionisia Lewelyche,

¹ Sic.

¹ Loweliche or Lewelyche is the form which this name assumes in the register. In *V.C.H. Beds*, ii, 360, the form 'Lewelyck' is given, on what authority does not appear. The name is probably the same as Lovelace.

² The hours in this document are reckoned in our modern fashion. The ninth hour is not the hour of nones, but the monastic third hour, roughly 9 a.m. The third hour is 3 p.m., prandium or breakfast being the mid-day meal after the morning services were over, and so on.

of their design aforethought concealed from us undiscovered at the time of such our visitation, contrary to the institutes of the holy canons ; and that since such our visitation, sister Katherine Tyttesbury, a nun of the said place, moved by the devil, has departed into apostasy in the default of the same prioress, who observes not such our injunctions and commands, nor causes them to be observed by the others her sisters, but herself scorns them, albeit they are healthful, and at the present rejects them with contempt ; therefore, by the purport of these presents, we commit to you, of whose faithfulness and diligence we have full trust in the Lord, our office, with the power of any canonical compulsion whatsoever, to take cognisance, proceed and determine in the business of the evidence of such our visitation, and to examine the said prioress and nuns and make diligent inquiry concerning and touching all and sundry the premises and their whole circumstances, and also to depose, remove and suspend the said prioress from her dignity, and the other nuns who hold offices or administrations in the same from their administrations and offices, if their faults or crimes shall require it, or to receive and admit the resignation or renunciation of the said prioress, if she be willing of her own accord to put it in our hands ; and also to absolve the said Katherine Tittesbury, if with contrite heart she desire to return and come back to her said priory, from the sentence of excommunication which she incurred by occasion of such apostasy, and from the crimes of sacrilege and spiritual incest, and to enjoin upon the same a salutary and condign penance in proportion to her fault, and to command the said prioress and nuns, and also to move them, that they admit and receive among themselves with kindness the said sister Katherine, thus by our authority absolved by you from her transgressions, and henceforth treat the same with the kindly affection of perfect love ; and to dispatch and perform, and conclude and decisively finish with a canonical ending the rest all and sundry which shall be necessary in the premises, with the matters arising therefrom, incident thereto, dependent thereon and connected therewith ; commanding you that, having dispatched the same, you duly certify us concerning all that which you have done and found in the premises by your letters patent, containing the order of these, being sealed with your own seal. Given under our seal *ad causas* in our lodging at the Old Temple in London, on the 14th day of April in the year of our Lord 1433 and the second year of our translation.'

[*Certificate of the same*]. By the authority and force of the which commission I came in person, on the 25th day of May then next following, to the said priory of the Holy Trinity of the Wood by Markyate, of your diocese of Lincoln, to perform, do, dispatch and execute those things which were committed to me in the letters of such your commission ; and on the morrow then following, about the ninth hour of the same morrow, I appointed and assigned to dame Denise Loweliche¹, prioress of the said priory and the rest of the nuns of the same priory all and several, the third hour of the same day after breakfast², for their appearance in the chapter house of the said priory to proceed and view in my presence the process in the business of the evidence or matters revealed in the aforesaid visitation held by you my reverend father in the aforesaid priory ; and, when this hour came, the aforesaid dame Denise Lewelyche, the prioress, and the rest of her fellow nuns and

priorissa, ceteraque omnes et singule commoniales et consororess sue personaliter coram me comparuerunt, et ibidem certos articulos infra-scriptos in lingua materna vulgarizata et exposita¹ publice legi et prefate domine Dionisie priorisse supradicte ex officio mero ad meram anime sue correccionem coram toto capitulo in lingua materna objeci: quorum quidem articulorum tenores de verbo in verbum sequuntur et sunt tales:

“In Dei nomine, amen. Ego Robertus Thornton, reuerendi in Christo patris et domini, domini Willelmi, Dei gracia Lincolniensis episcopi, commissarius, ex mero officio meo michi in hac parte specialiter commissio procedens, tibi domine Dionisie, priorisse prioratus sancte Trinitatis de Bosco, ordinis sancti Benedicti, iuxta Markyate, Lincolniensis diocesis, obicio in primis quod tu, pudicie laxatis habenis et monachali modestia sexusque verecundia impudenter abjectis, Ricardo, nuper senescallo dicti prioratus, incestuosis, adulterinis et sacrilegis amplexibus in eodem prioratu et alibi carnaliter adhesisti.

“Item quod tu cum dicto Ricardo senescallo in huiusmodi criminibus incestus, adulterij et sacrilegij per quinque annos et vltra impudice vsque ad tempus mortis dicti Ricardi continuasti in grauem offensam Dei, cui tuam integritatem deuouisti, religionis obprobrium ac tam commonialium tuarum quam aliorum quamplurimorum exemplum perniciosum.

“Item quod super premissis omibus et singulis in villa de Markyate alisque locis conuicinis et remotis in diocesi Lincolniensi et alibi per dictum tempus laborarunt et laborant publica vox et fama.”

Quos quidem articulos omnes et singulos prefata domina Dionisia sibi, vt premititur, obiectos constanter negauit et ad purgandum se de et super huiusmodi objectis se paratam obtulit et ad hoc se ingessit. Vnde ego, commissarius antedictus, in huiusmodi negocio vltius procedens, eidem domine Dionisie ad purgandum se cum sexta manu commonialium et consorum suarum de et super huiusmodi criminibus iniunxi et assignaui; et quia ad tunc ibidem in numero compurgatricum suarum sibi assignato defecit, ad rogatum et instantem petitionem dicte domine Dionisie continuaui negocium huiusmodi purgacionis expectandum vsque ad horam sextam eiusdem diei post nonam, ita quod interim posset communicare et consulere cum consororibus suis, ac eciam ex vberiori fauore quod dicta hora sexta cum quinta manu super dictis criminibus se purgaret si posset; qua quidem hora adueniente, dicta domina Dionisia coram me in dicta domo capitulari ac in presencia omnium et singularum commonialium dicti prioratus testiumque subscriptorum sponte ac ex certa sua sciencia, vt asseruit, se submitis gracie et ordinacioni domini mei Lincolniensis episcopi et ad resignandum dictum prioratum in manus dicti reuerendi patris obtulit se paratam, ac in lingua materna cum bona deliberacione viua voce dixit: “Ego submitto me gracie et ordinacioni domini mei Lincolniensis episcopi, et eidem prioratui, statui, dignitati et officio eiusdem prioratus in manus dicti reuerendi patris renuncio”;

¹ *See*.

sisters, all and several, appeared before me in person, and in the same place I read publicly certain articles which are written beneath, translating and expounding them in the mother tongue, and before the whole chapter laid them in the mother tongue to the charge of the aforesaid dame Denise the prioress abovesaid, of my mere office for the mere correction of her soul : of the which articles the purports follow word by word, and are on this wise :—

“ In the name of God, amen. I, Robert Thornton, commissary of the reverend father in Christ and lord, the lord William, by the grace of God bishop of Lincoln, proceeding by the mere virtue of my office specially committed to me in this behalf, do lay to the charge of you, dame Denise, prioress of the priory of the Holy Trinity of the Wood, of the order of St. Benedict, by Markyate, of the diocese of Lincoln, that you in the first place, having loosed the reins of chastity and shamelessly cast away the modesty of a nun and the shamefastness of your sex, clave in the flesh to one Richard, late seneschal of the said priory, with incestuous, adulterous and sacrilegious embraces in the same priory and elsewhere. *Charge*

“ Also that you unchastely continued with the said Richard the seneschal in such crimes of incest, adultery and sacrilege for five years and more up to the time of the death of the said Richard, to the grievous offence of God, to whom you devoted your stainlessness, to the evil report of religion, and the damnable example both of your fellow nuns and of very many other folk. *Charge*

“ Also that public talk and rumour during the said time were and are busy touching the premises all and sundry in the town of Markyate and other places, neighbouring and distant, in the diocese of Lincoln and elsewhere.” *Charge*

The which articles all and sundry being laid to her charge as is premised, the aforesaid dame Denise steadfastly denied, and offered herself in readiness to purge herself of and concerning such charges, and was instant to this effect. Wherefore I, the aforesaid commissary, proceeding further in such business, enjoined and appointed the same dame Denise to purge herself of and concerning such crimes with five other of her fellow nuns and sisters ; and because at that time in the same place she came short of the number of her compurgatrices appointed to her, at the urgent request of the said dame Denise I prorogued the business of such purgation, to wait until the sixth hour of the same day after nones, so that she might be able meanwhile to communicate and take counsel with her sisters, and also [I granted], of a more liberal grace, that she might purge herself with four other nuns at the said sixth hour, if she could, touching the said crimes ; at which hour when it came, the said dame Denise before me in the said chapter house and in presence of all and several her fellow nuns of the said priory and of the witnesses subscribed, of her free-will and of her sure knowledge, as she asserted, submitted herself to the grace and ordinance of my lord the bishop of Lincoln, and offered herself in readiness to resign the said priory into the hands of the said reverend father, and said aloud in the mother tongue with good delivery : ‘ I submit myself to the grace and ordinance of my lord the bishop of Lincoln, and in the hands of the said reverend father I lay my renunciation of the same priory, estate, dignity and office of the same priory’ ; and thereafter she in reality made a certain resignation or

et subsequenter quamdam resignacionem siue renunciacionem in scriptis redactam realiter fecit sub eo qui sequitur tenore verborum :

"In Dei nomine, amen. Ego Dionisia Lowelyche, priorissa prioratus sancte Trinitatis de Bosco iuxta Markyate, ordinis sancti Benedicti, Lincolnensis diocesis, prefatum prioratum in sacras manus reuerendissimi in Christo patris et domini, domini Willelmi, Dei gracia Lincolnensis episcopi, [fo. 150] loci diocesani, eiusdemque prioratus dignitatem, statum et officium libere, sponte et absolute resigno, humiliter supplicans quatinus huiusmodi resignacionem admittere dignetur paternitas sua antedicta"; presentibus tunc ibidem omnibus et singulis monialibus dicti prioratus, videlicet dominabus Margareta Stuckley subpriorissa, Anna Wyloby, Johanna Askam, Johanna Marchande, Isabella Reonge, Alicia Ledezate, Johanna Wyrall, Isabella Clerk, Katerina Tittesbury, Margareta Lowlich, ac domino Jacobo Sodelombe, vicario perpetuo ecclesie parochialis de Kennesworthe, Lincolnensis diocesis, et Johanne et Johanne¹ Punsonby, Eboracensis diocesis, testibus ad premissa vocatis specialiter et rogatis.

Quam quidem resignacionem, sic vt prefertur, factam auctoritate in hac parte michi specialiter commissam postmodum admisi; que omnia et singula vestre paternitati reuerendissime antedictae notifico per presentes.

In cuius rei testimonium sigillum reuerendi viri domini archidiaconi Londoniensis officialis presentibus apponi procuravi.

Et nos, officialis antedictus, ad specialem et personalem rogatum dicti Roberti commissarij sigillum officij nostri presentibus apposui. Data Londoniis quo ad sigillacionem presencium xvij^o die mensis Junij anno Domini supradicto.

[*Testimonialis actorum*] Et ego, Johannes Punsonby, clericus, Eboracensis diocesis, vna cum domino Jacobo Sodelombe, vicario perpetuo ecclesie parochialis de Kennesworthe, Lincolnensis diocesis, in defectu notarij ad conscribendum acta coram discreto viro magistro Roberto Thornton, reuerendi in Christo patris et domini, domini Willelmi, Dei gracia Lincolnensis episcopi, commissario et per eum assumptus, predictorum terminorum assignacioni, comparicioni, supradictorum criminum objeccioni et eorundem negacioni, purgacionis assignacioni et eiusdem defectui, submissioni ac dicti prioratus renunciacioni tam verbotenus quam in scriptis facte, ceterisque omnibus et singulis premissis dictis die et loco, dum sic vt prefertur coram dicto commissario et per ipsum agebantur et fiebant, presens personaliter interfui, eaque omnia et singula sic fieri vidi, audiui et intellexi, inactitavi ac in scriptis redegei, et in fidem ac testimonium omnium et singulorum premissorum de mandato et rogatu dicti commissarij manu mea propria subscribo.

[*Testimonialis actorum*] Et ego, dominus Jacobus Sodelombe, vicarius perpetuus ecclesie parochialis de Kennesworth, Lincolnensis diocesis, vna cum Johanne Punsonby, Eboracensis diocesis, in defectu notarij ad

¹ Sic.

¹ At Alnwick's visitation of 7 May, 1442, Denise 'Loueliche,' in spite of the events recorded in the present document, was prioress. Isabel Reonge was sub-prioress. The other nuns mentioned are Ann Wylby, Jane Marchaunt, Jane Wyrehale, Katherine Tyttesbury and Margaret Louelyche: three names of those mentioned here are missing, and there are no new names.

² I.e. Ledezate or Lydiate.

³ James Stodlombe, as he is otherwise called, was instituted to the vicarage of Kennesworth 8 March, 1417/8, on the presentation of Walter Cook, canon of London and farmer

RESIGNATION OF DENISE LOWELYCHE. 85

renunciation which was taken down in writing, with that purport of words which follows :

" In the name of God, amen. I, Denise Lowelyche, prioress of the priory of the Holy Trinity of the Wood by Markyate, of the order of St. Benedict, of the diocese of Lincoln, freely, of my own accord and absolutely resign the aforesaid priory into the sacred hands of the most reverend father in Christ and lord, the lord William, by the grace of God bishop of Lincoln, diocesan of the place, and the dignity, estate and office of the same priory, with lowly supplication that his fatherhood aforesaid will deign to admit such resignation " ; there being present at that time in the same place all and several the nuns of the said priory¹, to wit, dames Margaret Stuckley, the sub-prioress, Anne Wyloby, Jane Askam, Jane Marchande, Isabel Reconge, Alice Ledezate², Jane Wyrall, Isabel Clerk, Katherine Tittesbury, Margaret Lowlich, and sir James Sodelombe, perpetual vicar of the parish church of Kensworth, of the diocese of Lincoln³, and John Punsonby, of the diocese of York, witnesses specially called and asked to the premises.

The which resignation, even as it is aforeset, when it was made, I afterwards admitted by the authority specially committed to me on this behalf ; which things all and sundry I notify to your most reverend fatherhood aforesaid by these presents. In witness whereof I have taken order that the seal of the reverend the official of the lord archdeacon of London⁴ be set to these presents.

And we, the official aforesaid, at the special and personal request of the said Robert the commissary, have set the seal of our office to these presents. Given in London as regards the sealing of these presents on the 18th day of June in the year of our Lord abovesaid.

[*Letter in testimony of [the above] acts*]. And I, John Punsonby, clerk, of the diocese of York, together with sir James Sodelombe, perpetual vicar of the parish church of Kensworth, of the diocese of Lincoln, in default of a notary to write down those things done in presence of the discreet master Robert Thornton, commissary of the reverend father in Christ and lord, the lord William, by the grace of God bishop of Lincoln, and having been called to his assistance by him, was in person present at the appointment of the aforesaid terms, the appearance, the charging of the abovesaid crimes and the denial of the same, the appointment of purgation and the default thereof, the submission and renunciation of the same priory made both verbally and in writing, and the rest of the premises all and sundry on the said day and place, while, even as is aforeset, they were put into act and done before the said commissary and by him, and I saw, heard and understood them all and sundry to be thus done, took record of them and took them down in writing, and in surety and witness of all and sundry the premises I subscribe them with my own hand at the command and request of the said commissary.

[*Letter in testimony of [the above] acts*]. And I, sir James Sodelombe, perpetual vicar of the parish church of Kensworth, of the diocese of Lincoln, together with John Punsonby, of the diocese of York, in default

of the church (Inst. Repyngdon, fo. 366*d*). The next institution was on 10 Feb. 1438-9, no reason of voidance being given (Reg. Alnwick, fo. 165). The vicarage was appropriated to the common of the dean and chapter of St Paul's.

⁴ The archdeacon of London at this time was Richard Moresby, LL.B., canon of St Paul's and prebendary of Hoxton (Le Neve, ii, 321).

conscribendum, videndum, audiendum, intelligendum et ascultandum acta coram discreto viro magistro Roberto Thornton, reuerendi in Christo patris et domini, domini Willelmi, Dei gracia Lincolniensis episcopi, commissario, per eum assumptus, predictorum terminorum assignacioni, comparicioni, supradictorum criminum obieccioni et eorundem negacioni, purgacionis assignacioni et eiusdem defectui, submissioni ac dicti prioratus renunciacioni tam verbotenus quam in scriptis facte, ceterisque omnibus et singulis premissis, dum sic vt prefertur dictis die et loco per ipsum commissarium et coram eo agebantur et fiebant, presens personaliter interfui, eaque omnia et singula sic fieri vidi, et in fidem et testimonium omnium et singulorum premissorum de mandato et rogatu dicti commissarii manu mea propria subscribo; ac ad maiorem et vberiore fidem omnium et singulorum supradictorum sigillum discreti viri officialis iurisdiccione exempte monasterij sancti Albani presentibus apponi procuraui.

Et ego, officialis antedictus, ad specialem et personalem rogatum dicti domini Jacobi Sodelombe sigillum dicte officialitatis rogatus et requisitus presentibus apposui.

XXXVI.

MUSSENDEN INIUNCCIONES.

[Reg. Gray, fo. 201d.]

Willelmus, permissione diuina Lincolniensis episcopus, dilectis filiis abbati et conuentui monasterij de Mussendene, ordinis sancti Augustini, nostre diocesis, salutem, gratiam et benedictionem. Visitantes iam pridem per dilectum filium magistrum Thomam Warde, nostrum in hac parte commissarium sufficienter deputatum, vos et dictum vestrum monasterium tam in capite quam in membris, quedam per diligentem inquisitionem in huiusmodi visitacionis negocio factam, licet pauca, etc., vt in prohemio de Fynneshede.

In primis iniungimus vobis abbati vt, cum diuinum seruicium diurnum pariter ac nocturnum in dicto monasterio vestro secundum regule vestre exigenciam propter paucitatem canonicorum qui inibi Deo famulantur exequi non potest, quatinus¹ cum omni celeritate possibili numerum canonicorum in eodem monasterio vestro iuxta sufficienciam facultatum eiusdem, que notabiliter extendunt se, augeri faciatis, et² sub penis infrascriptis.

Preterea iniungimus vobis abbati, in virtute obediencie et sub pena [fo. 202] suspensionis ab administracione vestra, vt omni anno inter festa sancti Michaelis archangeli et sancti Martini in yeme plenum et exquisitum ac fidelem³ de totali administracione vestra in bonis spiritualibus et

¹ *Sic.*

² *Hoc* omitted.

³ *Sic: compotum* omitted.

¹ This jurisdiction, which included some 20 to 25 scattered parishes in Hertfordshire, was under an archdeacon, appointed by the abbot of St Albans from among the monks. After the suppression, it became an archdeaconry in the diocese of London. The office may be compared with that of the dean of the Christianity of Evesham, who was one of the obedientaries of Evesham abbey, charged with the oversight of the parishes under the peculiar jurisdiction of the abbot and convent.

² It appears from an undated document (Reg. Gray, fo. 112d) that Warde and Robert Thornton (see notes on pp. 3, 60 above) were appointed commissioners for the visitation of Missenden and Burnham abbeys. The date of the commission was probably Jan. 1432-3: the

of a notary to write down, see, hear, understand and have oral knowledge of the matters done before the discreet master Robert Thornton, commissary of the reverend father in Christ and lord, the lord William, by the grace of God bishop of Lincoln, being called to his assistance by him, was in person present at the appointment of the aforesaid terms, the appearance, the charging of the abovesaid crimes and the denial of the same, the appointment of purgation and the default thereof, the submission and renunciation of the said priory made both verbally and in writing, and the rest of the premises all and sundry, while, even as is aforeset, on the said day and place they were put into act and done by the same commissary and before him, and I saw, heard, understood them to be thus done, had oral knowledge of them and saw them taken down in writing, and in surety and witness of all and sundry the premises I subscribe them with my own hand at the command and request of the said commissary; and for the greater and more plentiful assurance of all and sundry the matters abovesaid I have taken order that the seal of the discreet the official of the exempt jurisdiction of the monastery of St. Albans¹ be set to these presents.

And I, the official aforesaid, at the special and personal request of the said sir James Sodelombe, being asked and requested, have set the seal of the said officiality to these presents.

XXXVI.

INJUNCTIONS FOR MISSENDEN.

William, by divine permission bishop of Lincoln, to our beloved sons the abbot and convent of the monastery of Missenden, of the order of St. Augustine, of our diocese, health, grace and blessing. When some time ago we visited you and your said monastery both in its head and members, in the person of our beloved son, master Thomas Warde, our commissary sufficiently deputed in this behalf² [we learned] that certain things [worthy of reformation], albeit few, [were discovered] by diligent inquiry made in the business of such visitation, etc., as in the preamble concerning Fineshade.³

In the first place we enjoin upon you the abbot, since divine service by day and night alike cannot be performed in your said monastery according to the requirement of your rule, on account of the fewness of the canons who do service to God therein, that with all possible speed you cause the number of the canons in the same your monastery to be increased according to the sufficiency of the resources of the same, which are of noteworthy extent, and [this] under the penalties written beneath.

Further, we enjoin upon you the abbot, in virtue of obedience and under pain of suspension from your administration, that every year between the feasts of St. Michael the archangel and St. Martin in winter you shew and render a full and minute and faithful [account] concerning your entire administration done by you in respect of the spiritual and

visitations were prorogued twice, and probably did not take place till the spring of 1433. We know from no viii above that Warde visited Burnham. He also (no. vii) visited Bradwell, and the preambles of this and the Bradwell injunctions are in their opening parts practically identical. The condition of Bradwell, as we learn by comparing the close of the preambles, was less satisfactory than that of Missenden.

³ See no. xxvii above.

temporalibus dicti monasterij per vos facta coram toto conuentu ad hoc conuocato vel saltem maiori et saniori parte eiusdem in domo capitulari ibidem absque omni dilacione vltiori exhibeatis et reddatis, vt sic constare possit conuentui de statu monasterij.

Ceterum iniungimus vobis vt certa tecta veteraque domos et edificia tam in dicto vestro monasterio quam in maneriis, grangiis, mansis rectoriarum ecclesiarum vobis appropriatarum existencia, necnon tenementa et ceteras domos reddituales eidem monasterio vbique¹ pertinencia infra biennium a data recepcionis presencium competenter refici et reparari faciat, et hoc sub pena² supra et infrascriptis.

Insuper iniungimus vobis abbati et cuilibet alij in eadem dignitate succedenti, sub pena perpetue priuacionis et amocionis a dignitate vestra abbaciali, ne cuiquam corrodia, liberatas, pensiones seu annuetales ad terminum vite vel ad certum tempus seu imperpetuum concedatis seu vendatis absque nostra aut successorum nostrorum licencia speciali petita et obtenta, et eciam de expresso consensu maioris et sanioris partis conuentus dicti monasterij ad hoc accedente.

Item iniungimus vobis abbati sub simili pena ne nemora grossa et antiqua ad dictum monasterium pertinencia absque similibus licencia petita et consensu accedente cuiquam vendatis seu prosternatis, seu vendere aut prosternere presumatis, preterquam ad reparaciones vestras necessarias ex necessario faciendas, et tamen non hoc nisi de expressis voluntate et consensu dicti conuentus. Monemus igitur, etc., vt in Huntyngdone, etc. Data.

XXXVII (a).

NEWENHAM INIUNCCIONES.

[Reg. Gray, fo. 199].

Willelmus, permissione diuina Lincolniensis episcopus, dilectis filiis priori et conuentui prioratus de Newenham, ordinis sancti Augustini, nostre diocesis, salutem, gratiam et benedictionem. Ex nostre pastoralis cure pondere, etc., vt in prohemio de Dunstaple.

In primis iniungimus et mandamus in virtute obediencie et sub penis infrascriptis vt silencium in ecclesia, claustro, refectorio et dormitorio horis et temporibus debitis et consuetis secundum regulam obseruetis, et in hoc delinquentes vos supprior et ceteri ordinis presidentes absque personarum accepcione iuxta delicti qualitatem, et eciam in ceteris delictis et excessibus acriter secundum regulares obseruancias puniatis, vt pena et non culpa siue delictum ceteris sit exemplum, et vnus pena sit metus siue terror multorum.

Item iniungimus et mandamus districcius sub pena excommunicationis vt accessus secularium, presertim mulierum, ad loca claustralia et potissime ad claustrum, dormitorium, infirmariam et refectorium omnino

¹ *Sic* : for *ubicunque*.

² *Sic*..

¹ Churches in Buckinghamshire appropriated to Missenden abbey were Caversfield in Buckingham deanery, Chalfont St. Peter in Burnham deanery, and Great Kimble and Great and Little Missenden in Wendover deanery.

² See no. xxxii above.

³ The probable date of the visitation has already been noted. The abbot's name is not known : in *V.C.H. Bucks* i, 375, there is a gap in the list between Richard Meer (1398) and Robert Risborough, who was abbot in 1448, and was deprived in 1462.

temporal goods of the said monastery, in presence of the whole convent called together to this end, or at any rate of the greater and sounder part thereof, in the chapter house in the same without any further delay, that so it may be possible for the convent to have sure knowledge concerning the state of the monastery.

Furthermore, we enjoin upon you that within two years' space from the date of the receipt of these presents you cause certain roofs and old houses and buildings which exist both in your said monastery and in its manors, granges [and] the rectory houses of the churches appropriated to you¹, and also the dwellings and the rest of the houses returning rent which belong to the same monastery, wherever they be, to be sufficiently restored and repaired, and this under the penalties written above and beneath.

Moreover, we enjoin upon you the abbot, and every other who shall succeed you in the same dignity, under pain of perpetual deprivation and removal from your dignity of abbot, that you grant or sell to no-one corrodies, liveries, pensions or annuities for term of life or for a fixed time, or for ever, without special licence of us or our successors asked and had, and also with the accession thereto of the express consent of the greater and sounder part of the convent of the said monastery.

Also we enjoin upon you the abbot under the like penalty that you sell to no-one or hew down, or take upon yourself to sell or hew down the thick and ancient copses belonging to the said monastery without the like licence sought and consent acceding, save for the needful purpose of making your necessary repairs, and not even this unless with the express will and consent of the said convent. We admonish you therefore, etc., as in the injunctions for Huntingdon, etc.² Given.³

XXXVII (a).

INJUNCTIONS FOR NEWNHAM.

William, by divine permission bishop of Lincoln, to our beloved sons the prior and convent of the priory of Newnham, of the order of St. Augustine, of our diocese, health, grace and blessing. Because of the weight of our pastoral care, etc., as in the preamble of the injunctions for Dunstable.⁴

In the first place we enjoin and command, in virtue of obedience and under the penalties written beneath, that you observe silence in the church, cloister, frater and dorter at the due and accustomed hours and seasons according to the rule, and that you, the sub-prior and the other presidents of the order, severely punish according to the regular observances those who offend herein, without respect of persons, in proportion to the nature of the offence, and also in respect of all other offences and transgressions, so that the punishment and not the fault or offence may be an example to the rest, and the punishment of one may be the fear or dread of many.

Also we enjoin and straitly command under pain of excommunication that you altogether restrain the recourse of secular folk, especially women, to the cloister precincts, and most chiefly to the cloister, dorter,

⁴ See no. xix above.

cohibeatis ; et quod nullus vestrum aliquem secularem marem vel feminam in dormitorium aut alia loca claustralia ex industria introducat, [aut]¹ cum huiusmodi personis collectaciones habeat vel amplexus ; et quod nullum secularem saltem extraneum ad comedendum in refectorio tempore refecionis canonicorum recipiatis vel recipi permittatis, sic quod quies canonicorum in claustro tempore contemplacionis aut in refectorio leccio tempore prandij nullatinus impediatur ; quodque vos presidentes predicti canonicos in premissorum aliquo delinquentes, vt predicatur, acriter puniatis.

Similiter iniungimus et mandamus sub penis supra et infrascriptis quod omnes canonici dicti prioratus, saltem potentes et non infirmi seu officii exterioribus nullatinus occupati, extra tempus minucionum consuetarum absque aliqua excusacione chorum frequentent ac magnis missis aliisque horis canonicis intersint psallentes et legentes prout eis conuenit, omnibus friuolis ac iantaculis,² comesacionibus et potacionibus temporibus missarum ac horarum huiusmodi penitus omissis ; quodque claustrum tempore contemplacionis tam senes quam iuuenes penitus secundum regulam obseruent ; et quod in sacerdocio constituti frequenter confiteantur et celebrent missas suas ; et quod de non sic confitentibus et non celebrantibus et causis abstinentie sue et non confitendi et non celebrandi vos presidentes diligenter inquiratis et delinquentes³ nulli parciales secundum regulam puniatis : ultra hec quod absentes se a missa absque licencia seu legitima causa merito approbata mulctentur in recipiendis pro vestitura secundum absencie qualitatem.

Ceterum iniungimus et mandamus vt supra vt nullus canonicus præter illos qui officiis exterioribus sunt occupati claustralia loca post completorium, nisi ex causa rationabili et legitima per suppriorem approbata et de licencia petita et obtenta ac cum comitiua honesta, exire presumat ; nec comesacionibus, potacionibus aut vigiliis intendant ; sed quod omnes indistincte præter infirmos qui in infirmaria existunt, et exceptis officiariis predictis, statim dicto completorio, dormitorium vniiformiter petant, exinde nisi ad matutinas tantum vsque primam in die sequenti nullatinus exituri ; quodque ostia claustri et infirmarie omni die ad minus in hora octava claudantur, et sint tantum tres clauces ostiorum claustri, quas omnino gerant vnâ videlicet supprior, aliam cellerarius et terciam coquinarius, sic quod per illum ostium aperient² versus curiam firmetur cum vna noua et forti serura.

Insuper iniungimus et mandamus vobis vniuersis et singulis sub penis supra et infrascriptis vt nullus canonicus officinas³ egrediatur, ibidem sedendo et potando aut comedendo, scurrilitatibus et ocio vacando, sed quod temporibus debitis vacent contemplacioni, leccioni sacrarum scripturarum et aliis sacris meditacionibus ac bonis ocupacionibus ; quodque nullus canonicus egrediatur septa prioratus nec accedat ad villam Bedfordie aut alias villas vicinas absque licencia supprioris ex causa legitima per ipsum cognita et approbata primitus petita et obtenta, et tunc cum vno socio canonico mature etatis et discrecionis ac alia comitiua honesta ; quodque in villis huiusmodi non vacent comesacionibus, potacionibus aut nugis, nec per vicos aut plateas vagentur aut discurrant,

¹ Omitted in original.

² *Sic.*

³ *Ad officinas* is apparently intended.

¹ *I.e.* the checkers of the cellarer, etc., or the brew-house, etc., in the outer court.

infirmary and frater ; and that no-one of you introduce of set purpose into the dorter or the other cloister precincts any secular person, male or female, or have wrestlings or embracings with such persons ; and that you receive or allow to be received no secular person, at any rate a stranger, to take food in the frater at the time of the canons' repast, so that the quiet of the canons in cloister at the time of contemplation or the reading in the frater at breakfast-time be in no wise hindered ; and that you, the presidents aforesaid, severely punish canons who offend, as is aforesaid, in aught of the premises.

Likewise we enjoin and command under the penalties written above and beneath, that all the canons of the said priory, at any rate those who are able and not infirm or in no wise busied about external duties, attend quire, when it is not the season for their wonted blood-lettings, without any excuse, and be present at high masses and the other canonical hours, chanting and reading as it befits them, utterly laying aside all trifling and casual meals, eatings and drinkings, at the times of such masses and hours ; and that both young and old keep cloister according to the rule at the time of contemplation ; and that those who have attained the priesthood make confession and celebrate their masses frequently ; and that you the presidents make diligent inquiry concerning them who do not so confess and celebrate, and the causes of their abstention and their not confessing and not celebrating, and punish the offenders according to the rule with partiality to none ; further, that those who absent themselves from mass without leave or lawful cause duly approved be fined in the sums to be received for their clothing according to the nature of their absence.

Furthermore we enjoin and command, as above, that no canon but those who are busied about external duties, take upon himself to go out of the cloister precincts after compline, save for a reasonable and lawful cause approved by the sub-prior and with licence asked and had and in honest company ; and that they engage not in eatings, drinkings, or watchings ; but that all without distinction, except the infirm who are in the infirmary, and with exception of the officers aforesaid, directly after compline has been said, go to the dorter with one accord, and go thereout in no wise, save only to matins, until prime on the day following ; and that the doors of the cloister and infirmary be closed every day at the eighth hour at the least, and that there be only three keys of the cloister doors, the which by all means these shall wear, to wit, the sub-prior one, the cellarer another, and the kitchener the third, so that by him the door opening towards the outer court may be made fast with a single new and strong lock.

Moreover, we enjoin and command you all and several under the penalties written above and below, that no canon go out to the offices,¹ to sit and drink or eat in the same, having leisure for ribaldry and ease, but that at the due seasons they have leisure for contemplation, reading of the holy scriptures and for other sacred meditations and honest occupations ; and that no canon go outside the bounds of the priory or have access to the town of Bedford or the other neighbouring towns, without first asking and procuring the licence of the sub-prior for a lawful cause known and approved by the same, and then with one fellow, a canon of ripe age and discretion, and other honest company ; and that in such towns they have no leisure for eatings, drinkings or trifles, nor wander or gad about through the streets or open places, nor

nec tabernas publicas frequentent, sed statim expeditis negociis suis et causis aduentus sui ad claustrum redeant absque mora.

Ceterum pro confessionibus canonicorum audiendis assignamus vobis fratres Willelmum Bedford suppriorum, Johannem Chudyingfolde et Johannem Goldyngtone in confessores, vt ipsorum quilibet confessiones sibi confiteri volencium audiat, penitencias iniungat confessis et eos absoluat a peccatis; ordinantes et ordinamus vt quilibet istorum confessorum ceteris collegis suis personas sibi confitentes in fine cuiuslibet septimane reuelet, vt sic constet si aliqui remaneant non confessi; quodque minuciones aliquo modo non excedant horam octauam in vigilando, nec seculares sint inter ipsos vltra illam horam.

Preterea iniungimus et mandamus sub pena excommunicationis et incarcerationis per vnum mensem quod nullus canonicus exerceat ludos ad aleas seu alios inhonestos quoscumque; quodque iuniores canonici suis prepositis et senioribus exhibeant debitam obedienciam et reuerenciam prout regula requirit; et quod omnes indistincte ab ebrietate, crapula et detraccione penitus abstineant, et quod in hiis, videlicet crapula et ebrietate ac detraccione maxime, senes et bilingues seuerius corripiantur et corrigantur, nam seminantem discordias inter fratres detestatur Deus ex anima eius.¹

Similiter iniungimus et mandamus in virtute obediencie vt habeatur in prioratu vnus instructor qui canonicos in primitiuis scienciis instruat et informet; quodque habeantur ibidem quatuor parui dociles ex elemosina prioratus alendi et cum canonicis instruendi, qui canonicis celebrantibus in altaribus lateralibus ministrent et deseruiant; et quod elemosina residua iuxta fundacionem prioratus inter pauperes destribuatur,² et quod decetero sicut solito non consumatur.

Insuper injungimus, volumus et mandamus quod canonici infirmi honestas habeant cameras in infirmaria pro tempore infirmitatis sue, et quod illa camera quondam Jacobi Tounhale non occupetur alio modo nisi per canonicos infirmos; quodque quilibet canonicus infirmus in infirmaria de nocte decubans habeat ad cameram suam qualibet nocte vnā quartam ceruise pro liberata sua et non plus, nisi infirmitas sua iudicio supprioris plus exegerit.

Similiter de omnium vestrum consensu et voluntate ac petitione expressis ordinamus, volumus, deputamus et disponimus quod frater Willelmus Bedford supprior in releuamen vestri prioris, cum vires corporee in vobis propter nimiam senectutem discrecionisvique multipliciter attornantur, habeat omnimodam gubernacionem³ et regimen interius in spiritualibus in ipso prioratu; quodque frater Johannes Bromham vna cum assistencia, auxilio, consilio fratris Willelmi Bedford supprioris predicti, et fratris Johannis Stachesden coquinarij,⁴ sit celer-

¹ See Proverbs vi, 16, 19.

² *Sic.*

¹ It is possible that *minuciones* in the Latin is an error for *minuti*: 'those who are being bled' would make better sense.

² *I.e.* of the convent church, as distinct from the high altar. For these children of the almonry, see note on p. 23 above.

³ *I.e.* the terms of foundation. There appears to be no extant copy of the foundation deed; see Dugdale, *Monasticon*, vi, 372 sqq.

⁴ For the division of the infirmary into *cameræ*, which is here recognised as a regular custom, see note on p. 40 above. To the examples given there may be added the *nova*

haunt the public taverns, but that, having dispatched their affairs and the reasons of their coming, they return at once to the cloister without delay.

Furthermore we appoint to you, to hear the confessions of the canons, brothers William Bedford the sub-prior, John Chudyngfolde and John Goldyngtone for confessors, that each one of the same may hear the confessions of those who wish to confess to him, enjoin penances on those who have confessed, and absolve them from their sins; and in our ordinance we ordain that every one of these confessors at the end of every week discover to the others his colleagues the persons who make confession to him, that so it may be known if any remain unconfessed; and that bleedings¹ in no wise be allowed as regards sitting up late, after the eighth hour, and that no secular folk be among the same beyond that hour.

Further we enjoin and command under pain of excommunication and imprisonment for one month that no canon play games at dice or any other unseemly games whatsoever; and that the younger canons shew due obeisance and reverence to their superiors and elders, as the rule requires; and that all without distinction utterly abstain from drunkenness, debauch and backbiting; and that in these respects, to wit, debauch, drunkenness and backbiting especially, the old and they that are double-tongued be more harshly rebuked and corrected, for God hateth from His soul him that soweth strife among his brethren.

Likewise we enjoin and command in virtue of obedience that there be had in the priory one teacher who shall instruct and inform the canons in the elementary branches of knowledge; and that there be had in the same four teachable children to be maintained by the alms of the priory and to be taught with the canons, who shall minister to and serve the canons when they celebrate at the side altars²; and that the remainder of the alms be distributed among the poor according to the foundation³ of the priory, and that it be not henceforth wasted, as is the wont.

Moreover we enjoin, will and command that canons who are infirm have decent chambers⁴ in the infirmary for the time of their sickness, and that the chamber which was sometime that of James Tounhale be occupied in no other wise but by infirm canons; and that every infirm canon, while he lies by night in the infirmary, have to his chamber every night a quart of beer for his livery and no more, unless in the opinion of the sub-prior his complaint shall require more.

Likewise with the express consent, will and request of you all we ordain, will, appoint and dispose that in relief of you the prior, seeing that, by reason of your advanced old age, the bodily strength and power of discretion in you are in manifold wise exercised by deputy, brother William Bedford the sub-prior have all manner of governance and internal direction in the same priory in things spiritual; and that brother John Bromham together with the aid, help [and] advice of William Bedford the sub-prior aforesaid, and of brother John Stachesden⁵ the kitchener be cellarer and hold the office of cellarer and have and exercise the

camera by the infirmary at Bardney, which in 1318 was appropriated to the retiring abbot, William Waynflete; this, however, seems to have been near the infirmary without forming a part of the actual building. See Dugdale, *Monasticon*, i. 635.

⁵ *I.e.* Stagsden, the name of a Bedfordshire village, in Clapham deanery, the church of which was appropriated to Newnham priory. The names of two other canons, Goldington and Wylyton (Willington), shew that they came from Bedfordshire parishes which stood in the same relation to the priory.

arius et celerarij officium occupet ac totale regimen omnium temporalium ad ipsum prioratum qualitercunque pertinencium habeat et gerat.

Ceterum de eisdem voluntate et consensu volumus, ordinamus et prouidemus vt idem frater Johannes Bromham occupet omnes terras quascunque cuicunque officio prioratus vestri predicti qualitercunque pertinentes, ipsarumque omnia alia et singula fructus, redditus, prouentus et emolumenta ad dictum prioratum qualitercunque proueniencia et prouenire debencia recipiat et bursariis prioratus per indenturas vel tallia liberet, qui ceteris omnibus prout opus est resoluant.

Item de eisdem voluntate et consensu volumus, ordinamus, statuimus et stabilimus quod omni die Sabbati custos ecclesie sancti Pauli Bedfordie omnes et singulos fructus et prouentus ad ipsam ecclesiam vel ex ea in septimana proxime precedente prouenientes eisdem bursariis absque diminucione integraliter liberet et indilate ; et quod dicti bursarij singulis canonicis domus pro eorum vestura et aliis necessariis pecunias secundum antiquam et laudabilem domus consuetudinem persoluant.

Iniungimus insuper, mandamus et ordinamus quod canonici in refectorio bini et bini simul, et quod seculares et aliis¹ de familia domus in alia domo separata comedant ; quodque familia domus sit honesta, non superflua nec nimis onerosa ; quodque decetero seruientes prioratus liberatas panis et seruicie nullo modo percipiant quousque aliter in premissis duximus² ordinandum.

Preterea iniungimus vobis fratribus Willelmo Bedford suppriori et Johanni Bromham cellerario vt diligenter et effectualiter superuideatis Simonem Coke et Willelmum Vause, pincernam prioratus, qui, prout nobis pluries detectum est, non solum inutiles sed potius dampnosi sunt prioratui in officiis suis, vt decetero vtiles sint [fo. 200] et proficientes.

Similiter intendatis³ si vasa argentea domui pertinencia sint absque diminucione aliquali in thesauraria reposita et nullatinus alienata, et super hoc nos planius certificetis.

Ceterum iniungimus et mandamus vobis fratribus Johanni Wylytone, nuper cellerario, et Willelmo Thorneham, nuper elemosinario dicti prioratus, sub penis supra et infra scriptis, vt dilectis filiis predictis, fratribus Willelmo Bedford suppriori et Johanni Bromham cellerario nunc domus, ac iiij aliis canonicis per conuentum ad hoc elegendis¹ aliquo certō termino vobis per dictos fratres Willelmum et Johannem assignando plenos et fideles compotos de administracionibus vestris in officiis predictis per vos factis planissime reddatis ; et quod tu, frater Johannes Wylyton, loca claustralia non exeas donec aliud a nobis super hoc habueritis specialiter in mandatis.

Item iniungimus tibi fratri Johanni Rothwell, sub penis excommunicationis et incarcerationionis ad nostri beneplacitum, ne decetero exerceas artem chirurgie, nisi cum aliquis canonicorum tuorum occasione alicuius infirmitatis tuo in hac arte indigeat auxilio vel remedio, et nisi prior vel

¹ Sic.

² *Duxerimus* was probably intended.

³ Sic : probably *quod* is omitted before *intendatis*.

¹ Newnham priory was the outcome of the establishment of regular canons instead of secular in St. Paul's, Bedford. The church was appropriated to the priory. See Dugdale, vi, 374, for documents relating to the foundation. The migration to Newnham took place in the reign of John, when the old church of St. Paul was destroyed to make room for an extension of the castle.

whole rule of all temporalities of what sort soever belonging to the same priory.

Furthermore of the same will and consent we will, ordain and provide that the same brother John Bromham occupy all lands whatsoever pertaining in what sort soever to any office whatsoever of your priory aforesaid, and receive all and several the different fruits, rents, revenues and emoluments of the same [lands] which accrue and ought to accrue to the said priory in any sort whatsoever, and deliver them by indentures or tallies to the bursars of the priory, who shall make payment in all other respects as there is need.

Also of the same will and consent we will, ordain, determine and establish that every Saturday the warden of the church of St. Paul of Bedford¹ deliver in their entirety and without delay to the same bursars without abatement all and sundry the fruits and revenues accruing to the same church or from it during the week next foregoing; and that the said bursars pay the money² to the several canons of the house for their clothing and other necessities according to the ancient and laudable custom of the house.

We enjoin moreover, command and ordain that the canons take their meals, two and two together in the frater, and that secular persons and others of the household of the house take their meals in another separate building; and that the household of the house be seemly, not superfluous nor over-burdensome; and that henceforward the servants of the priory receive liveries of bread and beer in no wise, until we have thought fit to make other ordination in respect of the premises.

Further we enjoin upon you, brothers William Bedford the sub-prior and John Bromham the cellarer, that you diligently and with effect oversee Simon Coke³ and William Vause, the butler of the priory, who, as has been discovered to us several times, are not only useless but are the rather harmful to the priory in their offices, so that henceforward they be useful and profitable.

Likewise that you take heed if the silver vessels belonging to the house be laid without abatement of any sort in the treasury and be in no wise alienated, and that you certify us more plainly touching this.

Furthermore we enjoin and command you, brothers John Wyltone, late the cellarer, and William Thorneham, late the almoner of the said priory, under the penalties written above and beneath, that you return with great clearness full and faithful reckonings concerning the administrations done by you in the aforesaid offices to our beloved sons aforesaid, brothers William Bedford the sub-prior and John Bromham, now the cellarer of the house, and to four other canons to be chosen by the convent to this end, at some fixed term to be appointed you by the said brothers William and John: and that you, brother John Wylton, go not out of the cloister precinct until you have had a further special command from us touching this.

Also we enjoin upon you, brother John Rothwell, under the penalties of excommunication and imprisonment at our good pleasure, that henceforward you practise not the art of surgery, unless when some one of your [fellow] canons by occasion of some sickness is in need of your

² Probably the Latin should read *pecunias huiusmodi*; it is otherwise hardly explicit enough.

³ *I.e.* the cook of the house.

supprior loci tibi pro aliis necessitatem patientibus licenciam ampliorem duxerint pro tempore concedendam, supra quo eorum consciencias districcius oneramus.

Preterea venerabili senectuti et caniciei dilecti filij fratris Willelmi Wottone, prioris dicti prioratus, paterna affectione compacientes, laudabilesque et prolixos labores quos in regimine dicti prioratus tam in spiritualibus quam in temporalibus per dies plurimos et annos laudabiliter sustinuit nostre mentis statera vibrantes, vobis fratribus Willelmo Bedford et Johanni Bromham predictis ceterisque dicti prioratus canonicis presentibus et futuris districcius iniungimus et mandamus vt dictum fratrem Willelmum priorem vestrum, iam quasi in vltimis vite sue terminis positum, reuerenter et affabiliter pertractetis, et secundum sui status exigenciam singula ei necessaria tam in victu quam vestitu et aliis requisitis humaniter et absque murmure vel offensione ministretis et ministrari faciatis, iniungentes et iniungatis, prout nos iniungimus, singulis eiusdem prioratus officariis, ministris et seruatoribus vt dicto priori debitum honorem, reuerenciam et obsequium impendant in omnibus prout decet.

Ceterum de expressis voluntate et consensu vestris volumus et ordinamus vt frater Johannes Litlyngtone, confrater vester, studium continue exerceat, et quod sibi de pensione sua in hac parte consueta debite et competenter satisfiat; et quod nullo modo a studio absque nostris sciencia et licencia reuocetur; quodque constitutiones Benedictine in capitulo vestro quothidie incontinenti post lecturam regulie¹ vestre capitulatim legantur, secundum quod ipse constitutiones exigunt et requirunt.

Monemus igitur vos omnes et singulos presentes et futuros, etc., vt in Huntyngdone, etc. Data

XXXVII (b).

COMMISSIO AD INTERDICENDUM, ETC., PRO NON SOLUCIONE PROCURACIONUM.

[Reg. Gray, fo. 177d.]

Willelmus, permissione diuina Lincolniensis episcopus, venerabili fratri nostro domino Willelmo, Dunkaldensi episcopo, suffraganeo nostro, ac dilecto filio magistro Johanni Leek, nostro in archidiaconatibus nostris Huntingdonie et Bedfordie commissario generali, salutem et fraternam caritatem graciamque et benediccionem. Cum vos, venerabilis

¹ *Sic*.

¹ See no. xxxii above.

² The date of the visitation, like that of Caldwell (no. x above) is difficult to decide; see introduction. The old prior, William Wotton, Woughton or Woketon (probably so called from Woughton, Bucks., near Fenny Stratford), had been admitted in 1395 (*V.C.H. Beds.* ii, 381). He died before 10 Jan., 1435-6, when the advowson of the priory, owing to the minority of the patron, John Mowbray, duke of Norfolk, was in the hands of the Crown, and a *congé d'élire* was issued (*Cal. Pat.* 1429-36, p. 497). William Bedford, the sub-prior, was then elected, but resigned (*ibid.* p. 511; royal assent 21 Jan., *ibid.*, p. 499). The new *congé d'élire* was granted 12 March: John Bromham was elected, and the royal assent signified 23 March (*ibid.*, p. 508). At Alnwick's visitation (18 Jan., 1442-3) Bromham was prior and Bedford sub-prior. John Rothewell, John Stacheden (*sic*) and William Thornham were still canons; but the total number of canons had decreased from 21 to 13 since Gray's visitation.

help or cure in this art, and unless the prior or sub-prior of the place shall think fit to grant you a fuller licence for the time being for others who shall suffer need, touching the which we straitly charge their consciences.

Further, having compassion with fatherly kindness upon the venerable old age and hoary hairs of our beloved son brother William Wottone, prior of the said priory, and balancing in the scale of our mind the praiseworthy and protracted toils which for very many days and years he has laudably endured in the governance of the said priory in things both spiritual and temporal, we straitly enjoin and command you, brothers William Bedford and John Bromham aforesaid, and the rest of the canons of the said priory that are and shall be, that you treat the said brother William your prior, who is now set almost at the uttermost bounds of his life, with reverence and courtesy, and, according to the requirement of his state, that you minister and cause to be ministered to him everything, if it be necessary, whether in victual or clothing and other things requisite, with humanity and without complaining or offence, and that you enjoin continually, even as we enjoin, upon the several officers, ministers and serving-men of the same priory that in all things, as is seemly, they pay due honour, reverence and obedience to the said prior.

Furthermore of your express will and consent we will and ordain that brother John Litlyngtone, your brother, be constant in attendance at the university, and that satisfaction be duly and sufficiently made him of his pension in this behalf; and that he be in no wise recalled from the university without our knowledge and licence; and that the Benedictine constitutions be read daily in your chapter immediately after the reading of your rule, by their several sections, according to the demand and requirement of the same constitutions.

We admonish you therefore all and several, that now are and shall be, etc., as in the injunctions for Huntingdon,¹ etc. Given.²

XXXVII (b).

COMMISSION TO LAY UNDER INTERDICT, ETC., FOR THE NON-PAYMENT OF PROCURATIONS.³

William, by divine permission bishop of Lincoln, to our venerable brother the lord William, bishop of Dunkeld, our suffragan,⁴ and to our beloved son master John Leek, our commissary general in our archdeaconries of Huntingdon and Bedford,⁵ health and brotherly love and grace and blessing. Since you, venerable brother, have duly reconciled

³ This short document is printed here as a supplement to the injunctions given above. It throws some light upon the disorders in the priory which are indicated by the earlier document, and also upon the method of exacting fees in such cases as that in question. The circumstances seem to point to a free fight between the two canons mentioned. As the heading shews, the document was entered in the register to serve as a common form for the composition of future commissions on the same lines: cf. no. xxxv above.

⁴ See note on p. 7 above.

⁵ John Leek's appointment as commissary in Huntingdon and Bedford archdeaconries does not occur in Reg. Gray: the commissary appointed in 1431 was Stephen Germen (fo. 18). John Leek or Leche, LL.B., was collated to Holy Cross prebend in Lincoln cathedral 6 March, 1438-9, and vacated it for North Kelsey 22 Feb., 1461-2. He died in 1461 (Le Neve, *Fasti*, ii, 200, 197). He may have been related to Robert Leek (see note on p. 11), who died a few months before the date of the present document.

frater, claustrum prioratus de Newenham, nostre diocesis, sanguinis effusione violata¹ per fratres Johannem Rothewelle et Willelmum Thorneham, dicti prioratus canonicos, inibi commissa pollutum nostra auctoritate debite reconciliaueritis,² nobisque ea occasione c. solidi nomine procuracionum nostrarum ab eisdem committentibus, cum crimina suos tenere et sequi debeant auctores, notorie debeantur; volentes igitur nobis de iuribus nostris huiusmodi vt conuenit debite satisfieri, ad compellendum et coercedum eosdem fratres Johannem et Willelmum per quascunque censuras ecclesiasticas, eciam per interdicti sententiam in ipsum claustrum occasione non solucionis procuracionum huiusmodi fulminandam, ad realem satisfaccionem etolucionem procuracionum earundem nobis aut vobis nomine nostro faciendam, ipsasque procuraciones de peculio ipsorum fratrum Johannis et Willelmi, quod de bonis communibus dicti prioratus iuxta ipsius laudabilem consuetudinem annuatim percipiunt, cum proprium habere non possint, exigendum et leuandum, ceteraque omnia et singula facienda, exercenda et expedienda in premissorum quolibet necessaria et oportuna vobis tam communiter quam diuisim tenore presencium, etc. Data Londoniis, xvij die Maij, anno Domini mccccxxv et translacionis anno quinto.

XXXVIII.

COMMISSIO AD INQUIRENDUM DE RESIGNACIONE
PRIORIS ET EAM ADMITTENDAM.

[Reg. Gray, fo. 177]

Reuerendo in Christo patri et domino, domino Willelmo, Dei gracia Lincolniensi episcopo, vestri humiles et deuoti filij abbas monasterij de Osoluestone, ordinis sancti Benedicti,³ Lincolniensis diocesis, et Stephanus Germen, vester in archidiaconatibus vestris Lincolnie et Stowe commissarius generalis, ac ad infrascripta commissarij specialiter deputati, obedienciam, reuerenciam et honores debitos tanto patri. Litteras vestras reuerendas nuper recepimus in hec verba:

"Willelmus, permissione diuina Lincolniensis episcopus, dilectis filiis abbati monasterij de Osoluestone, ordinis sancti Benedicti,² nostre diocesis, et magistro Stephano Germen, nostro in archidiaconatibus nostris Lincolnie et Stowe commissario generali, salutem, gratiam et benediccionem. Quia, vt accepimus, frater Willelmus Suttone, prior prioratus de Nouo loco iuxta Stamfordiam, ordinis et nostre diocesis

¹ *Sic*: *violatum* would be right, if the word referred to *claustrum*, but the context shews that *violenta* must be meant.

² *Sic*.

³ *Sic*, for Augustine.

¹ See glossary, s.v. *peculium*.

² This document, like many others in the same register, was intended to serve the purpose of a common form. Like no. xxxv above, it is not strictly a commission, but a certificate in which the text of the commission was included.

³ Owston or Osolveston abbey in Leicestershire was a house of Augustinian canons, not of Benedictines. This mistake is continued by the registrar, and is applied to Newstead priory, which also was Augustinian. The abbot of Owston was William Kilpesham (i.e. Clipsham), formerly prior, elected on the resignation of Robert Nouesle in 1421; royal assent 25 April (*Cal. Pat.* 1416-22, p. 388); bishop's commission of confirmation,

by our authority the cloister of the priory of Newnham, of our diocese, which was defiled by forcible shedding of blood committed therein by brothers John Rothewelle and William Thorneham, canons of the said priory, and [since] on that account a hundred shillings are well known to be owing to us under the name of our procurations from the same offenders, inasmuch as ill deeds should bind and follow those who are guilty of them; wishing therefore that due satisfaction be made us, as is proper, concerning such our rights, [we commit] to you both in common and severally by the purport of these presents [our office] to compel and constrain the same brothers John and William by any ecclesiastical censures whatsoever, even by pronouncing, on account of the non-payment of such procurations, the sentence of interdict upon the same cloister, to the actual satisfaction and payment of the same procurations, to be made to us or to you in our name, and to require and levy the same procurations from the private allowance^c of the same brothers John and William, which, since they can possess nothing of their own, they receive yearly from the common goods of the said priory after the laudable custom of the same, and to do, perform and dispatch the rest all and sundry which shall be necessary and timely in respect of any of the premises whatsoever, etc. Given at London on the eighteenth day of May in the year of our Lord 1435 and the fifth year of our translation.

XXXVIII.

COMMISSION TO INQUIRE CONCERNING THE RESIGNATION
OF A PRIOR AND TO ACCEPT IT.²

To the reverend father in Christ and lord, the lord William, by the grace of God bishop of Lincoln, your humble and devout sons the abbot of the monastery of Owston, of the order of St. Benedict,³ of the diocese of Lincoln, and Stephen Germen, your commissary general in your archdeaconries of Lincoln and Stow,⁴ and commissaries specially deputed for the matters written beneath, obedience, reverence and the marks of honour due to so great a father. We of late received your reverend letters in these words:

"William, by divine permission bishop of Lincoln, to our beloved sons the abbot of the monastery of Owston, of the order of St. Benedict, of our diocese, and master Stephen Germen, our commissary general in our archdeaconries of Lincoln and Stow, health, grace and blessing. Because, as we have heard, brother William Suttone, prior of the priory of Newstead by Stamford, of the order and of our diocese aforesaid,⁵ has

² 7 May, directed to the prior of St. Mary Overies, Southwark (Reg. Flemyng, fo. 90d); temporalities restored 23 May (*Cal. Pat. ut sup.*, p. 364). He was abbot in 1440, when Alnwick visited Owston.

⁴ Master Stephen Germen was appointed commissary general in the archdeaconries of Huntingdon and Bedford, 18 Aug., 1431, when Master Robert Iwardeby was appointed to this office in Lincoln and Stow archdeaconries. Germen appears to have succeeded Iwardeby: he was beneficed in the diocese of London, and in 1439 was rector of Upminster, Essex, and warden of the 'chapels called hospitals' of St. John Baptist, Sidburnbrok (*i.e.*, Brook Street, in South Weald parish, Essex), and of East Tilbury (*Cal. Papal Letters*, ix, 80).

⁵ Newstead, as already noted, was a house of Austin canons. The date of prior Sutton's election is not known.

predictorum, statum et dignitatem suam huiusmodi ac ipsum prioratum cum suis iuribus et pertinenciis vniuersis, in manus nostras ex certis causis ipsum ad hoc, vt asserit, mouentibus simpliciter resignauit, nos, de causis huiusmodi certam noticiam non habentes et volentes propterea de ipsis effici certiores, vobis committimus et mandamus quatinus, assumpto vobis aliquo notario publico noto et fideli in scribam vestrum in hac parte, vocato eciam coram vobis ipso priore, causas resignacionis sue huiusmodi eciam sub iuramento in hac parte, si expediens videritis, per ipsum prestitio diligenter ab eo inquiratis et causas ipsas maturius et solícite examinetis, et si ipsas causas legítimas fore inueneritis, ipseque frater Willelmus statum, dignitatem et prioratum suos huiusmodi sic simpliciter resignauerit, nullumque obuiauerit canonicum in hac parte, causas illas approbetis ac resignacionem ipsam admittatis, eundemque fratrem Willelmum ab onere, cura et regimine dicti prioratus tam in spiritualibus quam temporalibus exoneretis et absoluatis, dictumque prioratum extunc vacare decernatis ac vacacionem huiusmodi suppriori et conventui loci eiusdem ad effectum vt ad eleccionem futuri prioris in eodem iuxta canonicas sancções procedere valeant debite intimetis, ceteraque faciatis et expeditis et expediat¹ in premissis necessaria et opportuna ; ad que omnia et singula vobis coniunctim committimus vices nostras, vobis mandantes quatinus nos de omni eo quod feceritis in premissis, ipsis expeditis, distincte et aperte certificetis per litteras vestras patentes et clausas harum seriem continentes, vestris sigillis ac signo et subscripcione notarij huiusmodi fideliter consignatas. Data sub sigillo nostro ad causas in manerio nostro de Bugdene xij die mensis Januarij, anno Domini millesimo quadringentesimo tricesimo quinto et nostre translacionis anno quinto."

Quarum quidem litterarumstrarum auctoritate et vigore, assumpto nobis magistro Johanne Honyborne, clerico, notario publico, in scribam nostrum, vocatoque coram nobis dicto fratre Willelmo, priore predicto, et personaliter comparente, causas resignacionis sue huiusmodi sub iuramento suo coram nobis in hac parte prestitio, ab eodem inquisiuius ac causas huiusmodi diligenter et solícite examinauius. Et quia causas huiusmodi legítimas fore inuenimus, ipseque frater Willelmus statum, dignitatem et prioratum suos huiusmodi sic simpliciter resignauit, nullumque canonicum obuiauit in hac parte, causas illas approbauimus ac resignacionem huiusmodi admisimus, eundemque fratrem Willelmum ab onere, cura et regimine dicti prioratus tam in spiritualibus quam in temporalibus exonerauimus et absoluimus. Dictum quoque prioratum extunc vacare decreuimus iuxta vim, formam et effectum litterarumstrarum reuerendarum supradictarum. Vacacionem quoque subpriori et conuentui loci eiusdem intimare nequiuimus, quia in prioratu predicto non sunt plures persone religiose nisi tantum iste frater Willelmus qui nuper resignauit. Ceteraque fecimus et expediuius que in hac parte necessaria fuerunt et oportuna : que omnia et singula vestre paternitati reuerende notificamus per presentes, sigillis nostris vna cum subscripcione notarij predicti, nostri in hac parte scribe, consignatas. Data et acta fuerunt hec in ecclesia conuentuali de Newstede anno Domini millesimo ccccxxxvinto, indiccione quartadecima, pontificatus sanctissimi in

¹ Sic.

¹ I.e., 1435-6.

made absolute surrender into our hands of such his estate and dignity and of the same priory with its rights and all its appurtenances, on account of certain reasons which, as he asserts, move him hereunto ; we, since we have not sure knowledge concerning such reasons and on that account wish to be more surely informed touching the same, commit to you and command you that, having taken to yourselves a notary public, well-known and trusty, to be your scribe in this behalf, [and] having also summoned the same prior before you, you diligently inquire of him, under his oath also personally taken, if you shall see expedient, in this behalf, the reasons of such his resignation, and examine the same reasons with deliberation and zealously, and if you shall find the same reasons to be lawful, and the same brother William shall have made simple resignation in this wise of such his estate, dignity and priory, and there be no canonical hindrance in this behalf, that you approve those reasons and admit the same resignation, and discharge and acquit the same brother William of the burthen, care and governance of the said priory in matters spiritual as well as temporal, and decree the said priory to be thenceforth void, and give due notice of such voidance to the sub-prior and convent of the same place, to the end that they may have power to proceed according to the canonically sanctioned method to the election of him who shall be prior in the same, and that you do and dispatch all else that shall be necessary and timely in respect of the premises ; for the which all and sundry we commit our office to you jointly, commanding you to certify us plainly and openly concerning all that which you shall have done in the premises, when the same are dispatched, by your letters patent and close containing the order of these, faithfully sealed with your seals and with the mark and signature of such notary. Given under our seal *ad causas* in our manor of Buckden on the twelfth day of the month of January, in the year of our Lord one thousand four hundred and thirty five¹ and the fifth year of our translation.”

By the authority and virtue of the which your letters, having taken to ourselves master John Honyborne, clerk, notary public, to be our scribe, and having summoned before us the said brother William, the prior aforesaid, and he appearing before us in person, we inquired of the same, under his oath taken before us in this behalf, the reasons of such his resignation, and diligently and zealously examined such reasons. And because we found such reasons to be lawful, and the same brother William made simple resignation in this wise of such his estate, dignity and priory, and there was no canonical hindrance in this behalf, we approved those reasons and admitted such resignation, and discharged and acquitted the same brother William of the burthen, care and governance of the said priory in matters spiritual as well as temporal. We also decreed the said priory to be thenceforth void, according to the force, form and effect of your reverend letters abovesaid. We were also unable to give notice of the voidance to the sub-prior and convent of the same place, because in the priory aforesaid there are no more persons in religion, save only this brother William who lately resigned. And we did and dispatched all else which in this behalf was needful and timely ; the which all and sundry we notify to your reverend fatherhood by these presents, sealed with our seals, together with the signature of the notary aforesaid, our scribe in this behalf. These things were given and done in the conventual church of Newstead, in the year of our Lord 1435, the

Christo patris et domini nostri, domini Eugenij diuina prouidencia pape quarti, anno quinto, mensis Januarij die vltima, presentibus tunc ibidem honestis viris Hugone Boyuelle et Johanne Palme, armigeris, Lincolnensis diocesis, testibus ad premissa vocatis specialiter et rogatis.

Et ego Johannes Honyborne, clericus, Lincolnensis diocesis, sacra auctoritate apostolica notarius publicus, premissis iuramenti prestacioni, causarum resignacionis inquisicioni et earum examinacioni, approbacioni et resignacionis admissiōi, eiusdemque fratris Willelmi ab onere, cura et regimine dicti prioratus de Nouo loco tam in spiritualibus quam temporalibus exonerationi et absolucioni, ceterisque omnibus et singulis, dum sic vt premittitur per dictos commissarios agebantur et fiebant, sub anno Domini, indiccione, pontificatu, die, mense et loco superius recitatis, vna cum testibus ibidem nominatis presens personaliter interfui, eaque fir¹ vidi, audiui et scripsi, publicauī et in hanc publicam formam de mandato dictorum commissariorum redegi hicque me subscripsi ac signo et nomine meis solitis et consuetis signaui, rogatus ac requisitus in fidem ac testimonium omnium premissorum.

XXXIX.

DISPENSACIO HOSPITALIS SANCTI JOHANNIS
NORTHAMPTONIE

[Reg. Gray, fo. 110d].

Willelmus, permissione diuina Lincolnensis episcopus, dilectis filiis magistro et fratribus hospitalis nostri sancti Johannis ville Northamptonie, nostrorum patronatus et diocesis, regularem vitam professis presentibus et futuris, salutem, gratiam et benedictionem. Visitantes actualiter iure nostro ordinario dictum hospitale nostrum tam in capite quam in membris eiusdem, et super statu ipsius hospitalis nostri, prout nostro incumbit officio pastoralī, solícite inquirentes, inter cetera que per Christi fideles eidem hospitali collata existunt comperimus euidenter quod quidam, zelo et feruore deuocionis accensi et ob sinceram affectionem quam ad mellifluam Dei genitricem gerebant, ad diuini cultus in dicto hospitali augmentum² et eiusdem Eius genitricis memoriam prestancius inibi [fo. 111] habendam certa terras et tenementa eidem hospitali ad onus infrascriptum supportandum laudabiliter contulerunt nuper eciam et donarunt, videlicet vt magister et fratres dicti hospitalis pro tempore existentes missam cotidie de eadem beata Virgine in altari iuxta ecclesiam conuentualem dicti hospitalis sub vocabulo dicte gloriose Virginis

¹ Sic, for fieri.² Sic.

¹ Eugenius iv (Gabriele Condulmieri, cardinal priest of San Clemente) was elected pope 3 March, 1430-1. His regnal years are counted from 11 March following, the date of his coronation. He died 23 Feb., 1446-7. His pontificate is remarkable for his protracted struggle against the efforts of the council of Basel to limit the papal authority, and for his success in effecting a nominal union with the Eastern church at the general council which, summoned by him at Ferrara, was transferred to Florence (1438). See Creighton, *History of the Papacy*, vol. ii, pp. 351-3; Pastor, *Geschichte der Päpste*, vol. i, pp. 307 sqq., 336 sqq.

² Bishop Alnwick visited Newstead on 21 Oct. 1440. William Lylleforde, the prior, said that the house had been almost ruined by the alienations of property made by prior Sutton. There were three canons in addition to the prior: one had been drafted in from the neighbouring priory of Fineshade, while another had been licensed to reside at Ulvers-

fourteenth indiction, the fifth year of the pontificate of the most holy father in Christ and our lord, the lord Eugenius, by divine providence pope, fourth [of that name],¹ on the last day of the month of January, there being then present in the same place the honest men Hugh Boyvelle and John Palme, esquires, of the diocese of Lincoln, being specially summoned and required as witnesses to the premises.

And I John Honyborne, clerk, of the diocese of Lincoln, by the sacred apostolic authority notary public, was present in person and took part in the aforesaid taking of the oath, the inquiry into the reasons of resignation and the examination of them, their approval and the admission of the resignation, and the discharge and acquittal of the same brother William of the burthen, care and governance of the said priory of Newstead in matters spiritual as well as temporal, and the rest all and sundry, the while, even as is premised, they were enacted and done by the said commissaries in the year of our Lord, indiction, pontificate, day, month and place afore rehearsed, together with the witnesses named in the same place; and I saw, heard them done, and wrote them down, made them public and brought them by the command of the said commissaries into this public form, and here I have subscribed myself, and signed it with my wonted and accustomed mark and name, having been invited and required to give surety and witness to all the premises.²

XXXIX.

DISPENSATION OF THE HOSPITAL OF ST. JOHN,
NORTHAMPTON.³

William, by divine permission bishop of Lincoln, to our beloved sons the master and brethren of our hospital of St John of the town of Northampton, of our patronage and diocese, who have professed the regular life, that now are and shall be, health, grace and blessing. When we were in the act of visitation by our right as ordinary of our said hospital in the head as well as in the members thereof, and made anxious inquiry touching the state of the same our hospital, even as is incumbent upon our pastoral office, we manifestly found that, amid the rest of the existing grants made to the same hospital by Christ's faithful, certain folk, kindled by zeal and the warmth of devotion and by reason of the sincere affection which they bore to the honey-sweet mother of God, for the increase of divine worship in the said hospital, and that the memory of the same His mother might be held in more eminent honour therein, made laudable grant of certain lands and tenements in the same hospital for the maintenance of the burthen written beneath, and also gave them of late, to wit, in order that the master and brethren of the said hospital for the time being should cause mass of the same blessed Virgin to be celebrated every day by note at the altar which is hallowed under the name of the said glorious Virgin hard by the conventual church

croft priory in Leicestershire. The house was in debt, and there were so few canons that they had given up the night office.

³ A translation of this document has been printed by the Rev. R. M. Serjeantson, F.S.A., who has written the history of the foundation. Its general tenour may be compared with that of no. xiii above: in both cases the bishop granted leave for the substitution of religious for secular priests on the ground of insufficient means to pay the stipend of a secular.

consecrato per vnum capellanum secularem conductum, sumptibus ipsorum magistri et fratrum sustinendum et conducendum, cum nota facerent celebrari. Quia et subsequenter nobis sufficiens extitit facta fides¹ dicta terre et tenementa in suo valore annuo, non in vestrum defectu sed ex mundi variabilis cursu decliuo per pestilencias et mortalitates hominum epidemiasque et clades varias, adeo decreuerunt et diminuta existunt quod ad onus antedictum supportandum non sufficiunt vllo modo, potissime cum terre et tenementa huiusmodi propter raritatem tenencium, colonorum et seruiencium remaneant iam inculta et quasi ad sterilitatem sunt² redacta; nos igitur aduertantes³ quod vltra beneficium non debet quis grauari, et volentes dictum hospitale nostrum ab exterminio⁴ finali, quod ex hoc incurrere possit nisi aliunde provideretur⁵ de remedio salutari, releuare piasque voluntates donatorum huiusmodi, etsi non in tota⁶ tamen in tanto vt impleantur, tueri volentes, vt missam huiusmodi in forma predicta, per vnum tamen de fratribus vestris quem ad hoc duxeritis assignandum, celebrari facere valeatis, quodque ad aliquem alium capellanum secularem conducticium ad ipsam missam celebrandam exhibendum minime teneamini, vobis tenore presencium duximus indulgendum et indulgimus⁷ vobiscum⁸ super hiis misericorditer in Domino dispensamus per presentes. In cuius rei testimonium sigillum nostrum ad causas presentibus est appensum. Data in hospitali nostro predicto xvj die mensis Januarij anno Domini mccccxxij^{do} et nostre translacionis anno secundo.

XL.

INIUNCCIONES SANCTE FRIDESWIDE OXONIE.

[Reg. Flemyng, fo. 233.]

Ricardus, permissione diuina Lincolniensis episcopus, dilectis filiis priori et conuentui prioratus sancte Frideswide Oxonie, ordinis sancti Augustini, nostre diocesis, salutem, graciam et benedicionem. Visitantes pridem vos et prioratum vestrum antedictum tam in capite quam in membris, nonnulla inibi reperiēbamus corrigenda et reformanda, que nec conuiuentibus oculis omittere possumus incorrecta nec, ne decetero talia perpetrentur, statuendo salubria improuide preterire, cum ad hoc nedum nos vrgeat consciencia sed et cura solitudinis pastoralis. Idcirco has nostras infrascriptas iniuncciones nec non et subscripta mandata vobis transmittimus, sub penis et censuris infrascriptis iniungentes quatinus quatinus⁶ ipsa et ea que vobis alias personaliter iniunximus inuiolabiliter obseruetis.

¹ *Sic* : quod omitted.² *Sic* : sint would be better.³ *Sic*, for aduertentes.⁴ *Sic*, for exterminio.⁵ The sequence is wrong.⁶ *Sic*.⁷ *Sic*, for indulgemus.⁸ *Sic* : et vobiscum seems needed, unless dispensamus is an error for dispensantes.

¹ The vague description of the position of this altar is rather curious. The church of the hospital, as may still be seen, was not in the common position at the east end of the infirmary hall, but stood on the north-east side of the hall, the corner of which is touched by the south-west corner of the chapel. The hall and chapel are still perfect and in use,

of the said hospital,¹ by a hired secular chaplain, to be maintained and have his salary at the charges of the same master and brethren. And because after these things we received ample assurance [that] the said lands and tenements were so decreased and are diminished in their yearly value, not in your own default but by reason of the downward course of the changeable world, by pestilences and mortalities and epidemic disorders of mankind and disasters of different sorts, that they are in no wise sufficient for the support of the burthen aforesaid, principally inasmuch as such lands and tenements, on account of the scantiness of tenants, farmers and servants, now lie untilled and have been brought almost to barrenness; we therefore, reflecting that no-one ought to be weighted beyond [the resources of] his benefice, and wishing to succour our said hospital from the final destruction, which it may incur from this cause unless provision of a healthful remedy be made from some other source, and with the will to observe the pious wishes of such donors, that they may be fulfilled, although not altogether, yet in some degree, we have thought fit to indulge and do indulge you by the purport of these presents, and touching these things do grant you dispensation compassionately in the Lord by these presents, that you may have power to cause such mass to celebrated in form aforesaid, by one however of your brethren whom you shall think fit to appoint for this purpose, and that you may not be bound to pay any other hired secular chaplain for the celebration of the same mass. In witness of the which thing our seal *ad causas* is attached to these presents. Given in our hospital aforesaid on the 16th day of the month of January in the year of our Lord 1432² and the second year of our translation.³

XL.

INJUNCTIONS FOR ST. FRIDESWIDE'S, OXFORD.

Richard, by divine permission bishop of Lincoln, to our beloved sons the prior and convent of the priory of St. Frideswide, of Oxford, of the order of St. Augustine, of our diocese, health, grace and blessing. When some time ago we were visiting your priory aforesaid both in its head and members, we discovered therein certain things meet for correction and reformation, which we can neither pass over without correction with eyes as though we saw not, nor neglect thoughtlessly in our establishment of healthful rules against the commission of such acts in future, inasmuch as not only conscience constrains us to this end, but also the care of our pastoral zeal. Therefore we despatch to you these our our injunctions written beneath as well as the commands below written, enjoining upon you under the pains and censures written beneath that you observe without breach the same and those injunctions which we elsewhere gave you in person.⁴

although the plan of the hall has been obscured by partitions and the insertion of floors. There appears to be no trace of a separate Lady chapel.

² *I.e.* 1432-3.

³ The date given is presumably that of the visitation referred to. The last election to the mastership recorded in the episcopal registers is that of Henry Pilketone or Pyltone in 1406. His election by four other brethren was confirmed on 10 Dec. in that year by the bishop's official, John Hauberke, acting under commission of 2 Dec. (Inst. Repyngdon, fo. 224 and *d.*).

⁴ *I.e.* the bishop's verbal injunctions, with which the business of the visitation concluded.

In primis iniungimus vobis, prior, quod sitis peruigil et sollicitus circa diuinum seruicium tam diurnum quam nocturnum, quod secundum vestre religionis regulas et laudabiles consuetudines eiusdem antiquitus approbatas tam per personam vestram propriam quam per ipsius conuentus canonicos¹ quantum in vobis est congruis temporibus peragatur.

Item quod more antiquitus vsitato missa capitularis celebretur, et quod onera missarum, exequiarum et aliarum oracionum pro vestris fundatoribus et benefactoribus, pro quibus ad hoc estis obligati, fiant et fideliter compleantur.

Item quod vos, prior, sitis frequenter in choro et precipue in capitulo ad excessus delinquendum, absque tamen acceptione vel discrimine personarum, debite puniendos.

Item quod expensas excessiuas et voluptuosas quibus domus vestra depauperata est vos, prior, decetero nullatinus faciatis nec per alios canonicos fieri permittatis.

Item vt honestum capellanum vobiscum, prior, habeatis.

Item iniungimus vobis nunc priori et cuilibet successori vestro in eadem dignitate succedenti, sub pena priuacionis et amocionis a dignitate illa, ne corrodia, liberatas aut pensiones imperpetuum aut ad certum tempus concedatis vel vendatis, nec aliquod aliud arduum faciatis, nisi de ipsis negociis per tres dies in capitulo communicacio et tractatus capitularis inter omnes de conuentu specialiter habeatur et assensus maioris et sanioris partis conuentus ad id accedat, nostraque et successorum nostrorum episcoporum Lincolniensium licencia in premissis et ad ea prius petatur et specialiter obtineatur.

Item quod vos, prior, omnia debita que vestre domui ante incepcionem visitacionis nostre huiusmodi debebantur cum exactissima diligencia colligatis, leuetis, ac de eisdem omnia et singula debita quibus ante incepcionem eiusdem visitacionis domus vestra qualitercunque fuit onerata integraliter persoluatis; et id quod vltra huiusmodi debita sic soluta remanserit duobus bursariis pro tempore existentibus absque diminutione liberetis.

Item quod fidele inuentarium de omnibus bonis mobilibus vestre domui pertinentibus citra festum assumpcionis beate Marie proxime futurum absque dilacione vltiori dictis bursariis vos, prior, tradatis seu tradi et liberari realiter faciatis, ac saniozem et seniozem partem conuentus exinde cercioretis eademque bona mobilia dictorum bursariorum visui oculari ostendatis.

Item quod vbi sunt vestra iocalia et munimenta, pro quanto, per quem vel per quos aut apud quem vel quos sunt impignorata, infra mensem a data recepcionis presencium eisdem bursariis ac seniori et saniori parti conuentus intimetis, et cum eisdem bursariis indenturas eorundem iocalium et munimentorum inter vos et ipsos bursarios factas dimittatis.

Item quod decetero in infirmaria vestra nulli extranei ve^o seculares hospitentur, sed quod alia competens domus quamcicius comode fieri poterit ordinetur pro eisdem.

¹ *Sic.*

² *Sic*, apparently for *vel*.

¹ No doubt the special written observances of the priory are alluded to.

² *I.e.* as directed by the observances of the monastery: see the directions in use at Barnwell priory, *Observances of Barnwell*, pp. 109 sqq.

In the first place we enjoin upon you, prior, that you be very watchful and zealous in respect of divine service as well by day as by night, and that it be performed at suitable times, so far as in you lies, according to the rules of your religion and the laudable customs of the same which have been approved of old,¹ by you in your own person as well as by the canons of the same convent.

Also that the chapter mass be celebrated after the old accustomed manner,² and that the burthens of masses, services of the dead³ and the other prayers for your founders and benefactors, for whom you are bound to this duty, be done and faithfully accomplished.

Also that you, prior, be often in quire and especially in chapter, to punish duly the transgressions of defaulters, without, however, acceptance or distinction of persons.

Also that you, prior, henceforward in no wise cause, or suffer to be caused by the other canons, the superfluous and luxurious expenses whereby your house has been brought to poverty.

Also, prior, that you have with you an honest chaplain.

Also we enjoin upon you who are now prior and upon every successor who shall come after you in the same dignity, under pain of deprivation and removal from that dignity, that you grant or sell no corrodies, liveries or pensions for ever or for a fixed time, and that you do no other weighty business, unless common counsel and treaty of chapter concerning the same affairs be specially held between all the members of the convent for three days in chapter, and the assent of the greater and sounder part of the convent be accessory thereto, and the licence of us and our successors, bishops of Lincoln, in respect of the premises and with regard to them be first asked and specially obtained.

Also that you, prior, collect [and] levy with the most accurate diligence all the debts which were due to your house before the beginning of such our visitation, and that out of the same you pay in their entirety all and sundry the debts wherewith your house was burthened in any sort whatsoever before the beginning of the same visitation; and that you deliver without abatement to the two bursars for the time being that which shall remain over and above such debts, when they have been thus paid.

Also that you, prior, hand over or actually cause to be handed over and delivered to the said bursars a faithful inventory of all the movable goods which belong to your house, on this side the feast of the assumption of blessed Mary next to come, without further delay, and that you certify thereof the sounder and elder part of the convent and present the same movable goods to be seen by the eyes of the said bursars.

Also that within a month from the date of your receipt of these presents you give notice to the same bursars and the elder and sounder part of the convent where your jewels and archives are, for how much, by what person or persons or with what person or persons they have been in pawn, and that you deposit with the same bursars indentures of the same jewels and archives made between you and the same bursars.

Also that henceforward no strangers or secular folk be lodged in your infirmary, but that another sufficient house be set in order for the same, as quickly as it may conveniently be done.

³ See glossary, s.v. *exequiae*.

Item quod nullus canonicus decetero habeat aliquam cameram separatam vel peculiarem sibi in infirmaria assignatam, nisi tanta egritudine, senio et valitudine contractus¹ quod recreationem in sibi camera quam necessario ipsum oporteat habere,² nec eciam tunc aliquam habeat nisi in communi per custodem infirmarie sibi iuxta etatem et merita sua limitatam et assignatam.

Item quod canes venatici infra procinctum vestri monasterij minime nutriantur.

Item quod mulieres, potissime male et inhoneste fame, infra clausum vestri monasterij quantum in vobis est minime introire permittatur,³ nec aliquam quantumcumque honestam absque comitiua honesta sic introire nec aliquo modo paciamini inibi aliquamdiu immorari.

Item quod nullus vestrum cum aliqua muliere sine licencia superioris⁴ petita et obtenta loquatur, et sine socio canonico mature discrecionis et proeucte etatis eos audiente loqui vel communicare presumat publice vel occulte.

Item quod statuta capitulorum generalium, videlicet Northamptonie, Huntyngdonie, Dunstaple, Frideswide et Newenham cum consimilibus Othonis et Ottoboni ac presentes nostre iniunctiones sint inscripta, redacta et bis in qualibet quarta parte anni coram toto conuentu in communi in domo vestra capitulari voce intelligibili legantur et in lingua materna declarentur, ne quis canonicorum ipsorum ignoranciam pretendere valeat quicquam.

Item quod licencia sagittandi cum secularibus seu cum eisdem sagittantibus interessendi aut spaciandi absque causa rationabili et approbata nullatinus concedatur, ne sub colore materiam habeant deuagandi⁵ et ludos illicitos exercendi. Si quis vero huiusmodi nostre iniunctionis violator reperiatur, singulis sextis feriis per mensem proxime tunc sequentem in pane et aqua ieiunet, et qualibet septimana per eundem mensem eisdem feriis vnam [fo. 233d.] recipiat disciplinam.⁶

Item quod hostia claustrii ab hora completorij donec pulsetur ad primam in die proxime sequenti serentur et postea eciam sint clausa, prout vestre religionis honestas exigit et requirit.

Item volumus et districcius iniungimus quod post completorium in priuatis cameris aut locis aliis infra prioratum decetero nulle fiant vigilie, potaciones aut confabulaciones; sed quod statim post dictum completorium omnes ad dormitorium accedant et lectos petant, exinde nullatinus exituri, preterquam dumtaxat ad matutinas, ante septimam percussionem orilogij diei sequentis, nisi per hospites honestos vel ex alia causa iudicio prioris approbata aliter fieri mandauerit prior antedictus.

¹ *Sic* is understood.

² The sentence is much constricted, a second *ipsum oporteat habere* being necessary to complete the sense.

³ *Sic* for *permittantur*.

⁴ *Supprioris* may be intended; but the same word is used in no. lii below, where it implies one of the presidents of the convent.

⁵ *Sic*: for *diuagandi* or *euagandi*.

⁶ *Sic*: for *disciplinam*.

¹ See notes on pp. 40, 89 above.

² Or possibly 'the sub-prior.'

³ *I. e.* the general chapters of the order in England, which discussed the internal affairs of the order and appointed special visitors of its houses. They were held at one of the monasteries, e.g. the *Annals of Dunstable* mention a general chapter held at Dunstable on May 30, 1249 (*Ann. Monastici* [Rolls Ser.] iii, 179). 'Northampton' = St. James' abbey,

Also that no canon henceforward have any separate or private chamber assigned to him in the infirmary,¹ unless he be broken down by so great sickness, old age and ill-health, that [he must have] the refreshment which he necessarily ought to have in a chamber of his own; nor even in that case shall he have any, unless it be restricted and appointed to him in common according to his age and deserts by the warden of the infirmary.

Also that hounds for hunting be not nourished within the precinct of your monastery.

Also that no women, especially those of ill and dishonest report, be allowed, so far as in you lies, to enter within the enclosure of your monastery, and that you suffer no woman, however honest she be, so to enter without honest company, nor in any wise to abide therein for any length of time.

Also that no-one of you speak with any woman without licence of his superior² asked and had, nor take upon himself to speak or communicate in public or private [with any] without a fellow canon of ripe discretion and mature age to hear them.

Also that the statutes of the general chapters,³ to wit of Northampton, Huntingdon, Dunstable, Frideswide's and Newnham, together with the like [statutes] of Otho and Ottobon,⁴ and our present injunctions be written down, edited and read in a voice that may be understood twice in every quarter of the year before the whole convent in common in your chapter-house, and that they be published in the mother tongue, that none of the same canons may be able at all to plead ignorance.

Also that licence for archery with secular folk or for keeping company or walking with the same when they are shooting be in no wise granted without reasonable and approved cause, that [the canons] under [this] pretence may have no excuse for gadding abroad and playing unlawful games. And if anyone be found to transgress such our injunction, he shall fast upon bread and water every Friday for the month then next following, and shall receive a scourging every week throughout the same month on the same days.

Also that the doors of the cloister be barred from the hour of compline until the bell ring for prime on the day next following, and after that also let them be closed,⁵ even as the fair fame of your religion demands and requires.

Also we will and straitly enjoin that after compline no watchings, drinkings or conversations be held henceforward in the private lodgings or other places within the priory; but that immediately after compline has been said all take their way to the dorter and go to bed, and go out therefrom in no wise, except only to matins, until the clock has struck seven on the following day, unless by reason of honest guests, or for another reason approved by the discretion of the prior, the prior aforesaid shall order that things be done otherwise.

on the west side of Northampton, a foundation which finds no place among the documents in Flemyng's or Gray's registers.

⁴ Otho or Oddo, cardinal deacon of San Niccolò in Tulliano, and Ottobuono, cardinal deacon of Sant' Adriano, legates *à latere* in the thirteenth century. The first, sent by Gregory ix, held a council in London in 1238, the statutes issued at which for the reform of the religious orders will be found in the *Chronica Majora* of Matthew Paris. Ottobuono was sent by Clement iv; his statutes were issued at the council of London in 1268.

⁵ *I.e.* closed, but not barred.

Item quod iuxta vestram regulam vestra indumenta linea et lanea siue per vosmetipsos siue per fullones, sed nullatinus per mulieres lauentur.

Item volumus, ordinamus et iniungimus quod, si quis canonicus inter vos discordiam seminet seu seminari procuret aut alicui seminanti clam vel palam faueat seu consenciat, vbicumque inter confratres suos fuerit per vnum annum vltimum locum teneat et per idem tempus singulis sextis feriis in pane et aqua ieiunet.

Item quod regulares obseruancias iuxta regulas et statuta vestri ordinis inuiolabiliter obseruetis; et si quis in hiis transgressor sive contemptor fuerit inuentus, preter penitenciam regularem eidem iniungendam singulis sextis feriis per proximum mensem a piscibus se absteineat.

Item volumus, ordinamus et districcius iniungimus quod omnes officarij domus coram priore et maiori et saniori parte conuentus vel certis personis aliis ad hoc per vos deputandis annuatim inter festum sancti Michaelis archangeli et omnium Sanctorum proxime sequens fideles compotos de eorum administracione reddant; et si quis hoc facere pretermiserit, singulis quartis et sextis feriis in pane et aqua ieiunet quousque hoc fecerit. Et si per priorem steterit quominus huiusmodi compotus sui reddantur, quadraginta solidos inter confratres suos distribuendos de sua cameraria¹ amittat tociens quociens in hoc defecerit; et si per aliquem alium canonicum qui in huiusmodi compoto reddendo interesse debuerit steterit quominus reddatur, puniatur illa pena qua dicti officarij superius puniuntur.

Item quod singularitas ferculorum siue dietarum inter vos in refectorio decetero euitetur.

Item quod quisque canonicus residens ad capellam apud Margretwelle habeat pro suis et famuli sui cibariis et vestitu de bonis communibus domus sibi per priorem et conuentum assignandis, vnde competenter et honeste viuere valeat et sustentari.

Item quod vnum sigillum pro officio bursariorum specialiter ordinetur; quod quidem sigillum sub vna serura duas diuersarum formarum habente clauas, quarum vnam habeat vnus bursarius et aliam alius conseruet, sit inclusum.

Monemus idcirco vos omnes et singulos priorem et canonicos in dicto prioratu presentes et futuros primo, secundo et tercio ac peremptorie, sub pena excommunicacionis maioris, quam in singulares personas vestras, si hiis nostris mandatis non paruieritis debito cum effectu, vestris mora, culpa, dolo et offensa, nostraque trina canonica monicione premissa in hac parte precedentibus et id merito exigentibus, exnunc prout extunc et extunc prout exnunc ferimus in hiis scriptis, quod premissa quod² omnia et singula ordinaciones, iniunctiones et mandata nostra, quatenus vos et vestrum quemlibet communiter vel diuim concernunt, obseruetis et obseruet quilibet vestrum ac faciatis

¹ *Sc. pecunia* : camera is the more ordinary phrase. See glossary, s. v. camera.

² *Sic.*

¹ *I. e.*, the penalty of fasting on bread and water every Wednesday and Friday.

² The chapel of St. Margaret at Binsey, on the right bank of the Isis, near Godstow, said to have been built originally by St. Frideswide. At her prayers a spring burst forth, "purposely," says Anthony Wood, "to satisfie" the "thirst and necessities" of her nuns, for whom she intended the chapel and its buildings to be a cell wherein "in times of discomposure in the city . . . they might send up their oraisons and freely without hubbubs and distraction commend themselves to their Maker." It became a cell of the priory of canons, and a priest—at this time evidently one of themselves—was found by them to reside there and minister to the numerous pilgrims who came to the well. The well which has

Also that according to your rule your linen and woollen garments be washed either by yourselves or by the fullers, but in no wise by women.

Also we will, ordain and enjoin that, if any canon sow or cause discord to be sowed among you or secretly or openly lends his countenance or consent to any sower [thereof], wherever his place may have been among his brethren, he shall hold the last place for a year and during the same time shall fast every Friday upon bread and water.

Also that you observe without breach the regular observances according to the rules and statutes of your order ; and whosoever shall be found to transgress or behave despitefully herein, over and above the regular penance to be enjoined upon the same, he shall refrain himself from fish every Friday throughout the next month.

Also we will, ordain and straitly enjoin that all the officers of the house render faithful accounts of their administration yearly between the feast of St. Michael the archangel and that of All Saints next following in presence of the prior and the greater and sounder part of the convent or certain other persons to be appointed by you for this purpose ; and whosoever shall neglect to do this, let him fast on bread and water every Wednesday and Friday until he have done it. And if it shall so be that such his accounts be not rendered by the prior, so often as he shall make default herein, he shall lose forty shillings, which shall be distributed out of his chamber-money among his brethren ; and if it shall so be that [such account] be not rendered by some other canon whose duty it shall be to be interested in the rendering of such account, he shall be punished with that penalty wherewith, [as is written] above, the said officers shall be punished.¹

Also that the use of separate dishes or forms of diet be henceforward avoided among you in the frater.

Also that each canon who shall dwell at the chapel at Margretwelle² have for the food and clothing of himself and his servant a share of the common goods of the house, to be appointed him by the prior and convent, wherefrom he may be able to obtain sufficient and honest living and support.

Also that a seal be specially ordained for the office of the bursars ; and that the same seal be kept under a lock having two keys of different shapes, whereof one bursar shall have one and the other shall keep the other.

We admonish you therefore all and several the prior and canons in the said priory that now are and shall be, a first, second and third time and peremptorily, under the pain of the greater excommunication, which we in these writings lay upon your several persons, if you shall not obey with due effect these our commands, henceforth as from then and thenceforth as from now, in consequence and as the due requirement of your delay, fault, fraud and offence, and of our threefold canonical admonition aforesaid in this behalf, that you keep and everyone of you keep, and that you cause to be kept without breach all and sundry the premises, our ordinances, injunctions and commands, so far as they concern you and any one of you in common or separately, and that you

been re-opened within recent years, was so popular as a place of pilgrimage that a large village, called Sekworth, grew up near it. This place, which is said to have contained the large number of twenty-four inns, has now almost disappeared. See Murray's *Handbook for Travellers in Oxfordshire*, 1894, p. 107.

inuolabiliter obseruari, ac eisdem pareatis et obediatis vestrumque quilibet pareat et obediat humiliter prout decet. Absolucionem vero omnium et singulorum, qui prefatas nostras sententias incurrerint quoquo modo, nobis et successoribus nostris episcopis Lincolniensibus nostrisque et eorum vicariis in spiritualibus generalibus specialiter reseruamus. In quorum omnium et singulorum testimonium atque fidem sigillum nostrum ad causas fecimus hiis apponi. Data in monasterio de Croylandia penultimo die mensis Januarij anno Domini millesimo cccc^{mo} xxiiij^o¹ et nostre consecracionis anno tercio.

XLI.

MANDATUM CONTRA RELIGIOSOS ATTEMPTANTES
INIUNCCIONES INCONTRARIUM, ETC.

[Reg. Gray, fo. 179d].

Willelmus, permissione diuina Lincolniensis episcopus, dilectis filiis priori et conuentui prioratus sancte Frideswide Oxonie, ordinis sancti Augustini, dicte nostre diocesis, salutem, gratiam et benediccionem. Indempnitati dicti vestri prioratus et vestrum providere ac aditus per quos bonorum temporalium eiusdem, sine quorum adminiculo presens vita duci non potest, consumpcio, dilapidacio seu alienacio surrepere posset precludere paterna sollicitudine intensius affectantes, in nostre visitacionis per nos nostra auctoritate ordinaria in dicto vestro prioratu iam dudum actualiter exercite progressu, priori dicti prioratus qui tunc erat ac singulis post eum in dicto statu, dignitate seu officio succedentibus sub pena finalis amocionis et priuacionis ab huiusmodi statu, dignitate et officio, ac singularibus personis conuentus eiusdem que tunc erant sub pena excommunicacionis maioris in ipsos singulares per nos et successores nostros merito fulminande, inter cetera ad reformationem status eiusdem prioratus tam in spiritualibus quam in temporalibus per nos tunc iniuncta, statuta, mandata et ordinata nos iniunxisse meminimus ne queuis corrodia, pensiones, annuetates, census annuos aut liberatas in quibuscunque rebus siue corporibus quibuscuis personis cuiuscunque condicionis seu preeminencie existant, nisi ex causa legitima et canonica nobis aut successoribus nostris per ipsos priorem et conuentum eorumque successores signaliter exposita ac per nos et successores nostros audita, cognita et merito approbata, et eciam de licencia nostra aut successorum nostrorum speciali petita primitus et obtenta, consensuque maioris et sanioris partis conuentus ad hoc, non coacte tamen, attendente, imperpetuum, ad terminum vite vel certum tempus quesito colore quouis seu figmento venderent, concederent aut quouismodo assignarent. Ad nostrum tamen fama publica et clamosa insinuacione permultorum peruenit auditum quod vos prior et conuentus qui nunc estis premissa iniuncciones, mandata et

¹ *Sic.*

¹ *I. e.* 30 Jan. 1423-4. But the real date, as the year of consecration shews, is 1422-3. Moreover in Jan. 1423-4 the bishop was not in England. The actual date of the visitation is not clear: it certainly had not taken place within the few months preceding the bishop's visit to Croyland. The only visit to Oxford before this date, of which the register gives us any information, took place about the middle of November 1421. It is possible that the delivery of the written injunctions may have been delayed, and that the present injunctions are the belated outcome of that visitation. The bishop had been away from his diocese for several months in 1422, which may account for the delay. It is curious,

obey and hearken to the same, and that everyone of you obey and hearken humbly to them as is fitting. And the absolution of all and several, who shall incur in any way our aforesaid sentences, we specially reserve to ourselves and our successors, bishops of Lincoln, and to our and their vicars general in matters spiritual. In witness and surety of the which all and sundry we have caused our seal *ad causas* to be set hereunto. Given in the monastery of Croyland on the last day but one of the month of January in the year of our Lord 1423 and the third year of our consecration.¹

XLI.

MANDATE AGAINST RELIGIOUS PERSONS PRESUMING TO ACT IN DEFIANCE OF INJUNCTIONS, ETC.²

William, by divine permission bishop of Lincoln, to our beloved sons the prior and convent of the priory of St Frideswide, of Oxford, of the order of St Augustine, of our said diocese, health, grace and blessing. In our fervent desire to take thought with fatherly anxiety for the freedom of your said priory and yourselves from loss, and to stop up the means of access by which waste, dilapidation or alienation of the temporal goods thereof, without the assistance of which this present life cannot be led, might creep in, during the course of our visitation which some time ago was actually held in your said priory by us of our authority as ordinary, we remember that, among the other things which were then enjoined, determined, commanded and ordained by us for the reformation of the same priory in matters both spiritual and temporal, we enjoined upon the prior of the said priory who then was, and upon each of those who should come after him in the said estate, dignity or office, under pain of final removal and deprivation of such estate, dignity and office, and to the several persons of the same convent who then were, under pain of the greater excommunication, which should be duly proclaimed by us and our successors against the same several persons, that they should not sell, grant or in any wise whatsoever assign, under pretext of what colour or excuse soever, in perpetuity, for term of life or for a fixed time, to any persons whatsoever, of whatever rank or pre-eminence they may be, any corrodies, pensions, annuities, yearly allowances or liveries whatsoever in any things or bodies whatsoever, save for a lawful and canonical reason explicitly unfolded to us or our successors by the same prior and convent and their successors, and heard, recognised and duly approved by us and our successors, and also with the special licence of us or our successors first asked and obtained, and with the accord thereto, not, however, under compulsion, of the greater and sounder part of the convent. Notwithstanding it has come to our hearing by public report and the loud whispering of very many folk that you, the prior and convent who now are, having no reverence for the premised injunctions,

however, that so long and important a document should have been composed during a passing visit to Croyland: one can only assume that the bishop and his clerks were trying to make up for lost time. The prior of St. Frideswide's was Richard Oxenford or Oxford, who was elected by 1402 (*V.C.H. Oxon.* ii, 100). He died by 4 May, 1434, when the royal *congéd d'élire* was issued to the convent (*Cal. Pat.* 1429-36, p. 340).

² The heading, as in several other cases, indicates that the document was entered in the register as a model for other compositions of the same nature.

ordinationes sic per nos ob rem publicam ipsius vestri prioratus facta et ordinata, quin potius Deum aut sanctam ecclesiam eiusve censuras non verentes, sed ipsis spretis ab omni bono obediencie prosilientes nonnullas pensiones, annuatates siue census annuos, corrodia et liberatas, quibus vester prioratus grauiter antea primebatur et a quorum onere, Deo permittente, iam exoneratus existit, quibusdam personis vendere, concedere et assignare,¹ sic quod² nos totis nostri diligenciis ad Dei honorem dictique prioratus profectum preparati sumus subuertere et statum dicti prioratus adhuc tenerum in puteum desolacionis deicere nitimini. Ne igitur quod tantis studiis prouisum est transeat in abusum, sed potius versuciis et insolenciis huiusmodi, presertim cum in finale dispendium dicti vestri prioratus tendere videantur, occurrere desiderabiliter affectantes, vobis nunc priori et conuentui firmiter mandamus et iniungimus, vobisque monemus primo, secundo et tercio ac peremptorie sub penis supradictis, quas si contrarium attemptaueritis non poteritis euitare, vt ab omnibus huiusmodi pensionum, annuetatum, censuum annuorum, corrodiorum et liberatarum vendicionibus, concessionibus et assignacionibus penitus abstineatis, ac dictis nostris iniunccionibus, ordinacionibus et mandatis, sicut prefertur, per nos factis in omnibus obediatis et intendatis eaque inuiolabiliter obseruetis quo adusque nos ad locum descendamus et, cognitis per nos indigenciis et necessitatibus vestris et dicti vestri prioratus, ordinare et statuere valeamus secundum quod sacri canones dictauerint et ordo iuris. Data, etc.

XLII.

BURGO SANCTI PETRI INIUNCCIONES.

[Reg. Gray, fo. 196d.]

Willelmus, permissione diuina Lincolniensis episcopus, dilectis filiis abbati et conuentui monasterij de Burgo sancti Petri, ordinis sancti Benedicti, nostre diocesis, salutem, gratiam et benedictionem. Super gregem dominicum nobis commissum, vt prius in Ramesey.

In primis iniungimus vobis abbati et conuentui sub penis infrascriptis vt regulam illius gloriosi et almfici Dei confessoris re et nomine Benedicti, quam profitemini, vna cum ceteris constitutionibus ordinis vestri quolibet die in capitulo in latino vel alia lingua, vt melius intelligi valeant, distincte legi faciatis : illamque et ceteras regulares ordinis vestri obseruancias laudabiles exquisite saltem ad litteram, quatenus fragilitas sinit, penitus obseruetis et obseruet quilibet vestrum, transgressores in

¹ The finite verb of the sentence is wanting : *presumpsistis* is needed.

² *Sic* : *id quod* appears to be omitted.

¹ The injunctions referred to in the above document do not occur in Gray's register, but were probably among those which followed the now incomplete injunctions for Elstow (no. xxi above). It may fairly be assumed that the visitation took place in July 1432 : cf. the date of Gray's visitation of Godstow (no. xxviii above). The text of the document indicates that some time had passed since the visitation, and that there had been a change of priors in the interval. Richard Oxenford (see note on p. 99 above) died in 1434. On 26 May the royal assent was granted to the election of Edmund Andever or Andover (*Cal. Pat.* 1429-36, p. 344), which was confirmed in High Wycombe church on 8 June by Robert Thornton (see note on p. 60), acting under commission bearing date 6 June (Reg. Gray, fo. 62d, 63). The temporalities were restored 21 June (*Cal. Pat.* 1429-36, p. 343). Prior Andever died by 21 April, 1439 (*ibid.* 1436-41, p. 261). His successor, Robert Downham, was prior at bishop Alnwick's visitation of 3 June 1445. In the register the document occurs among a number of others which

commands and ordinances thus made and ordained by us for the common weal of the same your priory, nay rather [having no reverence] for God or holy church or its censures, but in despite of the same, revolting from all the honesty of obedience, [have taken on yourselves] to sell, grant and assign to certain persons divers pensions, annuities or yearly allowances, corrodiess and liveries, wherewith your priory was formerly heavily burthened, and from the weight whereof, by the sufferance of God, it is now discharged; in such wise that you are striving to overturn [that which] we with all our endeavours have set in order to the honour of God and the profit of the said priory and to cast down into the well of destitution the estate of the said priory, while it is still feeble. In order therefore that the provision which was made with so great pains may not be turned to abuse, but as we are the rather disposed with earnest desire to run counter to such acts of trickery and presumption, especially seeing that they appear to make for the final scattering abroad of your said priory, we strictly command and enjoin upon you who are now prior, and the convent, and admonish you for the first, second and third time and peremptorily under the penalties abovesaid, which you shall not be able to avoid if you endeavour to act in their defiance, that you utterly refrain from all such sales, grants and assignments of pensions, annuities, yearly allowances, corrodiess and liveries, and obey and hearken in all things to our said injunctions, ordinances and commands made by us, even as is aforesaid, and observe them without breach till such time as we shall come down to the place, and, when the neediness and wants of you and your said priory have been ascertained by us, shall be able to make ordinances and statutes according to the direction of the sacred canons and the order of law. Given, etc.¹

XLII.

INJUNCTIONS FOR PETERBOROUGH.

William, by divine permission bishop of Lincoln, to our beloved sons the abbot and convent of the monastery of Peterborough, of the order of St Benedict, of our diocese, health, grace and blessing. It behoves us to keep watch over the flock of the Lord which is intrusted to us, etc., as before in the injunctions for Ramsey.²

In the first place we enjoin upon you the abbot and convent, under the penalties written beneath, that you cause the rule of that glorious and beneficent confessor of God, Blessed in deed and name, which you profess, to be read, together with the other constitutions of your order, distinctly every day in chapter, in Latin or another tongue, so that they may be the better understood; and that you discharge in full and that each one of you discharge that [rule] and the rest of the laudable regular observances of your order with circumspection and to the letter, at any rate so far as frailty permits, correcting those who transgress herein in

are not chronologically arranged, but were evidently copied in after the middle of June 1435, and it is probable that its date lies between 13 and 28 June in that year. It is obvious that the sale of corrodiess, etc., was one of the abuses which bishops found most difficult to check; and Gray evidently thought that it was advisable to restrain the new prior from further efforts in a direction which, under prior Oxenford's long rule, had been fatal to the prosperity of the convent.

² See no. xliii below. In the register the Ramsey injunctions immediately precede the present set: cf. note on p. 1.

hoc taliter in proximis capitulis corrigentes, vt pena, non impunitas, ceteris maneat in exemplum.¹

Item quod fratres Ricardus Harleton prior, Johannes Bartone sacrista, Augustinus Depyng supprior et Ricardus Yakesley cellerarius ex parte conuentus habeant gubernionem spiritualium et temporalium monasterij, et hoc de expressa voluntate abbatis et petitione ac consensu tocius conuentus.

Preterea quod silencium et obediencia melius solito obseruentur ; et quod mulieres, presertim de quibus suspicio possit verisimiliter oriri, nullatinus ingrediantur officia interiora infra septa claustralia.

Insuper quod decetero non vendantur corrodia nec concedantur pensiones, episcopo inconsulto, sub pena iuris.

Similiter quod antiqua nemora non cedua non succidantur nec vendantur, nec iocalia impignorentur, nisi de consensu conuentus et licencia episcopi petita et obtenta, nec alia nemora cedua vltra summam xl librarum per annum, preter focalia et reparaciones necessarias ; et tamen in hoc requiratur et habeatur consensus conuentus.

Item quod hospitalitas melius solito obseruetur, vt in honestate lectorum, cibariis equorum et recepcione hospitem.

[Fo. 197.] Ceterum quod nunc infra mensem et omni anno simili tempore scrutetur diligenter de proprietariis, videlicet vt quilibet ostendat integraliter coram abbate et priore ac certis aliis de conuentu ad hoc eligendis totum peculium suum, quod abbas sibi reliberet sub indenturis. Contrarium vero faciens quicquid celando ieiunet in pane et aqua omni sexta feria per vnum annum, et tempore refeccionis sedeat in medio atrie² refectorij.

Item quod nullus laicus habeat aliquod regimen in aliquo officio interius³ solito per monachum gubernari, nec se intromittat de bonis monasterij, nisi sit de expressa et spontanea voluntate huiusmodi monachorum officiariorum.

Item quod nulla presentacio cuiuscunque beneficij de iure patronatus monasterij decetero concedatur, nisi de expreso consensu maioris et sanioris partis conuentus.

¹ This injunction is identical with the opening of the injunctions for Bardney (no. i) and Croyland (no. xv).

² *Sic*, for *atrij*.

³ *Interiori* would be better.

¹ The cellarer *ex parte conuentus* is distinguished from the cellarer *ex parte abbatis*. In the larger monasteries, such as Peterborough, the abbot had his own household officers or obedientiaries, appointed from among the monks. At Alnwick's visitation (10 and 11 Dec. 1437) the abbot had four *monachi officarii* in his household, viz. his seneschal, receiver, cellarer and chaplain. The *officiarii ex parte conuentus* were five in number, viz. the sacrist, cellarer, almoner, chamberlain and master of the works.

² It is obvious from this injunction that the abbot felt unequal to the task of ruling the monastery. John Depyng, abbot at this time, succeeded William Genge, who died 6 Dec. 1409 (Inst. Repyngdon, fo. 240d). The royal *congéd d'élire* was granted on 20 Dec. following, and the royal assent to the election of John Depyng on 10 Jan. 1409-10 (*Cal. Pat.* 1408-13, pp. 152, 232). Bishop Repyngdon received the petition for confirmation on 15 Jan., and confirmed the election and gave his benediction to the abbot in Sleaford church on 25 Jan. (Inst. Repyngdon, fo. 240d, 241). The temporalities were restored on 29 Jan. (*Cal. Pat.*, ut sup., p. 157). At Alnwick's visitation in 1437 abbot Depyng resigned on account of incapacity and ill-health, and prior Harleton was entrusted with the charge of the spiritualities and temporalities of the convent ; and it appears from the same visitation that bishop Flemyng had already appointed him for a time to look after the abbot's affairs. John Bartone was still sacrist in 1437 and had held the office for twenty years, Jakesley or

your chapters next following, in such wise that their punishment, not their exemption, may be an abiding example to the others.

Also that brothers Richard Harleton the prior, John Bartone the sacrist, Austin Depyng the sub-prior and Richard Yakesley the cellarer on behalf of the convent,¹ have governance of the spiritualities and temporalities of the monastery, and this by the express wish of the abbot and the petition and consent of the whole convent.²

Further that silence and obedience be better observed than is customary; and that women, especially those concerning whom suspicion may in likelihood arise, in no wise enter the inner offices³ within the cloister precincts.

Moreover that corrodies be not sold henceforward nor pensions granted without the advice of the bishop, under penalty of law.

Likewise that old copses, not in decay, be not cut down or sold, and that jewels be not impawned, save with the consent of the convent and licence of the bishop asked and obtained, nor that other copses in decay [be felled or sold] beyond the sum of forty pounds a year, unless for [purposes of] fuel and needful repairs; and in this case nevertheless the consent of the convent shall be asked and had.

Also that hospitality be observed better than is customary, as concerns the seemly condition of beds, fodder for horses and the reception of guests.

Furthermore that within a month from now and at every like season of the year diligent scrutiny be made concerning possessors of private property, to wit, so that everyone shall shew in its entirety, in presence of the abbot and prior and certain others of the convent to be chosen for this purpose, his whole private store, which the abbot shall deliver back to him under indentures. And he that by concealing anything shall act in despite [of this] shall fast upon bread and water every Friday for a year, and shall sit at meal-time in the middle of the vestibule of the frater.⁴

Also that no layman have any direction in any office within the convent which is wont to be administered by a monk, or intermeddle with the goods of the monastery, unless it be with the express and unconstrained will of such monks as are officers.

Also that no presentation to any benefice whatsoever, whereof the monastery has the right of patronage, be granted henceforward, save with the express consent of the greater and sounder part of the convent.

Yakesley (i.e. Yaxley) was sub-prior. Austin Depyng appears in 1437 and 1442 without any office. Harleton was still prior in 1442 and in 1446, when the other names have disappeared.

³ The *dorter*, *frater*, and kitchen appear to be specially meant—any part, in fact, of the cloister buildings which was under control of a special *officiarius*.

⁴ The *atrium refectorij* is presumably the screens. In a Benedictine monastery the use of the screens was mainly to keep the draught off from the end of the hall, and at Durham when the frater was in use, food was served, not by being brought from the kitchen through the screens, but through the 'dresser window' between the kitchen passage and the frater (*Rites of Durham*, p. 81). A monk sitting in the screens would thus interfere little with the service of food, as the kitchen in Benedictine houses was not, as in private dwellings, divided from the dining-hall by the screens, but was a separate building at a little distance from it, and was connected with the screens by a pentise or, as at Durham, by a covered passage. The wall of the frater next the cloister, and the doorway to the screens remain at Peterborough, but of the exact connexion between frater, screens and kitchen no trace remains.

Similiter quod ordinentur camere honeste in infirmaria pro infirmantibus, vt, cum contigerit eos informare,¹ non aliter occupentur ; et quod custos infirmarie sit magis diligens et tener super infirmantes, vt pro focalibus et aliis necessariis prouidendis.

Iniungimus eciam quod firme monasterij decetero concedantur talibus qui vero cauere possunt, sufficienter ac fideliter soluendo firmas suas ; et quod in proximo festo Michaelis amoueantur alij de firmis suis qui sic cauere noluerint vel non poterint aut fideliter non soluerint.

Volumus eciam quod vniformiter omnes monachi in monasterio presentes, saltem potentes, de nocte surgant ad matutinas et ad alias horas canonicas accedant, nisi in officiis suis fuerint impediti ; et quod nullus licencietur de absentando se a matutinis nisi ex iusta et rationabili causa ; et quod hora completorij debite obseruetur in petendo dormitorium pro quiete hora octaua in yeme et hora nona in estate, et quod extunc claudatur ostium dormitorij secundum discrecionem abbatis, prioris et presidencium.

Item quod infra claustrum habeantur solum ij loca pro refeccione fratrum, videlicet refectorium et ly myserycorde alias vocatus ly Seyny ; et decetero omnino dimittatur ly chymney, cum per illud destruatui elemosina pro magna parte, communicacione habita inter conuentum, et remittatur Domino.

Similiter quod compoti officiariorum domus audiantur omni anno infra mensem proximum post festum sancti Martini in yeme ; et si reperiantur indebitati, inueniant securitatem, si possint, de satisfaciendo et omnino liberent nomina creditorum et debitorum sub pena amocionis ab officiis ; et si debita que ipsi computantes debent post compotum non sufficiant creditoribus contentandis, amoueantur omnino ab officiis huiusmodi.

Ceterum quod citra proximum festum sancti Michaelis habeatur in monasterio vnus instructor qui monachos instruat in grammatica, et hoc sub pena x librarum applicandarum elemosine Domini.

Vterius quod quidam Johannes valectus, receptor abbatis, amouiat² omnino a monasterio, quia intollerabilis est inter monachos propter eius duram proteruitatem.

Ceterum quod monachi graduati omni termino faciant vnam colacionem in latinis coram conuentu in capitulo ; ac eciam quod feodarius monasterij per districciones et alias vias iuris regni compellat tenentes de

¹ Sic, for *informare*.

² Sic.

¹ See notes on pp. 40, 89 above. The appropriation of the *cameras* in the infirmary as private lodgings had evidently begun at Peterborough, irrespective of the infirmity of the inmates. The arcades of the noble aisled infirmary are still left : the chapel, at its east end, and the infirmary's lodging are incorporated in one of the canons' houses, while most of the south aisle is incorporated in another, the outer wall of which is built up in the openings between the piers of the arcade.

² I.e. 8 p.m. and 9 p.m., according to the monastic reckoning. Cf. note on p. 83 above.

³ See glossary. The misericord at Peterborough is identified with the lower chamber of a two-storied building which stood on the west side of the "dark entry" leading from the cloister to the infirmary and guest-house.

⁴ I.e. for the purposes of refecton. "Ly chymney" is evidently the warming house (*calefactorium*) or common house which, in Benedictine monasteries, occupied part of the sub-structure of the dorter. Its position at Peterborough was probably identical with that at

Likewise that seemly chambers be set in order in the infirmary for those who are in ill health, so that, when it shall happen that they are infirm, [such chambers] may be not otherwise occupied¹; and that the warden of the infirmary be more painstaking and gentle with those in ill health, as in the matter of providing fuel and other necessities.

We enjoin also that the farms of the monastery be granted henceforward to such persons as can give actual security, paying their farms sufficiently and faithfully; and that at Michaelmas next the others who shall have been unwilling to give such security, or shall be unable, or shall not have paid faithfully, be removed from their farms.

We will also that all the monks present in the monastery, at any rate those who are able, rise with one accord by night for matins and go to the other canonical hours, if they be not hindered in respect of their offices; and that no one be granted licence to absent himself from matins, save for a just and reasonable cause; and that the hour of compline be duly observed in the matter of going to the dorter for rest, at the eighth hour in winter and the ninth hour in summer,² and that from that time the door of the dorter be shut at the discretion of the abbot, prior and presidents.

Also that within the cloister only two places be used for the meals of the brethren, to wit, the frater and the misericord, otherwise called 'ly Seyny'³; and that henceforward 'ly Chymney' be altogether disused,⁴ inasmuch as by its use the alms, being shared among the [members of] the convent, are in great part consumed and are withheld from the Lord.⁵

Likewise that the accounts of the officers of the house be audited every year within a month next after the feast of St. Martin in the winter; and if they be found to be in debt, they shall find surety, if they can, for making satisfaction, and shall deliver in full the names of their creditors and debtors under pain of removal from their offices; and if the debts which the same owe who make such account be not sufficient after the account to satisfy their creditors, they shall be altogether removed from such offices.

Furthermore that before the next feast of St. Michael there be provided in the monastery a teacher who shall instruct the monks in grammar, and this under pain of ten pounds, to be applied to the Lord's alms.

Further, too, that one John the serving-man, the abbot's receiver, be utterly removed from the monastery, because he is unbearable among the monks by reason of his obstinate sauciness.

Furthermore that the monks who are graduates deliver every term a collation in Latin before the convent in chapter⁶; and also that the feudary⁷ of the monastery constrain those who hold of the monastery by knight-service to do their services, by distrains and by other methods of

Westminster, viz. beneath the south part of the dorter, with the doorway on the east side of the "dark entry."

⁵ The expression *et remittatur Domino* is curious: it may possibly be translated 'and the Lord is treated remissly,' *remittatur* being taken impersonally.

⁶ See glossary, s.v. *collatio*. By the phrase *omni termino* each quarter of the year seems to be meant, as the terms kept in the inns of court and universities do not apply to monastic life. The subject of the collation in this case would be a passage from one of the Fathers or a Latin writer upon devotional subjects.

⁷ See glossary, s.v. *feodarius*.

monasterio per seruicium militare ad faciendum seruia,¹ et hoc infra vnum annum proximum, ne per desidia monasterium amittat iura sua.

Similiter quod iniuncciones, mandata et ordinaciones nostra huiusmodi affigantur in aliquo loco publico et patenti infra dormitorium dicti monasterij, vt quilibet monachus liberum habeat accessum ad ipsas² intuendas et inspiciendas, ne ipsarum ignoranciam pretendere valeant monachi quoquo modo.

Has igitur iniuncciones, etc., vt in Ramesey. Data

XLIII.

[RAMESEY INIUNCCIONES.³]

[Reg. Gray, fo. 196]

Willelmus, permissione diuina Lincolniensis episcopus, dilectis filiis abbati et conuentui monasterij de Ramesey, ordinis sancti Benedicti, nostre diocesis, salutem, gratiam et benedictionem. Super gregem dominicum nobis commissum sollicitis excubiis intendere nos oportet, ne lupus rapax gregem ipsum pro quo rationem sumus reddituri inuadat aut dispergat. Eapropter officium visitacionis nostre ordinarie in dicto vestro monasterio, prout cura pastoralis humeris nostris desuper imposita exigit, exercentes et super statu eiusdem singularumque eius personarum diligencius inquirentes, nonnulla sancte religioni contraria in animarum subditorum nostrorum interitum et religionis dissolucionem, quod dolenter referimus, inibi indies intrepide committi reperimus. Et volentes idcirco leoni rugienti et querenti quem deuoret aditus precludere ac de eius ore animas nostre cure commissas eruere et Deo quantum nobis possibile sit lucrificare, has nostras iniuncciones, ordinaciones et mandata prout subscribuntur vobis transmittimus, per vos et vestrum quemlibet vestrosque successores futuros sub penis infrascriptis inuiolabiliter obseruanda.⁴

In primis, vt signum signato corespondeat, volumus, iniungimus et mandamus vt regulam illius gloriosi confessoris sancti Benedicti, quam profitemini et sub qua Deo militatis, secundum litteram exquisite, quatenus sinit fragilitas, penitus obseruetis.

Item iniungimus vobis abbati in virtute obediencie et sub pena iuris vt citra proximum festum Natalis Domini exhibeatis nobis plenum et fidele inuentarium omnium bonorum et iocalium, ac plenum statum dicti monasterij titulumque incumbencie vestre, videlicet confirmationem eleccionis vestre ac liberacionem temporalium, necnon iniuncciones per bone memorie dominum Ricardum, nuper Lincolniensem episcopum, predecessorem nostrum, in visitacione sua vltima factas.

¹ *Sic*: for *seruicia*.

² The feminine *iniuncciones* was evidently foremost in the writer's mind.

³ These injunctions have no separate title in the register, but follow immediately upon the general title of the quire, *De iniunccionibus*.

⁴ The preamble is identical with that of Croyland (no. xv above, q.v.). It is also used in Gray's injunctions to Bardney (no. i), Eynsham (no. xxii) and Peterborough (no. xlii).

¹ The date of the visitation is approximately settled by the fact that the bishop was at Peterborough on 7 May, 1432: see introduction. The abbot, as already noted, was John Depyng, whose incapacity had been notorious for some time past (see note on p. 101). His resignation, tendered to bishop Alnwick in Dec., 1437, took effect in 1438, and the *congé*

the law of the realm, and this within a year next following, that the monastery may not lose its rights through slackness.

Likewise that such our injunctions, commands and ordinances be fastened up in some public and conspicuous place within the dorter of the said monastery, in order that every monk may have free recourse to the same for examination and inspection, and that the monks may not be able to plead ignorance of the same in any way.

These injunctions therefore, etc., as in the injunctions for Ramsey. Given¹

XLIII.

[INJUNCTIONS FOR RAMSEY.]

William, by divine permission bishop of Lincoln, to our beloved sons the abbot and convent of the monastery of Ramsey, of the order of St Benedict, of our diocese, health, grace and blessing. It behoves us to take heed with anxious watchings to the flock of the Lord committed to us, lest the greedy wolf attack or scatter the same flock, for which we are bound to render an account. When for this cause we performed the office of our visitation as ordinary in your said monastery, as the pastoral care which is laid upon our shoulders demands, and made diligent inquiry touching the condition of the same and of its several persons, we found that certain things contrary to holy religion, tending to the destruction of the souls of those set under us and to the undoing of religion, as we relate with sorrow, are daily committed fearlessly therein. And desiring therefore to bar access to the lion, roaring and seeking whom he may devour, and to pluck from his jaws the souls committed to our care, and, so far as may be possible for us, to win profit for God, we despatch to you, as they are written below, these our injunctions, ordinances and commands, to be observed without breach, under the penalties written beneath, by you and everyone of you and your successors in time to come.

In the first place, that the sign may accord with that which is marked therewith, we will, enjoin and command you to observe in full the rule of that glorious confessor St Benedict, which you profess and under the which you fight God's battle, with circumspection and to the letter, so far as frailty permits.

Also we enjoin upon you the abbot, in virtue of obedience and under pain of law, that, on this side the feast of our Lord's Nativity next to come, you present to us a full and faithful inventory of all the goods and jewels, and a full statement of the condition of the said monastery and the title of your incumbency, to wit, the confirmation of your election and the delivery of your temporalities, and also the injunctions made in his last visitation by the lord Richard of honest memory, late bishop of Lincoln, our predecessor.²

d'aire was issued on 27 Aug. in that year. His successor was Richard Assheton : signification of assent 24 Sept. ; temporalities restored 14 Dec., 1438 (*Cal. Pal.* 1436-41, pp. 185, 203, 220). At Alnwick's second visitation (23 June, 1442) all was going well, but in 1446 abbot Assheton was accused of serious moral offences, of which, however, he cleared himself with little difficulty.

² The documents mentioned here ought to have been presented by the abbot, in the ordinary course of things, at the visitation. A failure to present them must be attributed either to recalcitrancy or slackness. The abbot, John Tychemersshe, had been elected in

Item iniungimus omnibus in conventu dicti monasterij monachis residentibus quod omni die, pulsata campana ad collacionem, conveniant ad refectorium et sumpto potu lectaque leccione collacionis et finito completorium omnes indistincte petant dormitorium ad quietem, exinde nullatinus ante matutinas exituri, exceptis illis qui officiis exterioribus necessario occupantur, ac infirmis, presidentibus et sacristis, et eciam illis quos aliquis presidencium ex causa legitima et approbata licenciauerit; ita quod post completorium nulle fiant potaciones, et sub pena xl denariorum per presidentem in hoc delinquentem et sex denariorum per monachum alium in hoc delinquentem pro qualibet vice qua deliquerit aliquis eorundem, qui quidem denarij applicabuntur ad facturam pauimentorum claustris, domus capitularis et refectorij.

Similiter quod omnes de nocte surgant et intersint matutinis, abbate, infirmis et capellanis abbatis specialiter exceptis; et quod seruetur silencium decetero in claustro, ecclesia, dormitorio et refectorio, sub pena vnius denarij soluendi de communis cuiuslibet monachi in hoc delinquentis ad opus pauimentorum predictorum pro quolibet defectu in hac parte; et super hoc diligenter scrutentur prior, supprior ac ceteri ordinis presidentes defectus delinquentium, sub pena amocionis ab officiis suis.

Iniungimus preterea quod omnes et singuli monachi in conuentu personaliter intersint horis canonicis et magne misse, ita quod quolibet die ad minus sint xvj monachi in choro preter ministros altaris, sub pena ij denarij applicandi pauimentis predictis pro qualibet vice¹ quis in hoc deliquerit, nisi specialiter sit secum per priorem, suppriorem vel tercium priorem ex causa rationabili et merito approbata dispensatum, super quo consciencias eorum oneramus.

Preterea iniungimus quod statim post magnas missas et uesperas decantatas claudantur ostia ecclesie conuentualis per sacristam, et extvnc nullatinus apperiantur² vsque post primam sequenti die decantatam, nisi ex causa legitima et rationabili iudicio abbatis vel prioris merito approbata, sub pena ij denariorum applicandorum dictis pauimentis pro qualibet vice qua dictus sacrista in hoc defecerit.

Ceterum quod nulle mulieres ingrediantur claustrum, refectorium, dormitorium, infirmariam seu alia loca priuata infra septa monasterij, seu eciam gardina, quacunque occasione, nisi sint nobiles peregrine vel extranee, sub pena incarcerationis introducentis pro qualibet vice per

Oct. 1419, on the death of Thomas Butturwyk: signification of royal assent, 28 Oct., temporalities restored 7 Nov. (*Cal. Pat.* 1416-22, pp. 246, 247). Bishop Repyngdon appointed Adam Husk, LL.D., William Lassels, bachelor in canon and civil law, and John Depyng, LL.B., to examine and confirm the election, by letters dated from Sleaford, 28 Oct. 1419; and the confirmation took place in the priory church of St Mary, Hertford, on 2 Nov. following (*Inst. Repyngdon*, ff 371*d*, 372). No injunctions for Ramsey survive in Flemyng's register; but he was at Ramsey on three occasions, viz. 29 Sept. 1420, 25 Jan. 1421-2, and 22 July 1427. It is evident, from the minutes of Alnwick's visitation in 1439 and the elaborate injunctions addressed by him to the abbot and convent, that the monastery was in need of constant visitation.

¹ *Sic*: *qua* omitted.

² *Sic*.

¹ From this injunction it appears that the use of Ramsey was to have the daily collation read in the frater, and that before the reading the monks were allowed their bevers (*biberie*), probably a draught of beer from the buttery. The more usual place for the collation was the chapter-house: see *Rites of Durham*, p. 86, and Dr. Fowler's note on p. 267.

Also we enjoin upon all the monks who are resident in the convent of the said monastery that every day, when the bell for collation is rung,¹ they come together to the frater, and when they have taken their drink and the reading of the collation is done and compline has been finished, they all without distinction go to the dorter to their rest, and in no wise go therefrom before matins, with the exception of those who are necessarily busied about the outer offices, and of the infirm, the presidents and the sacrists,² and also those to whom one of the presidents may have given licence for a lawful and approved reason ; in such wise that no drinkings be held after compline, and under pain of forty pence [to be paid] by a president transgressing herein and of sixpence by any other monk transgressing herein for every time wherein any one of the same shall [so] transgress, the which pence shall be devoted to the making of the floors of the cloister, chapter-house and frater.³

Likewise that all rise by night and be present at matins, with the special exception of the abbot, the infirm and the abbot's chaplains, and that silence be kept henceforward in the cloister, church, dorter and frater, under pain of one penny to be paid out of the commons of every monk who shall transgress herein, towards the work of the floors aforesaid, for every default in this behalf ; and touching this the prior, sub-prior and the other presidents of the order shall diligently take notice of the defaults of transgressors, under pain of removal from their offices.⁴

We enjoin further that all and several the monks in the convent be present in person at the canonical hours and high mass, in such wise that every day there be at least sixteen monks in quire besides the ministers of the altar, under pain of one penny to be devoted to the floors aforesaid for every time that any one shall transgress herein, unless special dispensation be granted him by the prior, sub-prior or third prior, for a reasonable and duly approved cause, touching which we charge their consciences.⁵

Further we enjoin that immediately after high mass and vespers have been sung the doors of the conventual church be shut by the sacrist, and from that time be in no wise opened until after prime has been sung on the following day, save for a lawful and reasonable cause duly approved by the discretion of the abbot or prior, under pain of two pence to be devoted to the said floors for every time that the said sacrist shall make default herein.

Furthermore that no women for any cause whatsoever enter the cloister, frater, dorter, infirmary or other private places within the enclosure of the monastery, or even the gardens, unless they be noble women on pilgrimage or strangers, under pain of the imprisonment of

² The infirm slept in the infirmary ; the presidents, i.e., the prior and his subordinates, evidently had *cameræ* of their own ; while the sacrist and sub-sacrist slept in the church.

³ In 1439 it was found that indiscriminate drinking took place after breakfast and after compline. Monks were in the habit of taking their meals in private and of sleeping in separate chambers, to the great damage of religion and of the alms of the convent.

⁴ Silence in 1439 was constantly broken, and the hours for contemplation and reading in cloister were not observed.

⁵ It was found in 1439 that the monks present in quire at the day offices were only four, five or six in number, although there were some forty monks in the convent. A similar disproportion between the number of monks in the convent and those present in quire was observed at Peterborough in 1437.

vnum mensem ; super quo oneramus consciencias abbatis, prioris et ceterorum ordinis presidencium.

Similiter quod decetero nulli seculares ingrediantur capellam infirmarie pro missis audiendis in eadem, sed statim pulsata campana claudatur ostium illius capelle per eius custodem, sub pena amocionis ab officio custodie eiusdem.

Item quod nullus monachus bibat vel comedat in villa Rameseye vel Bury aut aliis hamelectis conuicinis, nec sedeat uel moretur ibi cum mulieribus colloquendo cum eisdem, sub pena incarcerationis per vnum mensem, si conuincatur super premissis, nisi ex causa rationabili et manifesta per abbatem prius approbata, aut de licencia abbatis speciali petita et obtenta.

Necnon volumus et mandamus quod quilibet monachus ostendat oculariter coram abbate totum peculium suum semel vel bis in anno, sub pena suspensionis a diuinis ; et quod abbas super huiusmodi exhibicione diligens faciat scrutinium, sub pena x librarum elemosine Domini applicandarum, et exposit peculium huiusmodi ipsis monachis sub indenturis reliberet iterum abbas sicut sibi uidebitur expedire.

Ceterum quod elemosina totalis monasterij integre deferatur ad illum locum vocatum Storchovse absque diminucione vel fraude, et ibi custodiatur per fratres Henricum Tychemersshe subelemosinarium, Johannem Jakesley et Ricardum Kymbaltone, et per eosdem post refeccionem clericorum de elemosinaria pauperibus ad portas monasterij distribuatur per superuicum abbatis, fratris Johannis Alkmundbury prioris sancti Iuonis, et fratris Johannis Styuecle senioris uel vnius eorundem ; et quod nullus monachus quicquam de huiusmodi elemosina quibuscunque personis quantumcunque propinquis mittat vel donet, nisi de licencia speciali abbatis vel aliorum predictorum, sub pena incarcerationis per j mensem pro quolibet in aliquo premissorum delinquente, quociens in ea parte deliquerit ; super quo consciencias dictorum abbatis, prioris et Johannis Styuecle districcius oneramus.

[Fo. 196*d*.] Similiter uolumus quod sacrista, elemosinarius, camerarius et cellerarius prouideant monachis visitantibus parentes et amicos suos, adeuntibus vsque sanctum Iuonem et redeuntibus ad monasterium de equis et equitaturis honestis et seruientibus conuenientibus pro honestate monasterij, secundum laudabilem consuetudinem in monasterio

¹ The presence of women in the convent was one of the abuses with which bishop Alnwick had to deal in 1439. A special injunction was issued by him with respect to the gardens which the monks cultivated, not only within the precinct but in Ramsey and the neighbouring villages. The monks had been in the habit of hiring plots from lay-folk and the obedientaries ; and their gardening operations were one excuse for their absence from quire. The gardens also gave rise to serious scandal, because the monks who held them on lease employed women of ill fame to cultivate them *ex affectione*.

² This implies that the infirmary chapel at Ramsey had its own outer doorway, which, if the chapel was in the usual position at the end of the infirmary hall, may have been in the north or south wall. Possibly, however, as the result of the division, usual in the later middle ages, of the infirmary into separate *cameræ*, the west end of the chapel may have been filled with a partition in place or in front of the earlier screen, and the doorway may have been in this. At Browne's hospital, Stamford, there is a partition with a middle doorway in front of the screen, and an outer doorway in the north wall of the space between the screen and partition. It is to be regretted that so little is known of the buildings of Ramsey abbey.

³ *I.e.* the warden of the infirmary (*infirmarius*).

At Alnwick's visitation it was found that Bury was a common resort of the monks, who spent much time there in eating and drinking and in scandalous intimacy with the

him who shall bring them in, for one month for every time ; touching the which we charge the consciences of the abbot, prior and other presidents of the order.¹

Likewise that henceforward no secular folk enter the chapel of the infirmary to hear masses in the same, but that, immediately after the bell has been rung, the door of that chapel² be shut by the warden thereof,³ under pain of removal from the office of the wardenship of the same.

Also that no monk drink or eat in the town of Ramsey or in Bury⁴ or the other neighbouring hamlets, and sit not or stay there with women, talking with the same, under pain of imprisonment for a month, if he be found guilty in respect of the premises, save for a reasonable and evident cause which has first been approved by the abbot, or with special licence of the abbot asked and obtained.

We also will and command that every monk shew visibly in presence of the abbot his whole private store once or twice in the year, under pain of suspension from the divine [mysteries] ; and that the abbot make careful scrutiny with regard to such presentment, under pain of ten pounds to be devoted to the Lord's alms, and that thereafter the abbot deliver such private store back again to the same monks under indentures, even as it shall seem expedient to him.

Furthermore that the whole alms of the monastery be conveyed in their entirety without abatement or deceit to that place which is called Storehouse, and be kept there by brothers Henry Tychemersshe the sub-almoner, John Jakesley and Richard Kymbaltone, and be distributed by the same, after the repast of the clerks of the almonry,⁵ to the poor at the gates of the monastery, under survey of the abbot, brother John Alkmundbury the prior of St Ives,⁶ and brother John Styuecle the elder or one of the same⁷ ; and that no monk send or grant anything of such alms to any persons whatsoever of what kinship soever they be, unless with special licence of the abbot or the others aforesaid, under pain of imprisonment for one month for every transgressor in any of the premises, so often as he shall transgress in that particular ; touching the which we straitly charge the consciences of the said abbot, prior and John Styuecle.

Likewise we will that the sacrist, almoner, chamberlain and cellarer furnish the monks when they go to see their parents and friends, when they go to St Ives and when they return to the monastery, with seemly horses and riding gear and servants as befits the honesty of the monastery, according to the laudable custom used of old in the monastery ; under

women of the place. The abbot had a house called 'ly Biggyng' (the Biggin), and this and the almoner's granges at Bury and the Spital near by, were causes of temptation to monks who resorted to them.

⁵ The clerks of the almonry were the young scholars educated and boarded for charity under supervision of the almoner : see note on p. 23 above. They naturally had the first claim upon the alms, and their food was the broken meat from the monks' tables of which such alms principally consisted. In 1439 it was found that the alms were distributed in the infirmary, and that undeserving lay-folk thus received much that was intended for the poor.

⁶ St Ives priory was a cell of Ramsey. Alnwick's visitations shew that it was the place to which the *minuti* retired for convalescence. See note on p. 37 above and the next injunction.

⁷ The surnames shew as usual that the monks chiefly came from places at no great distance from Ramsey. Tichmarsh is over the border of Northamptonshire, near Thrapston ; Yaxley (Jakesley) is a few miles north-west of Ramsey ; Kimbolton (Kymbaltone) lies between Huntingdon and Thrapston ; Alkmundbury (Alconbury) and Stukeley (Styuecle) are adjacent villages north of Huntingdon on the old north road.

antiquitus vsitatam, sub pena pro quolibet in hoc deficiente pro qualibet vice qua sic deliquerit xl denariorum applicandorum pauimentis predictis.

Ceterum quod in psalmodia fiant pausaciones debite absque sincopacione; et quod cantus in eleuacione et depressione ita moderetur a principio quod discordia vocum non audiatur inter psallentes; et quod prior, supprior, tercius prior vel precentor nullis aliis exterioribus quouismodo occupetur, per quod ab officiis suis huiusmodi interioribus quauis occasione subtrahatur; et quod idem prior, supprior vel tercius prior sedeat in claustro cum aliis monachis quolibet die post prandium hora competenti secundum regulam contemplacioni insistentes; et quod huiusmodi presidentes diligenter superintendant dictis monachis qualiter se habent in contemplando; super quo eorum consciencias districcius oneramus, sub pena xl denariorum applicandorum pauimentis supradictis, quam ipsos priorem, suppriorem et tercium priorem incurrere volumus ipso facto, quociens aliquis eorum negligens in premissis fuerit vel remissus.

Item quod decetero abbas nullum licenciet monachum ad eundum cum elemosinario ad exteriora, nisi vnum dumtaxat mature etatis et discrecionis et bone fame, et hoc tantum tempore autumnpnali, secundum quod in monasterio antiquitus est vsitatum, sub pena xl denariorum elemosine Domini applicandorum, quociens contrafecerit in hac parte.

Item quod elemosinarius exhibeat quatuor clericos ad ministrandum monachis missas celebrantibus, pensiones consuetas eis soluendo; et quod abbas eisdem clericis quotidie panes consuetos et camerarius monasterij togas annuatim ministrent, secundum quod in dicto monasterio extitit antiquitus obseruatum; et ad ad¹ scrutandum defectus delinquencium in premissis et penas a tempore visitacionis nostre huiusmodi forisfactas auctoritate nostra leuandas et exigendas deputetur vnus monachus per abbatem de consensu totius conuentus; qui coram abbate et toto conuentu iuramentum prestet quod onus huiusmodi sic sibi iniunctum fideliter exequetur; et quod infra triduum post recepcionem presencium, si antea vt mandauimus electus non fuerit, omnimodo eligatur.

Preterea iniuncciones, mandata et ordinaciones nostra huiusmodi affigantur in aliquo loco publico et patenti infra dormitorium dicti monasterij, vt quilibet monachus liberum habeat accessum ad ipsas intuendas et inspiciendas, ne ipsarum ignoranciam pretendere ualeant monachi quoquo modo.

Has igitur iniuncciones, ordinaciones nostras et mandata vobis abbati et conuentui predictis pro reformatione morum et correccione defectuum, excessuum et delictorum nobis in huiusmodi visitacione nostra delatorum, que, vt fame et honestati vestris parcamus, hic subdice-

¹ *Si.*

¹ This injunction was renewed by bishop Alnwick. See note on p. 37 above.

² The pauses referred to are those in the middle of each verse of a psalm, which emphasise the parallelism of the two halves, and those between the verses. In the Brackley hospital statutes (p. 18 above) *debita pausacio* is insisted upon as a necessary part of psalm-singing. Its value in bringing out the sense of the words and the dignity which it adds to the service can be appreciated by those who have heard plain-chant sung upon the scholarly principles advocated by the monks of Solesmes. See glossary s.v. *pausacio*, *syncopacio*.

³ The wisdom of this injunction is fully shewn by the scandals, already referred to, which were discovered in 1439, arising from the visits of monks to the granges under the almoner's control.

⁴ *I.e.* from among the clerks of the almonry.

⁵ Bishop Alnwick was not so careful of the feelings of the convent: his injunctions con-

pain, for every defaulter herein for every time that he shall so make default, of forty pence to be devoted to the floors aforesaid.¹

Furthermore that in psalm-singing the due pauses be made without slurring^a; and that the chant as it rises and falls be so modulated on principle, that no discord of voices be heard among the singers; and that the prior, sub-prior, third prior or precentor be in no wise busied about other external [offices] by reason of the which he may on any pretext whatever be drawn away from such his offices within the monastery; and that the same prior, sub-prior or third prior sit in the cloister with the other monks every day after breakfast at a suitable hour, being instant in contemplation according to the rule; and that such presidents keep diligent watch over the said monks, after what manner they behave themselves in contemplation; touching the which we straitly charge their consciences, under pain of forty pence to be devoted to the floors above-said, which we will that the same prior, sub-prior and third prior incur thereupon, so often as any one of them shall be neglectful or slack in respect of the premises.

Also that henceforward the abbot grant licence to no monk to go with the almoner to places outside the monastery,² save to one only of ripe years and judgment and of honest report, and this only in the autumn season, according to that which has been customary in the said monastery of old, under pain of forty pence to be devoted to the Lord's alms, so often as he shall transgress in this behalf.

Also that the almoner supply four clerks³ to serve the monks when they celebrate mass, paying them their wonted pensions; and that the abbot furnish the accustomed loaves every day to the same clerks, and the chamberlain of the monastery [furnish] gowns [to them] every year, according to that which has been customary in the said monastery of old; and that one monk be deputed by the abbot with the consent of the whole convent, to examine the defaults of transgressors in respect of the premises, and to levy and exact by our authority the penalties forfeited from the time of such our visitation; the which monk shall take an oath in presence of the abbot and the whole convent that he will faithfully perform such charge so enjoined upon him; and that he be chosen without fail within the space of three days after the receipt of these presents, if he be not chosen, as we have commanded, before.

Further let such our injunctions, commands and ordinances be fastened up in some public and conspicuous place within the dorter of the said monastery, so that every monk may have free access to behold and examine the same, in order that the monks may be able in no wise to plead ignorance of the same.

These therefore our injunctions, ordinances and commands to you the abbot and convent aforesaid, for the reformation of manners and the correction of the defaults, transgressions and offences discovered to us in such our visitation, concerning the which we here keep silence, that we may spare your fame and honesty,⁴ we despatch to you and every one of

tain full statements of the grounds on which each is founded, and are almost unique in this particular. Gray's allusion to his reticence may be commended to those who advance the untenable theory that injunctions are mere forms which bear no necessary reference to facts: cf. note on p. 76 above, with regard to the preamble of no. xxxii. Ramsey was the wealthiest Benedictine abbey in the diocese, the exempt St Albans (which was nominally in the diocese) excepted; and it is evident that the lax condition gave cause to some anxiety on the part of the visitor, which was fully justified by the *comperla* of Alnwick's visitation a few years later.

mus, destinamus vobis et vestrum cuilibet successoribusque vestris in virtute obediencie et sub pena contemptus ; et preter penas supradictas sub pena excommunicacionis maioris in personas vestras singulares, si premissa non obseruaueritis sed obseruare contemptibiliter omiseritis, per nos merito fulminande, iniungimus et mandamus quatinus premissa omnia et singula sic per nos ordinata ac vobis iniuncta et mandata, quatenus vos et vestrum quemlibet concernunt, inuiolabiliter obseruetis et faciatis ab aliis quorum interest penitus obseruari, vt sic stadium currentes brauium sempiternum et coronam que fideliter certantibus promittitur consequi valeatis.¹

Data sub sigillo nostro ad causas in in² manerio nostro de Lidyngtone . . . die mensis . . .³

XLIV.

MANDATUM AD EXCOMMUNICANDUM SOLEMNITER CANDELIS ACCENSIS, Etc., PRO VIOLENCIA ILLATA, Etc.

[Reg. Flemyng, fo. 225d].

Ricardus, permissione diuina Lincolniensis episcopus, dilectis filiis officiali archidiaconi nostri Northamptonie ac decano de Rothewell, salutem, gratiam et benedictionem. Detestanda atque horrenda quorundam nephanda peruersitate et sceleris acrioris inpalliabili notorietate adeo in publicum prodeunte, quod nulla tergiuersacione celari potest, ad nostrum, quod dolenter referimus, peruenit auditum, quod nonnulli Sathene² satellites iniquitatis, ymo sancte matris ecclesie degeneres et eterne dampnacionis filij, spiritu ducti ymo seducti diabolico, quorum nomina et personas penitus ignoramus, religiosum locum et Deo dedicatum, prioratum videlicet monialium de Rothewelle predicta, noctanter et more predonum irruerunt, ac clausuras et loca claustralia fenestrasque et hostia firmata eiusdem prioratus irrumpentes² et

¹ An allusion to 2 Tim., iv, 7, 8.

² *Sic*.

³ Blanks left in original.

¹ The bishop was at Ramsey on 10 May 1432, and probably held his visitation on that day or the day preceding or following : see introduction. Abbot Tychemersshe died in 1434 : the royal *congéd d'élire* was issued on 18 Aug. On 28 Aug. following assent was granted to the election of John Croyland, bachelor of theology, to whom the temporalities were restored on 11 Sept. (*Cal. Pat.* 1429-36, pp. 343. 428). Thomas Warde and John Depyng confirmed the election in Warboys church on 9 Sept., under commission bearing date at Croyland, 6 Sept. (Reg. Gray, fo. 79d.. 80). Croyland's rule was short : he died before 24 March 1435-36, when the new *congéd d'élire* was issued. On 2 April following assent was granted to the election of John Stowe, which, as the see of Lincoln was then void by Gray's death, was confirmed by the official *sede vacante*, Peter Pertrych. The temporalities were restored to Stowe on 6 April, 1436 (*Cal. Pat.* ut sup., pp. 510, 508). Stowe was abbot at the time of bishop Alnwick's visitation.

² The archdeacon of Northampton at this time was master Robert Fitzhugh, son of Henry v's chamberlain, Henry, baron Fitzhugh, of Ravensworth castle, Yorkshire. He received a royal grant of the wardenship of St Leonard's hospital, York, 15 March 1414-5 (*Cal. Pat.* 1413-6, p. 283). He held the prebend of Milton Manor in Lincoln, which he resigned in June 1419. On 10 July following, being then deacon and master of arts, he received collation of the archdeaconry of Northampton, with which he held the prebend of Aylesbury, collated to him on 4 August (Inst. Repyngdon, fo. 496 and d). He was already prebendary of Grindale in York, of which he had collation 10 Sept. 1418 (Le Neve, iii, 191),

you and to your successors, in virtue of obedience and under pain of contempt ; and, over and above the penalties aforesaid, under pain of the greater excommunication to be duly proclaimed by us against your several persons, if you shall not observe but despitefully neglect to observe the premises, we enjoin and command you to observe without breach the premises all and sundry so ordained by us and enjoined upon and commanded you, so far as they concern you and every one of you, and cause them to be fully observed by the others whom they concern, that so running your course, you may be able to obtain the eternal reward and the crown which is promised to them who strive faithfully.

Given under our seal *ad causas* in our manor of Liddington on the day of the month ¹

XLIV.

MANDATE OF SOLEMN EXCOMMUNICATION WITH LIGHTED CANDLES, ETC., FOR VIOLENCE DONE, ETC.

Richard, by divine permission bishop of Lincoln, to our beloved sons the official of our archdeacon of Northampton² and the dean of Rothwell,³ health, grace and blessing. Inasmuch as the unspeakable frowardness, hateful and to be abhorred, of certain folk, and the common knowledge, which may not be cloked, of a worse crime than ordinary, has been so spread abroad that it cannot be concealed by any turning away therefrom, it has come to our hearing, the which we relate with sorrow, that certain henchmen of the wickedness of Satan, yea, degenerate [sons] of holy mother church and sons of everlasting damnation, led, yea, led astray by the breath of the devil, of the names and persons of whom we are utterly ignorant, fell by night and after the fashion of pirates upon a place of religion and set apart to God, to wit the priory of the nuns⁴ of Rothwell aforesaid, and forcing and breaking open the enclosures⁵ and cloister

and on 4 Nov. 1420 he received a royal grant of Hansacre prebend in Lichfield (*Cal. Pat.* 1416-22, p. 303). He had been ordained priest and had exercised his archidiaconal functions by deputy before 24 Aug. 1421, when he received papal letters of rehabilitation for proceeding in this respect without dispensation ; and on 17 Sept. 1422 he obtained the necessary indult to visit his archdeaconry by deputy. He was then studying theology at Cambridge, of which university he was chancellor in 1423, holding the degree of bachelor of divinity. On 13 April of that year he received a dispensation to hold two incompatible benefices for life with his archdeaconry, the maximum income of his archdeaconry and the four compatible benefices already noted being assessed at 460 marks (*Cal. Papal Letters*, vii, 210, 255). He was warden of King's hall, Cambridge, from 1424 to 1431 (see *Cal. Pat.* 1429-36, p. 147). He resigned his prebend in Lichfield in 1428 (Le Neve, i, 611) : the rest of his preferments, including the rectory of St. Peter's, Northampton, to which he was instituted 2 Sept. 1428 (Serjeantson, *History of St Peter's*), were vacated by his provision to the see of London, 30 April 1431, on the translation of bishop Gray to Lincoln (*Cal. Papal Letters*, viii, 358). His temporalities were restored on 4 Aug. 1431 (*Cal. Pat.* 1429-36, p. 145), and he was consecrated at Foligno on 16 Sept. (Stubbs, *Reg. Sac. Ang.* p. 88.) He died 15 Jan. 1435 (*ibid.*). There is a notice of him in *Dict. Nat. Biog.*

³ The deanery of Rothwell included the three hundreds of Hamfordshoe, Orlingbury and Rothwell, Northants, forming the western portion of the district within the bounds of Rockingham forest. There were at this time about 44 parishes in the deanery.

⁴ Women following the rule of St. Augustine in the middle ages were usually referred to as *moniales* : the habit, now common, of calling them 'canonesses' appears to have little, if any, sanction.

⁵ The outer wall or fence of the priory appears to be meant,

infringentes, quandam generose et honeste fame mulierem nomine Johannam, sub regimine et gubernacione priorisse dicti prioratus modeste conuersantem, et in hiis pro viribus reluctantem et reclamantem violenter rapuerunt, et extra dictum prioratum ad quandam domum procul ab omnium hominum conuersacione constitutam per vim et violentiam abduxerunt; et ibidem eorum vnus, qui vt dicitur actor residuorum et auctor huiusmodi iniquitatis extiterat, cum ipsa muliere in dicta domo solus, cum videret se suum in scelere ceptum propositum perficere non posse, vocans ad se alios de complicitibus suis, crura mulieris illius, quod dictu horrendum, magis tamen horrendum auditu sed et horrendissimum est actu, funibus et cordis abinuicem, vt liberius conceptam libidinem expleret, totius humanitatis pudore postposito trahi et manus ligari iussit sic quod more tyrannico et vltra quam¹ natura pateretur sed pocius abhorreret, ipsam inuitam oppressit nequiter et violauit. Sed hiis sceleribus ille tanti sceleris et nequicie auctor et capud non contentus, sed incepto scelere induratus ac mala quin ymo peiora et eciam pessima malis accumulans, multo maiori similium satellium² ac gentis indomite et ferocis multitudine sibi associatorum in eundem prioratum cum gladiis nudatis ac aliis diuersorum armorum inuasiorum generibus more tyrannido³ et predonico in altera vice ingredientem,⁴ eandem mulierem, tunc in presencia priorisse et monialium dicti prioratus in aula ipsius priorisse existentem, vt tanquam predam captantes irruerunt, et,⁴ peius est premissis, in priorissam et moniales dicti loci, honorabilia ecclesie membra, personas itaque Deo sacratas, ipsorum ferocitatem blande mulcere satagentes, et cum nec sic proficerent, eorum nequicie et ferocitate,³ prout paciebatur sexus muliebris, reluctantes et resistentes, manus nepharias, sacrilegas et violentas, nec personarum nec loci obstante reuerencia, temerarie iniecerunt easque diris verberibus fustigarunt, in terram prostrarunt et pedibus suis super eas ambulando inhumaniter calcarunt, vestesque habituum suorum vltra capita sua violenter abstraxerunt, dictamque mulierem quasi raptorem capta preda secum de dicto prioratu extrahentes abduxerunt, in totius sancte matris ecclesie graue scandalum suarumque graue periculum animarum et aliorum plurimorum perhorrendum exemplum, sententiam maioris excommunicacionis contra tales a nonnullis patribus in hoc casu prouide latam ipso facto dampnabiliter incurrendo.

Nos igitur ex officij nostri debito pastoralis sceleris huiusmodi enormitatem et improbe temeritatis audaciam, quanto magis ex eis noscitur a sancta ecclesia subtrahi deuocio et pericula in futurum imminere, sacrorum canonum auctoritate, quorum a lege constituimur executor, arcus prosequentes, ne tantorum sceleratorum impunitas cedat ceteris in exemplum, vobis vniuersis et singulis, in virtute obediencie et sub pena excommunicacionis, quam in personas vestras, si non feceritis quod mandamus, intendimus fulminare, tam communiter quam diuisim,

¹ Sic: for *quem* or *quod*.

² Sic.

³ *Ingressus* would be strictly right, but the participle is attracted into the plural by the mention of the companions of the chief criminal.

⁴ Sic: *quod* is needed to complete the sense.

¹ It is clear from the context that this woman was not a professed nun, but a *perhennans* or lodger. The document draws a distinction between the indignities offered to her and the downright sacrilege involved by the subsequent attack upon the nuns.

precinct and the windows and barred doors of the same priory, seized with violence a certain woman of gentle and honest report, by name Joan, who was dwelling chastely under the rule and governance of the prioress of the said priory,¹ the while she struggled and made protest according to her strength, and brought her away by force and violence without the said priory to a house situated far from the society of all mankind; and therein one of them, who, as it is said, had been the leader of the rest and the prime mover of such wickedness, when, being alone with the said woman in the said house, he saw that he could not accomplish his criminal purpose which he had begun, calling to himself others of his accomplices, . . . set aside the shame of all humanity in such wise that, like a tyrant and beyond the sufferance of nature, nay rather, beyond that from which she would shrink, vilely overcame and violated the same [woman] against her will. But this author and head of so great a crime and baseness, not content with these wickednesses, but hardened in the crime which he had begun, and crowning his evils with an evil verily worse and even worse than all, lo! entering the same priory a second time like a tyrant and pirate with a far greater multitude of like henchmen² and people untamed and savage in his company, with naked swords and other sorts of divers weapons of offence, fell, even as though they were snatching a prey, upon the same woman, who was then in the presence of the prioress and the nuns in the hall of the same priory, and, [which] is worse than the things aforesaid, daringly laid wicked, sacrilegious and violent hands, notwithstanding the worship both of their persons and of the place, upon the prioress and nuns of the said place, honourable members of the church, and persons hallowed to God accordingly—who endeavoured gently to appease their baseness and savagery, so far as their sex as women allowed—and cudgelled them with cruel strokes, threw them down on the ground and, trampling on them with their feet, mercilessly kicked them, and violently dragged off their garments of their habits over their heads, and even as robbers, having caught their prey, carried off the said woman, dragging her with them out of the priory, to the grievous scandal of all our holy mother church and to the grave danger of their own souls and to the exceeding fearful example of very many others, incurring thereby to their damnation the sentence of the greater excommunication, which in this case has been decreed with aforethought by divers fathers against such persons.

We therefore, of the due of our pastoral office, pursuing, by the authority of the sacred canons, whereof we are the agent appointed by law, such excess of crime and boldness of wicked daring the more strictly, by so much the more as it is notable that devotion is withdrawn from holy church thereby and that dangers are in prospect for the future, in order that the freedom from punishment of persons so grievously guilty may not serve as an example to the rest, earnestly enjoin and command you all and several,³ in virtue of obedience and under pain of

² *I.e.*, of Satan, as before.

³ The phrase is probably an oversight, as the mandate is addressed only to two persons.

ita quod vnus alium non expectet nec alius per alterum se excuset, firmiter iniungimus et mandamus quatinus omnes et singulos tantorum facinorum perpetratores facinorosos ac premissa vel eorum aliquod sic nequiter et iniuriose perpetrantes, omnesque eis ad tam enormia facinora perpetrata opem, operam, auxilium, consilium, consensum vel fauorem prebentes publice vel occulte ac facta et perpetrata huiusmodi rata habentes aut grata, etc.¹

XLV.

SANCTUS NEOTUS : INIUNCCIONES.

[Reg. Gray, fo. 200].

Willelmus, permissione diuina Lincolniensis episcopus, dilectis filiis priori et conuentui prioratus de sancto Neoto, ordinis sancti Benedicti, nostre diocesis, salutem, gratiam et benediceionem. Visitantes iam dudum tercio decimo die videlicet mensis Maij, anno Domini mccccxxij^{do}., vos et prioratum vestrum predictum, etc., vt in prohemio Huntyngdonie, *vbi sic*, monachis per ipsum Dei confessorem almificum, beatum re et nomine Benedictum, data, etc.,² vobis tunc fecimus; que eciam pro nunc ex habundanti vobis transmittimus sub penis infrascriptis inuiolabiliter obseruanda.³

In primis iniungimus et mandamus vobis omnibus et singulis presentibus et futuris vt ordinem monasticum secundum Deum et regulam sancti Benedicti institutum, necnon ipsam regulam secundum litteram in dicto prioratu vestro exquisite quatenus fragilitas sinit penitus obseruetis et vestrum quilibet obseruet sub penis infrascriptis; et vt eo viuacius retineatur in mente quo frequencius auribus inculcetur, volumus et mandamus sub eisdem penis vt regulam huiusmodi secundum ipsius exigenciam in pleno capitulo omnibus fratribus presentibus quotidie legi faciat.

¹ The rest of the form is omitted, but may be supplied here from a collation of the various forms in common use: "in dictam excommunicationis sentenciam occasionibus premissis damonabiliter incidisse, in omnibus et singulis ecclesiis et capellis dicti decanatus et aliis locis vicinis vbi melius videbitur expedire, per omnes et singulos rectores, vicarios et capellanos in ipsis ecclesiis et capellis qualitercumque celebrantes, sacris indutos vestimentis, singulis diebus dominicis et festiuis intra missarum sollempnia, dum maior intererit populi multitudo, pulsatis campanis, candelis accensis et ad humum extinguendo proiectis, cruceque erecta omnique sollempnitate et rubore adhibitis, faciat publicae et sollempniter nunciari; ab huiusmodi denunciacione non cessantes donec iidem excommunicati, a tam funesti erroris deuiio ad sacrosancte matris ecclesie gremium redeuntes, de facinoribus huiusmodi perpetratis satisfecerint competenter ac absolucionis beneficium in forma iuris super premissis meruerint obtinere, seu aliud a nobis super hiis habueritis in mandatis; inhibentes nichilominus in genere omnibus Christi fidelibus vniuersis ne quis cum eisdem quouismodo communicare presumat preterquam in casibus a iure permissis. De die vero recepcionis presencium, necnon de modo et forma execucionis mandati nostri huiusmodi per vos facte, nos, vbicumque tunc fuerimus, cum ex parte nostra vos requiri contigerit, certificetis per vestras patentes litteras harum seriem continentes." Three forms, from which this form has been composed to suit the case in question, occur close together in *Exeter Ep. Reg. Grandisson*, ed. Hingeston-Randolph, i, 410, 417, 440. In the same register (i, 423) is an account of the solemn excommunication pronounced by bishop Grandisson against the priest and parishioners who, in 1328, celebrated and communicated in the church of St. Buryan, Cornwall, then under interdict owing to bloodshed within the building and churchyard. On 4 Nov., 1328, the bishop and his assistants met in the priory church of Mount St. Michael, the assistants wearing their stoles and carrying lighted candles, which they threw on the ground and extinguished, while the bishop recited the words: "sicut ista luminaria in oculis nostris corporaliter extinguuntur, ita in presencia Dei et beate Marie et beatorum

excommunication, which we intend to pronounce against your persons, if you shall not perform our commandment, both in common and separately, so that one shall not wait for the other, nor the other use his fellow as an excuse,¹ that [you declare excommunicate] all and several the guilty perpetrators of crimes so great and those who basely and wrongly are perpetrators of the premises or any of them, and all who in public or in secret afford help, labour, assistance, advice, consent or favour to them for the perpetration of so huge iniquities, and ratify or approve such things when done or perpetrated, etc.²

XLV.

ST NEOT'S: INJUNCTIONS.

William, by divine permission bishop of Lincoln, to our beloved sons the prior and convent of the priory of St Neot, of the order of St Benedict, of our diocese, health, grace and blessing. In our visitation some time ago, on the thirteenth day to wit of the month of May, in the year of our Lord 1432, of you and of your priory aforesaid, etc., as in the preamble for Huntingdon, *wherein [let this substitution be made] thus, [the very rule] which was given to monks by the same beneficent confessor of God, blessed in deed and Benedict in name, etc., we then made for you [certain our commands, injunctions and ordinances], which also we despatch to you at this present in full detail to be observed without breach under the penalties written beneath.*³

In the first place we enjoin and command you all and several that now are and shall be, that you observe in full and that every one of you observe under the penalties written beneath the monastic order which has been instituted in accordance with God and with the rule of St Benedict, and the same rule also with circumspection according to the letter, so far as frailty permits, in your said priory; and in order that, the more often it is instilled in the ears, the more lively remembrance thereof may be kept in the mind, we will and command under the same penalties that you cause such rule to be read every day in full chapter, when all the brethren are present, according to the requirements of the same.

angelorum et omnium sanctorum anime extinguantur et diabolo et eius angelis in igne eterno puniende sine fine tradantur, nisi peniteant et resipiscant. Fiat ! fiat ! amen."

² See no. xxxii above, p. 76, where the clause runs thus : *canonicis per illum gloriosum doctorem sanctum Augustinum data*. In the Daventry injunctions (no. xvii above, p. 43) this necessary modification is overlooked.

³ This clause is enlarged from the end of the Huntingdon preamble (p. 76), to suit the special circumstances.

¹ *I.e.*, for delay.

² The date is wanting, but, from the position of the document in the register, it may be placed about March, 1421-2. The name of the prioress at this time does not appear from the episcopal registers. Margaret Staple was prioress at bishop Alnwick's visitation (22 July, 1442), when there were six other nuns in the convent. The last prioress whose name seems to be known before this time is Alice Langton, elected in 1395 (*V.C.H. Northants*, ii, 138).

³ The preamble used here is that employed in cases where the *comperita* of the visitation were obviously of the gravest kind. See note on p. 76. Bishop Alnwick's visitation (28 Sept. 1432) revealed a tale of further slackness, dilapidation and extravagance. It may be noted that the two Benedictine monasteries, Daventry and St. Neots, to the state of which Gray found it necessary to apply this severe censure, were among the originally alien houses to which letters patent of denization had been granted. Their precarious condition during the long wars with France may have led to much carelessness and improvidence.

Item quod silentium locis et horis debitis et consuetis secundum regulam ab omnibus indistincte obseruetur, signis consuetis vtendo ; et si quid inter fratres loquatur, submisce, breuiter et in latino vel gallico loquatur ; et quod contra hec ex consuetudine delinquens acriori modo secundum regulam propter aliorum exemplum corrigatur ; quodque omnes omni die dicto completorio simul ad dormitorium accedant et ibidem de nocte quiescant ; et quod nullus preter licenciam prioris, vel eo absente supprioris ex licencia, ad cognita petita et obtenta, sed nec absque comitiua honesta et sufficienti, ad villam sancti Neoti vel alias vicinas accedat, nec ibidem aliquo modo bibat uel comedat, exceptis hiis qui officiis exterioribus preficiuntur et necesse habent circa ipsa immorari.

Iniunximus pretere vobis priori vt infra annum extunc proxime sequentem sedilia in claustro vestro, anglice *carales*, pro monachis dicti vestri prioratus secundum regulam vestram fieri faceretis ; quod si nondum feceritis, preter penam contemptus quam propterea incurristis vobis iterato sub penis supra et infrascriptis iniungimus et mandamus quatinus citra proximum festum Pasche huiusmodi *carales* fieri faciatis ; et quod contemptio in claustro debitis horis secundum regulam ab omnibus debite obseruetur ; et qui in hoc deliquerit grauiter in aliorum exemplum iuxta regulam puniatur.

Ceterum iniunximus vobis priori sub pena xl solidorum elemosine uestre applicandorum vt citra tunc proximum festum sancti Michaelis de duabus campanulis prouideretis, vna videlicet que pendeat¹ in claustro et que in meridie ad refeccionem monachorum² iuxta obseruancias regulares quotidie pulsaretur, et altera que supra mensam in refectorio penderet et ibidem secundum easdem obseruancias tempore refeccionis similiter pulsaretur ; quod si nondum de istis campanulis prouidistis, vobis preter penam predictam quam propterea incurristis in virtute obediencie et sub penis infrascriptis iniungimus et mandamus quatinus citra proximum festum purificationis beate Marie absque dilacione vlteriori omnimodo prouideatis de eisdem,

Similiter iniunximus vobis vt, quousque de loco competenti in quo seruientes et alij seculares comedere possent valeatis³ prouidere, singuli monachi dicti prioratus omni die, similiter et vos cum eisdem, si nulli assint hospites vel extranei valenciores, in aula illa iuxta cameram prioris comederetis : quam aulam loco refectorij in omnibus obseruanciis regularibus obseruaretis ; quodque gracias ante prandium et eciam post prandium eundo ad ecclesiam secundum obseruancias easdem decantaretis. Vobis idcirco in virtute obediencie et sub penis supra et infrascriptis iniungimus et mandamus vt cum omni diligencia et festinancia possibili de tali domo pro secularibus reficiendis prouideatis, et dictam aulam loco refectorij medio tempore in forma predicta obseruetis, et faciatis obseruari extunc et postquam de dicta domo fuerit prouisum domum illam pro refectorio antiquitus ordinatam obseruantes.

¹ *Sic* : *penderet* is needed.

² *Sic*.

³ *Sic* : the sequence of tenses is awkward, although it is probably intentional.

¹ See glossary, s.v..

² This, as before, refers to the prior, as appears from the words *similiter et vos cum eisdem* immediately below. If strangers of quality visited the monastery, the prior would be expected to entertain them in his lodging.

³ See no. vii above, p. 22, and note,

⁴ The meaning of this injunction is that the monastery possessed no adequate guest-house, and that the number of visitors had made it necessary to resort to the inconvenient

Also that silence be kept by all without distinction at the due and accustomed places and seasons according to the rule, with use of the accustomed signs ; and if any conversation be held between the brethren, let it be held in a low tone, shortly and in Latin or French ; and that he who of custom shall offend against this be corrected with special severity according to the rule, for the example of the others ; and that all go together to the dorter every day, when compline has been said, and rest by night therein ; and that no-one without asking and obtaining the licence of the prior for recognised reasons, or, in his absence, by licence of the sub-prior, and certainly not without honest and sufficient company, have access to the town of St Neot's or the other neighbouring towns, and that he in no wise drink or eat in the same, with the exception of those who are set in charge of the outer offices and are obliged to remain in attendance upon the same.

Further we enjoined upon you the prior, that, within a year next following after that time, you should cause seats, in English " carales " to be made in your cloister according to the rule for the monks of your said priory ; and if you have not yet done this. over and above the pain of contempt which you have incurred on this account, we enjoin and command you a second time under the penalties written above and beneath, that on this side the next feast of Easter you cause such " carales " to be made ; and that contemplation be duly observed in the cloister by all at the due hours according to the rule ; and that he who shall offend herein be severely punished after the rule for the example of the others.

Furthermore we enjoined upon you the prior, under pain of forty shillings to be devoted to your alms, that on this side the feast of St Michael next thereafter you should make provision of two little bells, of one, to wit, to hang in the cloister and be rung every day at noon for the meal of the monks according to the regular observances, and the other to hang over the table in the frater and be rung likewise therein at meal-time according to the same observances ; but if you have not yet made provision of these little bells, we enjoin and command you, over and above the penalty aforesaid which you have incurred on that account, in virtue of obedience and under the penalties written beneath, that you by all means make provision of the same without further delay on this side the next feast of the purification of blessed Mary.

Likewise we enjoined upon you² that, until you be able to make provision of a suitable place in which the servants and other secular folk should be able to eat, the several monks of the said priory every day, and you in like manner with the same, if no guests or strangers of quality be present, should eat together in the hall hard by the prior's lodging : the which hall you should observe in place of the frater in all the regular observances ; and that you should chant grace before breakfast, and also after breakfast when you go to the church,³ according to the same observances. We therefore enjoin and command you in virtue of obedience and under the penalties written above and beneath, that with all the diligence and speed you can you make provision of such an house for the refreshment of secular folk, and in the meantime observe the said hall in place of the frater in the form abovesaid, and that thenceforward and after that provision shall have been made of the said house, observing that house which was of old ordained for the frater, you cause it to be observed [as such].⁴

Item iniungimus et mandamus vobis priori sub penis supra et infrascriptis quod nullo modo permittatis mulieres aut aliquas personas seculares loca claustralia ingredi aut frequentare seu per ea transitum facere, ob quod quies contemplantium ibidem turbari aut alie obseruancie regulares impediri valeant quouis modo.

Preterea iniungimus vobis priori sub penis supra et infrascriptis, prout vobis tunc iniunximus, quod ostium illud in parte australi nauis ecclesie vestre conuentualis per quod itur in villam omni die statim post altam missam et vespers decantatos firmiter claudatur, et sic stet clausum vsque tempus misse de beata Virgine in crastino ; quodque ostia claustru et cetera ecclesie predictae horis et temporibus debitis secundum regulam claudantur et aperiantur.

Similiter iniungimus vobis priori, in virtute obediencie et sub pena suspensionis ab administracione vestra, vt omni anno inter festa sancti Michaelis archangeli et sancti Martini in yeme plenum et exquisitum computum de totali administracione vestra in bonis dicti prioratus spiritualibus et temporalibus per vos facta coram toto conuentu vel saltem maiori et saniori parte eiusdem exhibeatis et reddatis.

Ceterum iniungimus vobis priori, sub pena priuacionis et finalis amocionis vestri ab officio et dignitate vestris, ne decetero quibusuis personis corrodia, pensiones, annuetales vel liberatas ad certum tempus, terminum vite vel imperpetuum vendatis aut concedatis, nisi de licencia nostri vel successorum nostrorum ex causa legitima et necessaria nobis vel eisdem successoribus nostris exposita et per nos vel illos approbata primitus petita et obtenta, consensu eciam et assensu expressis totius conuentus vel maioris et sanioris partis eiusdem ad id accedentibus.

Monemus igitur, et., vt in Huntynghdone. Data.

XLVI.

COMMISSIO AD INQUIRENDUM DE EXCESSIBUS RELIGIOSORUM.

[Reg. Gray, fo. 173d].

Reuerendissimo in Christo patri et domino, domino Willelmo, Dei gracia Lincolniensi episcopo, vester filius humilis et deuotus Johannes Lychebarowe, vester in archidiaconatibus vestris Northamptonie et Leycestrie commissarius generalis, ac ad subscripta commissarius vester

expedient of entertaining them in the frater, while the monks themselves used a smaller hall, probably, as the text indicates, upon the upper floor of the western range of cloister buildings. At Alnwick's visitation, when there were eight monks in residence in addition to the prior, it appears that the old frater was used by the convent, but that the guests and servants shared their meals there, to the destruction of its regular observance.

¹ It appeared at Alnwick's visitation that the cloister was frequented by lay folk and women, and that the monks invited whom they liked to their repasts in the frater.

² The priory, of which the site only remains, was on the north side of the town ; and the cloister appears from this passage to have been on the north side of the nave, remote from houses.

³ The date of the visitation is mentioned explicitly at the beginning of the injunctions as 13 May, 1432 : from the internal evidence of the document, it appears that the written injunctions were not issued until after the following Michaelmas. The name of the prior is uncertain : the last prior whose full name is given before this date in the episcopal registers is Edward Salesbury, instituted on the presentation of the Crown at Northampton, 27 Nov., 1405 (Inst. Repyngdon, fo. 325). Dugdale (*Monasticon*, iii, 464) says that William

Also we enjoin and command you the prior, under the penalties written above and beneath, that you in no wise suffer women or any secular persons to enter or haunt the cloister precincts or to pass through them, by reason whereof the peace of them that are at their contemplation in the same may be broken or the other regular observances be hindered in any wise.¹

Further we enjoin upon you the prior, under the penalties written above and beneath, even as we then enjoined upon you, that the door on the south side of the nave of your conventual church, through which is the way to the town,² be shut fast every day immediately after high mass and vespers have been sung, and that it so remain shut until the time of the mass of the blessed Virgin on the morrow; and that the doors of the cloister and the other [doors] of the church aforesaid be shut and opened at the due hours and seasons according to the rule.

Likewise we enjoin upon you the prior, in virtue of obedience and under pain of suspension from your administration, that every year between the feasts of St Michael the archangel and St Martin in the winter you shew and render a full and accurate account of your whole administration performed by you in respect of the spiritual and temporal goods of the said priory, in presence of the whole convent or at any rate the greater and sounder part thereof.

Furthermore we enjoin upon you the prior, under pain of your deprivation and final removal from your office and dignity, that henceforward you sell or grant to no persons whatsoever corrodies, pensions, annuities or liveries for a fixed time, term of life or in perpetuity, unless you have first asked and obtained licence of us or our successors for a lawful and needful cause set forth to us or to the same our successors and approved by us or them, with the accession thereunto of the express consent and assent of the whole convent or of the greater and sounder part of the same.

We admonish you therefore, etc., as in the injunctions for Huntingdon. Given³

XLVI.

COMMISSION TO MAKE INQUIRY CONCERNING THE TRANSGRESSIONS OF RELIGIOUS PERSONS.⁴

To the most reverend father in Christ and lord, the lord William, by the grace of God bishop of Lincoln, your lowly and devoted son John Lychebarowe,⁵ your commissary general in your archdeaconries of Northampton and Leicester, and your commissary specially deputed for

was prior in 1422. From the records of Alnwick's visitation in 1439, it seems that John Turvey must have been prior in 1432, and that his election took place either in bishop Flemyng's later years, for which the registers are imperfect, or during the voidance of the see after Flemyng's death. Turvey resigned in 1436, and Robert Etone, who was prior in 1439 and doubtless came from the neighbouring village of Eaton Socon, was elected and confirmed during the voidance of the see after the death of Gray. His election gave cause to a serious charge of simony against him.

⁴ Another of the documents preserved as common forms. The masculine *religiosorum* in the marginal title shews that it was intended to be used in other cases; while the contents of the schedule appended to the certificate were not copied into the register, as they applied merely to the special case.

⁵ See note on p. 34 above.

specialiter deputatus, obedienciam et reuerenciam tanto patri debitas cum honore. Litteras vestras reuerendissimas cum ea qua decuit reuerencia nuper recepi in hec verba :

"Willelmus, permissione diuina Lincolniensis, etc., dilecto filio magistro Johanni Lychebarowe, nostro in archidiaconatibus nostris Northamptonie et Leycestrie commissario generali, salutem, gratiam et benedictionem. Ad nostrum frequenter per multorum fidedignorum relacionem, quod non sine cordis angustia referimus, peruenit auditum quod priorissa et moniales prioratus de Sywardesley, nostre diocesis, que abrenunciato seculo et omnibus suis pompis se virtutum Domino, vero fidelis anime sponso, sub habitu monastico et regularibus disciplinis famulaturas deuouerunt, carnis illecebras sectantes et religionis tramite derelicto, ac omnis pudicie et castimonie freno abiecto, stupro intendunt, adulteria, incestus, sacrilegia et fornicaciones publice et quasi in conspectu totius populi dampnabiliter committendo, in suarum interitum animarum, religionis opprobrium ac aliorum perniciosum exemplum. Volentes igitur super premissorum facinorum perpetratoribus effici ceriores ac huiusmodi viciorum in dicto prioratu sentes sarculo nostre iurisdiccioni ordinarie penitus amputare, ne sanguis ipsorum in extremo iudicio de nostris manibus requiratur, vobis committimus et mandamus quatinus ad dictum locum vice et auctoritate nostris descendatis ac de et super dictarum priorisse et monialium vita, fama, conuersacione ac sceleribus, facinoribus ac peccatis criminibusque predictis per eas, vt dicitur, commissis eorumque circumstanciis vniuersis, tam per singularem examinationem singularum personarum ipsarum priorisse et monialium quam per alios viros fidedignos, coram vobis presentes in forma iuris iuratos, premissorum noticiam melius obtinentes, vocatis in hac parte vocandis tam in genere quam in specie, inquiretis diligenter ac fideliter per omnia veritatem ; et quid per huiusmodi inquisitiones inuenire poteritis et feceritis in premissis nos cum omni festinatione possibili ipso negocio expedito distincte et aperte certificetis litteris vestris patentibus habentibus hunc tenorem, vestri officij sigillo autentice consignatis. Data sub sigillo nostro ad causas in manerio nostro de Lidyngtone, xxii^o die mensis Februarij, anno Domini mccccxxxiiij^{to} et nostre translationis anno quarto."

Quarum litterarumstrarum vigore et auctoritate ad dictum prioratum de Sywardesley personaliter accessi, ac de et super dictarum priorisse et monialium vita, fama, conuersacione ac sceleribus, facinoribus ac peccatis et criminibus per eas, vt dicebatur, commissis eorumque circumstanciis vniuersis, tam per singularem examinationem singularum personarum dictarum priorisse et monialium quam alios viros fidedignos, coram me presentes et in forma iuris iuratos, premissorum vt apparuit noticiam melius optinentes, vocatis prius omnibus et singulis in hac parte vocandis tam in genere quam in specie, inquisitionem feci diligentem, prout in scedula presentibus annexa plenius continetur ; que omnia et singula vestre reuerende paternitati antedictae certifico per has litteras meas patentes sigillo officij mei consignatas. Data apud Sywardesley predictam, xvij die mensis Marcij, anno Domini supradicto.

¹ *I.e.* 23 Feb., 1434-5.

² The prioress of Sewardsey at this time was Alice Basynghe, who was prioress in 1432 and resigned in 1439 (*V.C.H. Northants*, ii, 127). The priory was small and poor, and is said to have ceased to have a separate existence in 1459-60, when bishop Chedworth, at the petition of the patron, sir Thomas Grene, issued a commission (2 Jan.) to inquire into the desirability of uniting it to the Benedictine (formerly Cluniac) house of Delapré (Inst. Chedworth, fo. 53d). It is doubtful, however, whether this union took place, as the priory

the matters written beneath, the obedience and reverence due with honour to so great a father. I received of late with that reverence wherewith it was fitting your most reverend letters in these words :

"William, by divine permission [bishop] of Lincoln, etc., to our beloved son master John Lychebarowe, our commissary general in our archdeaconries of Northampton and Leicester, health, grace and blessing. By the report of many trustworthy persons it has oft-times come to our hearing that the prioress and nuns of the priory of Swardsley, of our diocese, who, having made renunciation of the world and all its pomps, have devoted themselves to do service to the Lord of virtues, the true spouse of the faithful soul, beneath the monastic habit and regular discipline, following the enticements of the flesh and abandoning the path of religion, and casting aside the restraint of all modesty and chastity, are giving their minds to debauchery, committing in damnable wise, in public and, as it were, in the sight of all the people, acts of adultery, incest, sacrilege and fornication, to the death of their own souls, the shame of religion and the mischievous example of others. Wishing therefore to be more surely informed touching the perpetrators of the aforesaid misdeeds, and utterly to cut away with the instrument of our jurisdiction as ordinary the thorns of such vices in the said priory, in order that the blood of the same persons may not be required at our hands in the last judgment, we commit to you and command you to go down to the said place in our stead and by our authority, and make diligent and faithful inquiry of the truth in all respects concerning and touching the life, report, behaviour of the said prioress and nuns, and the crimes, misdeeds and the sins and trespasses aforesaid committed, as it is said, by them, and their whole circumstances, by the separate examination of the several persons of the same prioress and nuns, as well as by means of other trustworthy men who possess more perfect knowledge of the premises, being present before you [and] sworn in form of law, having summoned those who should be summoned in this behalf both in general and in special ; and, having dispatched the same business, to certify us plainly and openly with all the speed you can of what you shall be able to find by such inquiries and shall have done in the premises, by your letters patent having this purport, being sealed with your own hand with the seal of your office. Given under our seal *ad causas* in our manor of Liddington, on the twenty-third day of the month of February. in the year of our Lord 1434 and the fourth year of our translation."

By the force and authority of the which your letters I came in person to the said priory of Swardsley, and made diligent inquiry concerning and touching the life, report, behaviour of the said prioress and nuns, and the crimes, misdeeds and the sins and trespasses committed, as it was said, by them, and their whole circumstances, by the separate examination of the several persons of the said prioress and nuns, as well as [by means of] other trustworthy men who, as it appeared, possessed more perfect knowledge of the premises, being present before me and sworn in form of law, having first summoned all and several who should be summoned in this behalf both in general and in special, even as it is more fully contained in the schedule appended to these presents ; the which things all and sundry I certify to your reverend fatherhood aforesaid by these my letters patent, sealed with the seal of my office, Given at Swardsley aforesaid, on the eighteenth day of May in the year of our Lord abovesaid.²

was certainly independent of Delapr   at a later date, and its revenues (£18 11s. 2d. gross, £12 6s. 7d. net) appear separately in the *Valor Ecclesiasticus* of 1535.

XLVII.

COMMISSIO AD RECLUDENDUM ANACHORITAM.

[Reg. Gray, fo. 186].

Reuerendissimo in Christo patri ac domino, domino Willelmo, Dei gracia Lincolniensi episcopo, suus humilis et deuotus Johannes, paciencia diuina abbas monasterij beate Marie de Thorntone, ordinis sancti Augustini, vestre diocesis, obedienciam, reuerenciam et honorem tanto patri debitos. Mandatum vestrum reuerendum xv die mensis Januarij vltimo preterito cum reuerencia qua decuit recepimus eo qui sequitur tenore :

"Willelmus, permissione diuina Lincolniensis episcopus, dilecto filio abbati monasterij beate Marie de Thorntone, ordinis sancti Augustini, nostre diocesis, salutem, graciam et benediccionem. Licet secundum apostolum vnusquisque debeat permanere in vocacione qua dinoscitur esse vocatus,¹ quia tamen vbi spiritus Dei ibi libertas,²[fo. 186d] que spiritu Dei aguntur legis artitudine minime debeant comprehendi, pro parte dilecte filie sororis Beatricis Franke, monialis prioratus de Staynfelde, ordinis sancti Benedicti, nostre diocesis, nobis fuit expositum quod ipsa, que iam diebus multis in dicto prioratu sub regularis obseruancie disciplinis laudabiter,³ vt accepimus, sit conuersata a multis retroactis temporibus, non ex temeritate seu animi leuitate in sui ordinis iniuriam vel iacturam, non fide sed vere et ob frugem vite melioris, ad vitam arciozem sub norma siue ordine anachoritico transmigrare et in quadam domo contigua ecclesie parochiali de Wyntertone, vbi perpetuam vita comite suam preelegit specialiter mansionem, arcius recludi desiderat et affectat, vt sic sub huiusmodi arta via anachoritica Creatorem suum valeat liberius contemplari ; quare nobis humiliter fecit supplicari vt sibi a dicto prioratu ad premissa migrandi et vt in dicta domo recludi valeat, vt prefertur, licenciam et auctoritatem concedere dignaremur.

"Ne igitur videamur propositum impedire, vt tenemus, diuinitus inspiratum, sed et ne angelus Sathane, qui in lucis angelum se sepius transformans⁴ vt corda simplicium decipiat et subuertat, vicia menciendo

¹ See 1 Cor. vii, 20.

² 2 Cor. iii, 17.

³ *Sic*.

⁴ *Sic* : probably the composer of the document forgot that he had begun a relative clause. The quotation is adapted from 2 Cor. xi, 14.

¹ This interesting document belongs to a class of which episcopal registers afford many examples. Reg. Gray (fo. 187) contains another instance, viz. a commission (28 Dec., 1435) to John Litlington, abbot of Croyland, and Richard Harlton, prior of Peterborough (see notes on p. 39 above), to inclose Emmot Tonge, of Bourne, in a building adjacent to St. Paul's, Stamford. A large number of allusions to anchorites will be found in *Lichfield Ep. Reg. Stretton* (ed. Rev. R. A. Wilson for the William Salt Soc. publications, new ser., vols. viii and x, part ii). Thus (vol. viii, p. 53) a commission was issued to the abbot of Darley, 30 Dec., 1370, to shut up Agnes Waley in a cell next the chapel of St. Mary, Derby. In 1354 bishop Northburgh licensed one of the canons of Norton priory, Cheshire, to enter an *inclosure* (i.e. an anchorage or anker-hold) hard by the churchyard of St. John's, Chester, at the petition of the prior and convent, who had obtained possession of the site (Salt Soc. pub., vol. i, p. 286). A well-known example, from York Ep. Reg. Greenfield, is printed by Raine, *Letters from Northern Registers* [Rolls Ser.], pp. 196-8, relating to Beatrice of Hodesak (Hodsock, Notts), a nun of Coldingham, who left her convent during the Scottish war and took refuge in an anker-hold near the bridge of Doncaster. Male anchorites appear very often to have been priests, and several of those mentioned in the Lichfield registers

XLVII.

COMMISSION FOR THE INCLOSURE OF AN ANCHORESS.¹

To the most reverend father in Christ and lord, the lord William, by the grace of God bishop of Lincoln, his lowly and devoted John,² by the divine sufferance abbot of the monastery of blessed Mary of Thornton, of the order of St. Augustine, of your diocese, obedience, reverence and the honour due to so great a father. On the fifteenth day last past of the month of January we received, with the reverence wherewith it beseemed us, your reverend command of the purport following :

"William, by divine permission bishop of Lincoln, to our beloved son the abbot of the monastery of blessed Mary of Thornton, of the order of St. Augustine, of our diocese, health, grace and blessing. Albeit according to the apostle every man ought to abide in the calling wherewith he is clearly known to be called, yet because where the Spirit of God is, there is liberty, and those things which are done by the Spirit of God ought not to be restrained by the trammels of law, it has been set forth to us on behalf of our beloved daughter, sister Beatrice Franke, nun of the priory of Stainfield, of the order of St. Benedict, of our diocese, that the same [Beatrice], forasmuch, as we have heard, as for a long time past she has dwelt laudably in the said priory for many days under the discipline of regular observance, craves and desires, not recklessly or light-mindedly to the damage or loss of her order, not of pretence but in truth and to win the fruit of a better life, to change her condition to a stricter life under the rule or order of an anchorite, and to be shut up closely in a building adjacent to the parish church of Winterton,³ where she has made special choice of her perpetual dwelling while her life is with her, in order that on this wise, after such the strict way of an anchorite, she may have more freedom to contemplate her Creator ; wherefore she has caused humble supplication to be made to us that we would deign to grant her licence and authority to change her abode from the said priory for the purpose aforeset, and that she may have power to be inclosed, as is premised, in the said building.

"That therefore we may not seem to hinder a purpose which, as we hold, is divinely inspired, nor yet that the angel of Satan, who too often transforms himself into an angel of light, giving vices the false semblance

were monks or canons regular, e.g., brother Roger de Henerebarwe, whom the prior of Maxstoke had commissioned, 5 Jan. 1360-1, to inclose in an anchor-hold at the chapel of Murhill by Tanworth, Warwickshire (Salt. Soc. pub. viii, 93). Brother William of Hextildesham (Hexham), an anchorite at St. James', Chester, was commissioned in 1354 to act as penitencer for the archdeaconry (*ibid.* i, 286) ; and similar commissions were issued to brother John de Chorleton, the anchorite of St. John's, Chester, in 1366 and 1369, and to brother John Boner, an anchorite at Stockport, in 1371, 1372 and 1374 (*ibid.* viii, 32, 47, 57, 61, 68). A large collection of documentary references to anchorites is promised in a forthcoming work by Miss R. M. Clay. There is much information with regard to anchorites and anchor-holds in Rock, *Church of our Fathers* (ed. Hart and Frere), iii, 93-102 ; but the ecclesiological theories embodied in the passage must be received with caution. See also Dr. Fowler's short note in *Rites of Durham* (Surt. Soc.), p. 208, and R. M. Serjeantson, *History of the Church of St. Giles, Northampton*, pp. 7-14.

² John Hoton, abbot of Thornton 1422-39 ; see no. xlix below.

³ Winterton, 7½ miles west by south-west of Barton-on-Humber, is in the wapentake of Manlake, parts of Lindsey, and in the deanery of Manlake, archdeaconry of Stow. The church of All Saints, one of the most interesting buildings in north Lincolnshire, was appropriated to the prior and convent of Malton in the north Riding of Yorkshire.

virtutes, animum dicte supplicantis suis sophismatibus deludat, de vestra circumspicione et industrie puritate plurimum confidentes, ad examinandum dictam sororem Beatricem ac eius propositum et intencionem, et si eam in proposito et intencione perseuerantem inueneritis, stabilem et constantem, ac alias ad hoc habilem et idoneam et nullatinus vacillantem, premissaque per eam petita ex corde puro et consciencia bona ac fide non ficta procedere, super quibus omnibus vestram conscienciam districcius oneramus, dumtamen nichil in premissis obuauerit de canonicis institutis, plebiumque inter quas conuersabitur consensum et assensum in hac parte noueritis interuenire, ipsam sororem Beatricem vt a dicto prioratu ad finem optatum migrare valeat vice nostra licenciandam et auctorizandam, ipsamque a vinculo obediencie qua priorisse dicti prioratus et eidem prioratui obligatur et tenetur relaxandam et absoluendam, necnon eandem sororem Beatricem in dicto¹ domo cum officio in talibus debito et consueto in habitu et sub regula suis prioribus recludendam, ac professionem ipsius sororis Beatricis, que per tales iuxta morem ecclesie in similibus fieri consuevit, ab eadem exigendam et admittendam, ceteraque alia omnia et singula que circa premissa vel eorum aliquod de iure seu consuetudine quomodolibet requiruntur facienda, exercenda et expedienda, vobis tenere presencium committimus vices nostras ; mandantes quatinus de toto processu vestro in hac parte habendo nos dicto negocio expedito certificetis litteris vestris patentibus habentibus hunc tenorem autentice sigillatis. Data sub sigillo nostro ad causas in manerio nostro de Bugdene, tercio die Januarij, anno Domini mccccxxv quinto et nostre translacionis anno quinto."

Cuius auctoritate mandati ad ecclesiam parochialem de Wyntertone predicta accessimus xxj^o die mensis predicti ad examinandum iuxta vim, formam et effectum commissionis vestre reuerende Beatricem Franke, monialem de Staynfelde, nostrum aduentum ibidem expectantem, de recessu vite communis ad vitam solitariam, de temporis longitudine in hoc proposito, de periculis talem vitam eligentibus et postea inde penitentibus ; et examinatione finita, non inuenientes eam in aliquo vacillantem nec titubantem,² sed fere a tempore iuuentutis vitam anachoriticam sine intermissione desiderantem omnique tempore in eodem proposito perdurantem, a vinculo obediencie priorisse sue de Staynfelde absoluimus et relaxari fecimus eandem ; atque publice die sancti Vincencij coram magno altari ecclesie prefate intra missarum solemniam professionem nouam, obedienciam et castitatem nobis vice vestra et successorum vestrorum aperte et distincte legendo fecit insuper et promisit. Missa vero solemniter vt moris est peracta et celebrata, plebiumque inter quas moram trahit hodiernam assensu simul et consensu prehabitis, prefatam sororem Beatricem in quadam domo et clausura ex boreali parte dicte ecclesie

¹ *Sic.*

² *Sic.* for *titubantem*.

¹ An English account of the office, derived from the Sarum manual of 1554, is given by E. L. Cutts, *Scenes and Characters of the Middle Ages*, pp. 148-50, and by R. M. Serjeantson, *op. cit.*, pp. 12-14. The form of profession will be found among the other details.

² *I.e.* 3 Jan., 1435-6.

³ *I.e.* 22 Jan., 1435-6.

⁴ There is no indication at present of the existence of such a building on the north side of Winterton church. The text indicates that it adjoined the fabric ; and, if so, it probably communicated with the interior of the church by a window which allowed the anchoress to

MIGRATION OF A NUN TO AN ANCHORAGE. 114

of virtues, to deceive and ruin the hearts of the simple, may mock with his specious arguments the mind of the said suppliant, we, having much confidence in your eminent repute and your undefiled zeal, commit to you by the purport of these presents our office, to examine the said sister Beatrice and her purpose and intent, and, if you find her persisting in her purpose and intent, firm and steadfast, and in other respects apt and fit for this purpose and in no wise wavering, and that the premises as sought by her proceed out of a pure heart and a good conscience and faith unfeigned, touching all the which matters we straitly charge your conscience, provided that there be no hindrance from the canonical institutes in respect of the premises, and if you know that the consent and agreement of the general folk among whom she will have her conversation are forthcoming in this behalf, to license and authorise in our stead the same sister Beatrice to have power to remove from the said priory to her desired end, and to release and absolve the same from the bond of the obedience wherewith she is tied and bound to the prioress of the said priory and to the same priory, and also to shut up the same sister Beatrice in the said building with the office due and accustomed in such cases,¹ in her former habit and under her former rule, and to require and accept from the same the profession of the same sister Beatrice, which is wont to be made by such persons in like cases after the custom of the church, and to do, perform and dispatch the other different businesses all and sundry which are in any way whatsoever demanded by law and custom with respect to the premises or any one of them ; commanding you, when the said business is dispatched, to certify us concerning your whole proceeding which should be held in this behalf by your letters patent having this purport, being sealed with your own seal. Given under our seal *ad causas* in our manor of Buckden, on the third day of January, in the year of our Lord 1435 and the fifth year of our translation."²

By the authority of the which command we came to the parish church of Winterton aforesaid on the 21st day of the aforesaid month, to examine, according to the force, form and effect of your reverend commission, Beatrice Franke, nun of Stainfield, who was waiting for our arrival in the same place, concerning her withdrawal from the life of a community to the solitary life, concerning the length of time [wherein she had continued] in this purpose, concerning the perils of them that choose such a life and afterwards repent thereof ; and, having ended our examination, finding her not wavering or faltering in aught, but craving without ceasing for the life of an anchorite, almost from the time of her youth, and abiding all the time in the same purpose, we absolved and caused the same to be released from the bond of obedience to her prioress of Stainfield ; and on St. Vincent's day,³ before the high altar of the church aforesaid during the solemnisation of mass, she publicly made her new profession, reading it openly and clearly, and moreover promised obedience and chastity to us in the stead of you and your successors. And after mass, as is customary, had been solemnly performed and celebrated, and with the previous agreement and the consent likewise of the general folk among whom she continues to abide to-day, shutting up the aforesaid sister Beatrice in a building and enclosure constructed on the north side of the said church,⁴ and making fast the door thereof with

assist at mass at the high altar or the altar of which there are still indications in the north transept. Upper rooms of sacristies, with windows opening into the chancel, as at Oundle,

constructis recludentes et hostium eiusdem seris, vectibus et clauibus firmantes, in pace et quietudine spiritus, sicut creditur a pluribus, dimisimus in gaudio Saluatoris. Ceteraque omnia et singula, secundum discrecionem nobis a Deo datam, que littere vestre predictae exigunt executi sumus fideliter iuxta vires ; que vestre reuerende paternitati significamus per presentes sigillo nostro consignatas. Data apud Thornotone x^{mo} kalendarum Januarij,¹ anno Domini mccccxxxvinto.

[*Licencia priorisse concessa consorori sue migrando vitam² anachoriticam*]. Margareta H., Dei paciencia priorissa prioratus de Staynfeld, ordinis sancti Benedicti, Lincolniensis diocesis, dilecte filie et consorori nostre sorori Beatrice³ Franke, nostre et dicti nostri prioratus commonialii et consorori publice et expresse in eadem professe, salutem in amplexibus Saluatoris. Propositum tuum tibi, vt firmiter credimus, diuinitus inspiratum, quo ad arciolem vitam sub norma siue ordine anachoritico migrare et in quadam domo contigua ecclesie parochiali de Wyntertone, dicte Lincolniensis diocesis, vbi Creatorem tuum liberius valeas contemplare, recludi, non ex leuitate seu temeritate sed corde bono et fide non ficta et ob frugem sancioris vite, desideras, in Domino plurimum commendantes, vt ad vitam huiusmodi migrare et in dicta domo recludi valeas licenciam per te a nobis ad hoc sepius petitam tibi, de voluntate et consensu reuerendissimi in Christo patris et domini, domini Willelmi, Dei gracia Lincolniensis episcopi, locorum huiusmodi diocesani, et deliberacione sufficienti preuia, tenore presencium concedimus specialem, teque a vinculo obediencie qua nobis et dicto nostro prioratui tenebaris et teneris, ad effectum migracionis et reclusionis predictarum, et non aliter nec alio modo, relaxamus per presentes. In cuius rei testimonium sigillum officij nostri presentibus est appensum. Data in domo capitulari prioratus nostri predicti, etc.

Northants., or at Wath in Richmondshire, have been regarded as possible anker-holds, and rooms above porches, as at Wellingborough and many other places, have been claimed for anchorites. Such statements, however, rest on slight foundation ; and, where anker-holds actually remain, as at the west end of the church of Walpole St. Andrew, Norfolk, and in the north porch of St. Mary Redcliffe, Bristol, they are less roomy. In York Ep. Reg. Thoresby, fo. 287, there is a commission to the abbots of Jervaulx and Egglestone (16 Jan. 1356-7) to transfer Margaret de Kirkeby, an anchoress at the hamlet of East or West Layton, in Richmondshire, to a place hard by (*vicinum*) the church of Ainderby, near Northallerton, where she could have the advantage, denied to her in her anker-hold at Layton, of seeing the elevation of the Host daily and hearing divine service (*vbi cotidie illud sacramentum solempne videre et alia diuina obsequia audire poterit vt affectat.*) No trace of such an anker-hold remains at Ainderby, but it is clear that it must have had a window into the church, to make the conditions as stated possible. At West Tanfield, not many miles from Ainderby, there is a curious recess in the north wall of the quire near the chancel arch, which is open towards the north aisle and has a small squint towards the high altar : this, which is entirely within the church, may have been an anker-hold, but it was more probably intended for the server who rang the sanctus bell and needed to be within sight of the altar. The 'porch' at Durham, known as the 'Anchoridge' between two pillars on the north side of the presbytery, and in 'antient tyme inhabited with an Anchorite' (*Rites of Durham*, p. 17), was within the church. But on the whole it is most probable that anker-holds, whether near churches or in such places as the ends of bridges, were generally buildings with a single small room, and an opening which allowed passers by to see the inmate and give him or her the alms which were customary. When in 1372 brother John Boner, the Stockport anchorite, was appointed penitencer for the archdeaconsry (see note on p. 113 above), he sent the bishop forty shillings of his alms. Readers of Victor Hugo's *Notre-Dame de Paris* will remember the part which the anker-hold known as the Trou-aux-Rats plays in the story : the novelist's description may be taken as accurate and in its general details typical of a common feature of the later middle ages.

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bolts, bars and keys, we left her in peace and calm of spirit, as it is believed by the more part, in the joy of her Saviour.¹ And the rest all and sundry which your letters aforesaid require, according to the discernment given us by God, we transacted faithfully after our strength; the which we signify to your reverend fatherhood by these presents sealed with our seal. Given at Thornton on the 23d of January, in the year of our Lord 1435.²

[*The prioress' licence granted to her sister for changing her estate to the life of an anchoress*]. Margaret H.,³ by the sufferance of God prioress of the priory of Stainfield, of the order of St. Benedict, of the diocese of Lincoln, to our beloved daughter and sister, sister Beatrice Franke, fellow nun and sister of us and our said priory, publicly and expressly professed in the same. With much approval in the Lord of your purpose which, as we stedfastly believe, has been divinely inspired in you, wherewith not lightly or recklessly, but out of an honest heart and faith unfeigned, and to win the fruit of a more holy life, you desire to change your condition to a stricter life under the rule or order of an anchorite, and to be shut up in a building adjacent to the parish church of Winterton, of the said diocese of Lincoln, where you may have more freedom to contemplate your Creator, we grant you special licence by the purport of these presents to have power to remove to such life and be shut up in the said building, as it has oft-times been asked of us by you to this end, with the will and consent of the most reverend father in Christ and lord, the lord William, by the grace of God bishop of Lincoln, diocesan of such places, and after sufficient deliberation, and we release you by these presents from the bond of the obedience wherewith you were and are bound to us and our said priory, to the effect of the removal and inclosure aforesaid, and not for any other purpose or in any other manner. In witness of the which thing the seal of our office is attached to these presents. Given in the chapter house of our priory aforesaid, etc.

¹ *Sic*: a mistake for *Februarij*.

² *Sic*, for *de migrando ad*.

³ *Sic*, for *Beatrice*.

¹ Acts of this description probably form the foundation for the ridiculous superstition, made famous by a striking passage of Scott's *Marmion*, that nuns and others who had broken the laws of the church were commonly walled up and left to perish. It will be noted that inclosures such as that here described were only partial, and were voluntarily adopted by the occupant of the anker-hold.

² The date in the original is 24 December, 1435, which the other dates in the document prove to be clearly wrong.

³ *I.e.* Margaret Hulle, whose name appears at Alnwick's visitation (25 July, 1440) and is wrongly given in *V.C.H. Lincoln*, ii, 132, as Margery Hall. The dates of her election and death or resignation are not known. In 1440 the convent, which was in a satisfactory state, contained twenty nuns beside the prioress. Several of its members evidently were of gentle birth and belonged to Yorkshire families: this is indicated by the names of Elizabeth Everingham, Joan Fitzwilliam, Alice Kervyle and Alice and Maud St. Quintin, while the name of the sub-prioress, Elizabeth Topclyffe, reminds us that the family of Percy, whose oldest seat in Yorkshire was at Topcliffe, near Thirsk, were founders and patrons of the house.

XLVIII. (a).

COPIE CONCERNENCIUM HOSPITALIA STAMFORDIE.

[Reg. Gray, fo. 156].

(i).

Alexander episcopus, seruus seruorum Dei, dilecto filio Brandoni salutem et apostolicam benedictionem. Dignum est et consentaneum rationi ut eorum iustis desideriis annuamus, qui relictis pompis secularibus caritatis operibus intendunt et omnipotenti Deo elegerunt iugi deuotione seruire. Intelleximus autem ex transmissa nobis insinuacione tua quod tu, divina inspiracione ductus, venundatis omnibus que possidebas,¹ hospitale quoddam et capellam ad honorem Dei et beati Johannis ac gloriosi martiris Thome, quondam Cantuariensis archiepiscopi, in capite pontis de Stamfordia ex australi parte ad recepcionem peregrinorum et pauperum per locum illum frequenter transeuncium edificasti, ubi elegisti Creatori tuo perpetuum famulatum exhibere. Inde est quod nos, ob reuerenciam Dei et predictorum sanctorum et deuotionem² quam erga ipsos te habere ostendis, rationabili³ postulacioni tue libencius annuentes, prescriptum hospitale et⁴ capellam, cum omnibus que idem hospitale in presenciarum rationabiliter possidet aut in futurum largicione pontificum, oblacione fidelium seu aliis iustis modis, prestante Domino, poterit adepti,⁵ sub beati Petri et nostra proteccionem suscipimus et presentis scripti patrocinio communimus; statuantes ut predicta capella proprium capellanum, cantariam, cimiterium et in eodem cimiterio liberam sepulturam debeat sine contradiccione qualibet optinere. Decernimus ergo ut nulli omnino hominum liceat predictum hospitale temere perturbare vel quibuslibet indebitis vexacionibus fatigare, seu hanc paginam nostre proteccionis et constitutionis infringere aut ei aliquatinus contraire. Si quis autem hoc attemptare presumpserit, indignacionem omnipotentis Dei et beatorum Petri et Pauli apostolorum Eius se nouerit incursurum. Data Anagnie, nonis Februarij.

¹ The copy of this bull, from a Peterborough register in the library of Christopher, first Baron Hatton of Kirby, Northants (d. 1670), in Dugdale, *Monasticon* vi, 638, has *possidetis*.

² Dugdale, *deuotione*.

³ Dugdale, *rationali*.

⁴ Dugdale omits *et*.

⁵ *Sic*.

¹ Alexander iii (Rolando de' Bandinelli, cardinal of San Marco), crowned pope 20 Sept., 1159, died 20 Aug., 1181. He is famous in European history as the protector of the Guelph republics of Lombardy in their successful war with the emperor Frederick I, who did homage to him in 1177 in the vestibule of St. Mark's at Venice.

² The full name of this benefactor was Brando de Fossato, as appears from the charter of Richard I, granted at Saumur 20 April, 1190. From the same charter, as printed by Dugdale (*Monasticon* vi, 638) from an *inspeximus* and confirmation in the charter roll of 33 Henry iii, the actual founder appears to have been Siward. As Brando, however, was responsible for the necessary buildings of the hospital, he is usually credited with being the principal founder, e.g. by Peck, *Antiquarian Annals of Stanford* (*sic*), book v, p. 11. Peck, *ibid.* book vi, pp. 8, 9, however, assumes that Brando built the first chapel, and Siward built a larger church in its place.

³ *I.e.*, at the Northamptonshire end of the bridge, within the liberty of the abbot and convent of Peterborough. The site of the church and churchyard appear from Richard I's

XLVIII (a).

COPIES OF MATTERS CONCERNING THE HOSPITALS
OF STAMFORD.

Alexander the bishop,¹ servant of the servants of God, to our beloved son Brando,² health and the apostolic blessing. It is meet and agreeable to reason that we should lend consent to the righteous desires of those who, having left the pomps of the world, are instant in works of charity and have chosen to serve almighty God with continual devotion. Now, we have ascertained from your suggestion conveyed to us that you, guided by divine inspiration, having sold all you possessed, have built for the receipt of the pilgrims and poor folk who are constantly passing through that place, at the southern end of the bridge of Stamford,³ a hospital and chapel to the honour of God and blessed John⁴ and the glorious martyr Thomas, sometime archbishop of Canterbury, wherein you have chosen to pay perpetual service to your Creator. Therefore it is that we, for the worship of God and of the aforesaid saints, and the devotion which you shew yourself to have to them, consenting the more willingly to your reasonable petition, do take under the protection of blessed Peter and ourselves, and do entrust to the tutelage of this present writing, the aforewritten hospital and chapel, with all things which the same hospital possesses in reason at this present or shall be able in future by the bounty of the Lord to obtain of the largess of prelates, the offering of the faithful, or by other righteous means; appointing that the aforesaid chapel shall duly possess without any contradiction whatsoever its own chaplain, chantry, churchyard and free burial in the same churchyard. We decree therefore that it shall be lawful for no human being at all to harass the aforesaid hospital rashly or trouble it with any undue annoyances whatsoever, or transgress this document of our protection and constitution or go counter thereto in any degree. And whosoever shall take on himself to endeavour this, let him know that he will incur the wrath of almighty God and of blessed Peter and Paul His apostles. Given at Anagni on the fifth of February.⁵

charter to have been next the bridge, on the north side of the hospital, and is described as 'that part of the meadow next the bridge towards the north, which sir Richard de Humez the constable and Bertram de Verdun gave to the aforesaid hospital.' The site is now occupied by the Burghley bede-house, founded in 1597 by William Cecil, baron Burghley, the famous statesman. Some slight fragments of the old hospital are preserved in the later building.

⁴ *I.e.*, St. John the Baptist. The chapel is described in Chantry certificate roll 35 as 'Seint John baptist Free Chappell apon Staunforde Bridge.' At the time of the chantry acts, the hospital had fallen into disuse, and in 1548 the lessee employed its revenues for the maintenance of his son at school—a misappropriation to which many parallels may be found at a much earlier date. See *The Chantry Certificates for Northamptonshire*, ed. Thompson, in *Associated Architectural Societies' Reports*, vol. xxxi, pp. 94, 126, 161-2. On the dedication of this hospital see R. M. Clay, *Medieval Hospitals of England*, p. 266.

⁵ The year is wanting, but the date is limited on the one hand by the dedication of the hospital to St. Thomas of Canterbury and on the other by the death of Alexander iii, *i.e.* it must occur after the council of Westminster in July, 1173, at which the bull for Becket's canonisation (dated at Segni, 4 Feb., 1172-3) was published in England, and 20 Aug., 1181. Alexander was probably at Anagni in Feb. 1176-7; and was certainly there in Feb. 1177-8, between his return from Venice and his triumphal entry into Rome. Peck, *Antiquarian Annals*, ut sup., gives the date as c. 1174.

(ii).

Hec est finalis concordia facta in curia domini regis apud Westmonasterium in vigilia omnium Sanctorum, anno regni regis Ricardi sexto, coram Huberto Cantuariensi archiepiscopo, Ricardo Londoniensi episcopo, G. Roffensi, H. Salesberiensis episcopis, Osberto filio Heruei, Ricardi¹ Horewote, Simone de Pateshulle, Willelmo de sancte Marie ecclesia, Radulfo Foliot, Thoma de Hisseburne, justiciariis domini regis, inter Akardum, fratrem hospitalis sanctorum Johannis et Thome marteris¹ apud pontem Stamfordie, petentem, qui in curia domini regis positus erat loco fratrum et palmariorum de Stamfordia ad luctandum² vel perdendum, et abbatem de Burgo, super aduocatione eiusdem hospitalis et de cartis eiusdem hospitalis, vnde placitum fuit inter eosdem; videlicet quod prefatus Akardus recognouit ius et dominium et aduocationem hospitalis sepedicti ad abbatem prefatum et conuentum Burgi pertinere, ita [quod priorem]³ et fratres in eadem¹ hospitali per assensum et voluntatem palmariorum de Stamfordia, quorum elemosinis hospitale prefatum sustentatur, sepedictus abbas Burgi per manum suam ponet; morientibus autem priore vel fratribus prescripti hospitalis, alij loco eorum de assensu palmariorum per manus prefati abbatis substituentur. Carte autem prefati hospitalis, quas sepedicti fratres et palmarij versus abbatem petebant, reponentur in eodem hospitali in archa sub duabus clauibus, ita quod cum opus fuerit carte per visum abbatis vel eius quem loco eius assignabit idem abbas, qui vnam clauem habebit, et fratres hospitalis, qui aliam clauem habebunt, ostendentur, et perfecto negotio domus carte prefate saluo in eadem archa reponentur. Prefati autem fratres terras siue redditus qui ad prefatum hospitale pertinent, nisi de assensu et voluntate domini sui abbatis de Burgo, alienare non poterunt; sed quando iidem fratres qui hospitali predicto reddent se per manus prefati abbatis in ipso hospitali ponentur, sacramento prestito assecrurabunt fidelitatem seruare Deo et abbati et conuentui ecclesie Burgi, et in eadem ecclesia sua matrice professionem suam facient, saluo iure monialium

¹ *Sic.*² *Sic* : for *lucrandum*.³ The bracketed words supply a blank left in the original.¹ 31 Oct., 1194.² Hubert Walter, consecrated bishop of Salisbury at Westminster 22 Oct., 1189, translated to Canterbury 1193, died 13 July, 1205. He was at this time chief justiciar of England.³ Richard fitz Neal, consecrated bishop of London at Lambeth 31 Dec., 1189, died 10 Sept., 1198. He was son of Neal (Nigel), bishop of Ely 1133-69, and was archdeacon of Ely, dean of Lincoln 1184-9, and treasurer of England. He is generally supposed to have been the author of the *Dialogus de Scaccario*.⁴ Gilbert Glanville, consecrated bishop of Rochester at Canterbury 29 Sept., 1185, died 24 June, 1214.⁵ Herbert Poore, consecrated bishop of Salisbury at Westminster, 5 June, 1194, died 6 Feb., 1216-7. He was previously archdeacon of Canterbury (see *Le Neve*, i, 38). He and his brother Richard, bishop of Chichester 1215, Salisbury 1217, and Durham 1228-37, were sons of Richard of Ilchester, bishop of Winchester 1174-88: see articles in *D.N.B.*, s.v. Poore, Poore.⁶ No definite particulars seem to be forthcoming respecting Osbert and Richard Horewote. There was an Osbert who held the archdeaconry of Carmarthen c. 1198-1220, and appears to have been also archdeacon of Brecon c. 1214-29 (*Le Neve*, i, 310, 312). Richard Horewote may be the same person as Richard de Heriet or Herierd, sheriff of Essex and Herts in 4 Rich. i. He was one of the *justitiani* from 6 Rich. i to 6 John (1194-1205), and died in 1208 (*Foss, Judges of England*, p. 343).

(ii)

This is the final concord made in the court of our lord the king at Westminster on the eve of All Saints, in the sixth year of the reign of king Richard,¹ in the presence of Hubert archbishop of Canterbury,² Richard bishop of London,³ G. bishop of Rochester,⁴ H. bishop of Salisbury,⁵ Osbert son of Hervey,⁶ Richard Horewote, Simon de Pateshulle,⁷ William of St. Marychurch,⁸ Ralph Foliot,⁹ Thomas de Hisseburne,¹⁰ justiciaries of our lord the king, and others our lord the king's barons and lieges, between Akard, brother of the hospital of St. John and St. Thomas the martyr at the bridge of Stamford, plaintiff, who had been set in the court of our lord the king in the place of the brethren and palmers¹¹ of Stamford to win or lose, and the abbot of Peterborough,¹² touching the advowson of the same hospital and concerning the charters of the same hospital, whereof there was a plea between them; to wit, that the aforesaid Akard acknowledged that the right and lordship and advowson of the hospital oft rehearsed belong to the abbot aforesaid and the convent of Peterborough, so [that] the oft repeated abbot of Peterborough shall with his own hand appoint [the prior] and brethren in the same hospital, by the assent and will of the palmers of Stamford, by whose alms the aforesaid hospital is supported; and that when the prior or brethren of the aforewritten hospital die, others shall be substituted in their stead by the hands of the aforesaid abbot with the assent of the palmers. And the charters of the aforesaid hospital, which the oft rehearsed brethren and palmers claimed against the abbot, shall be deposited in the same hospital in a chest under two keys, so that, when need be, the charters shall be exhibited for the inspection of the abbot or of him whom the same abbot, who shall have one key, and the brethren of the hospital, who shall have the other key, shall appoint in his stead; and, when the business is finished, the aforesaid charters of the house shall be put back safely in the same chest. And the aforesaid brethren shall not have power to alienate the lands or rents which belong to the aforesaid hospital, unless with the assent and will of their lord the abbot of Peterborough; but when the same brethren who shall devote themselves to the hospital aforesaid shall be placed in the same hospital by the hands of the aforesaid abbot, they shall give assurance by taking an oath to keep fealty to God and the abbot and convent of the church of Peterborough, and shall make their profession in the same

⁷ See article in *D.N.B.* xliv, 29. The family of Pateshull, which furnished the judicial bench with several members, took its name from Pattishall, Northants, between Daventry and Towcester.

⁸ At this time dean of St. Martin's-le-Grand and a prebendary in York and Lincoln minsters. Consecrated bishop of London at Westminster 23 May, 1199, resigned 26 Jan., 1220-1, and died 27 March, 1224. Sainte-Mère-Eglise (Manche), from which he took his name, is in the Cotentin, between Carentan and Cherbourg. See *D.N.B.* lxi, 364 sqq. and Stubbs, *Reg. Sac. Ang.*, p. 53.

⁹ Ralph Foliot, related to Gilbert Foliot, bishop of Hereford 1148, and of London 1163-87, and to Robert Foliot, bishop of Hereford 1174-86, was archdeacon of Hereford 1176-95 (*Le Neve*, i, 480). There appears to have been an earlier archdeacon of the same name c. 1163 (*ibid.*), who may be identified with a prebendary of Neasden in St. Paul's (*ibid.* ii, 414).

¹⁰ Thomas de Hisseburne or Husseborne held the prebend of Twyford in St. Paul's (*Le Neve*, ii, 441).

¹¹ See glossary, s.v. *palmarius*.

¹² Andrew, abbot 1193-1201.

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sancti Michaelis de Stamfordia de vna marca argenti, quam prefati fratres singulis annis eis in natali Domini nomine annui beneficij pro cimiterio [fo. 156*d*] soluere tenentur. Anno Domini mc. nonagesimo quarto et anno abbatis Andree secundo facta est hec finis.

(iii).

Memorandum quod anno Domini millesimo ccc ordinacio seu diffinicio hospitalis beati Thome martiris supra pontem Stamfordie facta fuit per dominum Godfridum de Crowlande, abbatem de Burgo sancti Petri, sub hac forma, videlicet quod vniuersa bona ad dictum hospitale pertinencia de terris et redditibus, necnon obuencionibus ex deuocione fidelium et industria custodis prouenientibus, tripliciter diuidantur et distribuuntur pro equalibus porcionibus, prout primeuo tempore fundacionis dicti hospitalis et post de consuetudine loci verisse¹ fuisse obseruatum, videlicet quod vna pars sustentacioni cantarie continue per sacerdotem idoneum in dicto hospitali residentem, diuina celebrantem, infirmis ac peregrinis sacramentalia ministrantem, ac inuencioni et sustentacioni luminaris, vestimentorum et aliorum ornamentorum pro diuini obsequij ministerio necessariorum in hospitali predicto contribuatur; secunda pars predictorum bonorum sustentacioni elemosine infirmis commorantibus necnon pauperibus peregrinis confluentibus ministrande; tertia pars² bonorum sustentacioni custodis, sue familie necessariis³ et honeste, salua remanente.

(iv).

Memorandum quod anno Domini mcccij^o presentacio hospitalis sancti Egidij extra Stamfordiam facta fuit per dominum Godfridum, abbatem predictum, sub hac forma, videlicet quod cantaria in capella beati Egidij tribus diebus pro ebdomada sustentaretur, necnon alia edificia ibidem constructa repararentur et sustentarentur, ac cetera onera dicto hospitali incumbencia ex antiqua consuetudine obseruarentur.

(v).

Omnibus Christi fidelibus ad quorum noticiam presens scriptum peruenerit Johannes, permissione diuina abbas de Burgo sancti Petri, et eiusdem loci conuentus, salutem in Domino sempiternam. Cum ex iniuncto nobis officio locis Deo dicatis ad nos pleno iure spectantibus teneamur salubriter prouidere, vt per diuini cultus et caritatis augmentum in hiis Altissimus glorietur, vniuersitati vestre innotescimus nos vnanimi

¹ *Sic*: it is difficult to see how this error arose. Possibly *verisimiliter videtur* was meant.

² *Sic*: *parte* is necessary to the sense.

³ *Sic*.

¹ St. Michael's priory, founded by William Waterville, abbot of Peterborough 1155-75, was on the Northamptonshire side of the Welland, at Little Wothorpe in the parish of St. Martin's: the churches of All Saints and St. Andrew's in Stamford, as well as St. Martin's, were appropriated to it. Close by was the small nunnery, also Benedictine, of St. Mary's, Wothorpe, which was united to St. Michael's in 1354. On the Lincolnshire side of the Welland were the priory of St. Leonard, a cell of Durham, a large part of the church of which remains on the eastern outskirts of the town; while the priory of Newstead (see no. xxxix above), a house of Austin canons, was little more than a mile further east, in the parish of Uffington. If the hospitals, houses of the four chief orders of friars, and hostels for Gilbertine and Benedictine students be taken into account, very few English towns could compete with Stamford in the number of religious houses in their immediate neighbourhood.

their mother church, saving the right of the nuns of St. Michael of Stamford,¹ as touching one mark of silver, which the aforesaid brethren are bound to pay them every year for their churchyard under the name of a yearly benevolence. This fine was made in the year of our Lord 1194 and in the second year of abbot Andrew.²

(iii)

It should be noted that in the year of our Lord 1300 the ordination or definition of the hospital of blessed Thomas the martyr upon Stamford bridge was made by dan Godfrey de Crowlande, abbot of Peterborough,³ under this form, to wit, that all the goods belonging to the said hospital in lands and rents, and also in the obventions accruing from the devotion of the faithful and the pains of the warden, be divided into three parts and distributed in equal portions, even as apparently seems to have been observed by the custom of the place at the original time of the foundation of the said hospital and afterwards, to wit, that one part be paid to the maintenance of a perpetual chantry [served] by a fit priest having his abode in the said hospital, celebrating divine service, ministering sacramentals to the infirm and pilgrims, and to the finding and maintenance of a light, vestments and the other ornaments necessary for the ministry of divine service in the hospital aforesaid; a second part of the aforesaid goods to the maintenance of the ministry of alms to the infirm folk dwelling [therein] and also to the poor pilgrims flocking [thither]; the third part of the goods remaining reserved to the maintenance of the warden and to his needful and seemly household.

(iv)

It should be noted that in the year of our Lord 1303 the presentation of the hospital of St. Giles without Stamford⁴ was made by dan Godfrey, the abbot aforesaid, under this form, to wit, that the chantry in the chapel of blessed Giles should be maintained three days a week, and also that the other buildings constructed in the same place should be repaired and maintained, and the rest of the burthens which are incumbent upon the said hospital should be observed according to ancient custom.

(v)

To all Christ's faithful to whose knowledge this present writing shall come, John,⁵ by divine permission abbot of Peterborough, and the convent of the same place, everlasting health in the Lord. Seeing that, of the office which is enjoined upon us, we are bound to make healthful provision for the places dedicated to God which of absolute right belong to us, in order that the most High may be glorified by the increase of divine worship and charity, we make known to your whole body that we, with unanimous agreement and consent, have of our charity granted

² The concluding sentence is probably a note added by the registrar.

³ Abbot 1299-1321, previously cellarer of the monastery.

⁴ St. Giles' hospital was a lazaret-house on the south side of Stamford, in Northamptonshire and the soke of Peterborough. The mastership, as appears from no. xlviii (b), was held with that of the larger hospital. The hospital, according to Peck, *op cit.*, bk. vi, p. 2, was in existence as early as 1189.

⁵ *I.e.*, John Depyng; see note on p. 101 above.

assensu et consensu dilecto et fidei ¹ curam, regimen et custodiam hospitalis sancti Johannis baptiste et beati Thome martiris ad pontem Stamfordie, cum terris, tenementis, possessionibus, libertatibus et ceteris bonis omnibus ad predictum hospitale spectantibus, pro imperpetuo caritatiue concessisse et in eodem magistrum prefecisse, concedentes eidem magistro liberam et plenam administracionem dicti hospitalis et omnium bonorum ad dictum hospitale pertinencium, prout secundum Deum vtilitati eiusdem hospitalis viderit expedire ; hoc tamen adiecto, uidelicet quod omnia onera dicti hospitalis² incumbencia debite compleat, perficiat et obseruet secundum tenorem prime fundacionis eiusdem ; et quod, cum fratres et sorores ibidem sint admittendi, per nos et dictum magistrum admittentur,³ ordinantur³ et secundum facultates dicti hospitalis per eundem magistrum sustententur. Concessimus eciam eidem liberam potestatem ad omnes causas dicti hospitalis⁴ qualitercumque contingentes tractandas, agendas et defendendas, interdicta sibi potestate terras, redditus, possessiones ad dictum hospitale pertinentes ad presens vel imposterum eidem magistro adquirendas impignorandi vel qualitercumque alienandi sine nostra speciali voluntate et assensu, saluis nobis et successoribus nostris abbatibus de Burgo sancti Petri iure et potestate visitandi et corrigendi excessus custodis siue magistri qui pro tempore fuerit et aliorum in dicto hospitali degencium, ac eosdem ex causis iustis a predicto hospitali prorsus amouendi, et aliis iuribus et libertatibus quibuscumque ad nos et monasterium nostrum pertinentibus debitis et consuetis. In cuius rei testimonium sigilla nostra presentibus apponi fecimus. Data in domo nostra capitulari apud Burgum predictum ⁵ anno Domini mccccxxx^o.

XLVIII. (b).

LITTERA CONCERNENDO HOSPITALIA STAMFORDIE
CUM CITACIONE.

[Reg. Gray, fo. 183d].

Willelmus, permissione diuina Lincolniensis episcopus, dilecto filio decano de Burgo sancti Petri salutem, gratiam et benedictionem. Alias contra Ricardum Gildhalle de Burgo sancti Petri, nostre diocesis, laicum coniugatum et bigamum, magistrum siue custodem hospitalium sancti Thome martyris super pontem ville Stamfordie, eiusdem nostre diocesis, et sancti Egidij extra eandem villam Stamfordie fundatorum se preudentem, rite, recte et legitime ex officio nostro mero ad meram anime sue correccionem super infrascriptis procedentes, seruato processu legitimo in hac parte requisito, certos locum et terminum legitimos et competentes ad comparendum coram nobis aut nostris commissariis certis et tunc determinatis, fundaciones et ordinaciones dictorum hospitalium ac ius

¹ Blank in original.² *Sic* ; but perhaps *incumbencia* governs *ei* understood.³ *Sic* : the tense-vowels in *admittantur* and *ordinentur* have changed places.⁴ *Sic* : *dictum hospitale* would be right.⁵ Blank left in original.¹ The name should probably be Richard Gildhalle : see no. xlviii (b) below.² These documents were evidently copied into the register for reference, in case of any dispute which might arise between the bishop and the abbot respecting the right of jurisdiction in the hospital. They occur in the memoranda immediately after the heading of

for ever to our beloved and trusty . . . ¹ the charge, governance and wardenship of the hospital of St. John the Baptist and blessed Thomas the martyr at Stamford bridge, with the lands, tenements, possessions, liberties and all the other goods pertaining to the aforesaid hospital, and have preferred him to be master in the same, granting to the same master free and full administration of the said hospital, even as, according to God, he shall see expedient for the profit of the same hospital; with this addition notwithstanding, to wit, that he shall duly fulfil, perform and observe all the burthens incumbent upon the said hospital, according to the purport of the first foundation thereof; and that, when brethren and sisters are to be admitted in the same, they be admitted [and] ordained by us and the said master, and be maintained by the same master in accordance with the resources of the said hospital. We have also granted to the same free power to handle, bring and defend all causes of what sort soever which concern the said hospital, forbidding him the power of mortgaging or alienating in any wise whatsoever without our special will and assent the lands, rents [and] possessions which belong to the said hospital or are hereafter to be acquired by the same master, saving to ourselves and our successors, abbots of Peterborough, the right and power of visiting and correcting the transgressions of the warden or master for the time being and of the other dwellers in the said hospital, and of removing the same forthwith for just causes from the aforesaid hospital, and [saving] the other rights and liberties whatsoever which of due and custom belong to us and our monastery. In witness of the which thing we have caused our seals to be set to these presents. Given in our chapter house at Peterborough aforesaid . . . in the year of our Lord 1430.²

XLVIII (b)

LETTER CONCERNING THE HOSPITALS OF STAMFORD, WITH A CITATION.

William, by divine permission bishop of Lincoln, to our beloved son the dean of Peterborough,³ health, grace and blessing. When at another time we duly, rightly and lawfully proceeded of our mere office for the mere correction of his soul touching the matters written beneath, against Richard Gildhalle of Peterborough, of our diocese, a layman in wedlock and married for a second time, setting himself forth to be master or warden of the hospitals of St Thomas the martyr and St Giles, founded upon the bridge of the town of Stamford, of the same our diocese, and without the same town, having observed the lawful process required in this behalf, we settled and appointed to the same Richard a certain place and term, lawful and sufficient, for appearing before us or certain our commissaries as at that time definitely mentioned, to present and shew the foundations and ordinances of the said hospitals, and the right and

Gray's fourth pontifical year, and are followed by a number of documents which belong to its first month, *i.e.* May 1434. They may therefore have been collected for the preliminary inquiry into the case of Richard Gildhalle, which forms the subject of the document next printed.

³ The rural deanery of Peterborough included the parishes within the soke of Peterborough, otherwise the hundred of Nassaburgh. The dean was appointed by the bishop, as the abbey had no peculiar jurisdiction over the churches of the hundred.

et titulum quod et quem in ipsis hospitalibus vel ad ea vel eorum aliquod se pretendebat habere exhibituro et ostensuro, et ad cetera facienda et recipienda que iuris forent in premissis eidem Ricardo prefiximus et assignauimus. In quibus loco et termino idem Ricardus coram nobis in negotio huiusmodi iudicialiter sedentibus pro tribunali comparuit personaliter in iudicio; et deinde, non vi, metu aut dolo ductus vel aliquialiter circumuentus, sed pure, sponte, simpliciter et absolute, ac ex certa sciencia et animo deliberato, se et dicta hospitalia ac ius et titulum quod et quem ad eadem hospitalia vel in eis habuit vel habet seu quouismodo habere poterit, iurisdiccioni, voluntati, pronunciacioni, declaracioni et decreto nostris in alto et in basso in scriptis submitit, promittens et promisit bona fide quod iurisdiccioni, voluntati, pronunciacioni, declaracioni et decreto nostris in et super premissis humiliter et effectualiter in omnibus et per omnia absque omni reluctacione, reclamacione seu reuocacione imperpetuum obediet et parebit. Nosque exinde eidem Ricardo alios certos et legitimos terminos ad audiendum et subeundum voluntatem, pronunciacionem, declaracionem et decretum nostra in et super premissis, et ad cetera facienda et recipienda que iuris fuerint in eisdem, de consensu et assensu expressis eiusdem Ricardi assignauimus et prefiximus. Verum quia terminus huiusmodi periit sine fructu, et volentes propterea dubietatem iuris et tituli dicti Ricardi quod et quem ad dicta hospitalia et in eis pretendit se habere enucleare et declarare, ne idem Ricardus eadem hospitalia sic occupando per nostram negligenciam, propter temporis diuturnitatem, que non minuit sed auget peccata, anime mortem incurrat, nec nos in eius morte propter nostram pacienciam negligenter moriamur, tibi in virtute obediencie et sub pena contemptus, etc.,¹ proxime futuro, voluntatem, pronunciacionem, declaracionem et decretum nostra in et super premissis iure et titulo suis pretensis auditurum et subiturum, facturumque vltierus et recepturum.

XLIX.

INIUNCCIONES DE THORNTON.

[Reg. Flem yng, fo. 235.]

Ricardus, permissione diuina Lincolniensis episcopus, dilectis filiis abbati et conuentui monasterij de Thorntone, ordinis sancti Augustini, nostre diocesis, salutem, graciam et benediccionem. Ad reformandum excessus, etc., vt supra.

In primis iniungimus et mandamus vobis abbati et ipsius monasterij priori ceterisque ordinis vestri in eodem presidentibus, in virtute sancte obediencie, vt in exercendo diuino officio et quod debitis et distinctis pausacionibus deuote decantetur tam de die quam de nocte exactam diligenciam adhibeatis,² absentes ab horis canonicis diligenter perscrutemini, et quos post terciam et acrem monicionem reos repereritis et in hac parte delinquentes iuxta ordinis vestri regularia instituta vestraque arbitria et delicti quantitatem acriter corripatis, ita quod pena et non culpa cedat aliis in exemplum.

¹ Supply *mandamus quatinus eundem Ricardum citetis ad comparandum coram nobis vel nostris commissariis in hac parte deputatis . . . die . . . mensis*, or some such form. The cases, of the last sentence, abbreviated in the original, have been extended in the text to suit the form here given.

² The peculiar order of this sentence is probably due to an error made in copying the injunctions into the register. The words *et quod debitis . . . de nocte* were probably inter-

title which he alleged himself to have in the same hospitals or to them or any one of them, and for doing and receiving what else should be legal in respect of the premises. In the which place and term the same Richard appeared personally in the case for judgement before us, while we sat judicially as a tribunal in such business; and then, not induced or in any wise ensnared by force, fear or craft, but purely, of his own free will, simply and absolutely, and of sure knowledge and deliberate intent, made submission, high and low, in writing of himself and the said hospitals, and the right and title which he had or has or may in any wise have to the same hospitals or in them, to our jurisdiction, will, pronouncement, declaration and decree in respect of and touching the premises, humbly and effectually in all and through all without any opposition, objection or recantation, for ever. And we thereafter appointed and prescribed to the same Richard, with the same Richard's express consent and agreement, other certain and lawful terms for hearing and submitting to our will, pronouncement, declaration and decree in respect of and touching the premises, and for doing and receiving what else may be required by law in the same. But because such term has passed without fruit, and we therefore desire to investigate and pronounce upon the doubtful case of the right and title of the said Richard, which he alleges himself to have to the said hospitals and in them, that the same Richard, so occupying the same hospitals, may not by our neglect incur the death of his soul by reason of long lapse of time, which does not lessen but add to sins, and that we ourselves may not die in his death by reason of our neglectful sufferance, [we command] you, in virtue of obedience and under pain of contempt, [to summon the same Richard to appear before us], etc., [on such and such a day] next to come, that he may hear and submit to our will, pronouncement, declaration and decree in respect of and touching the aforeset his alleged right and title, and do and receive our further [bidding.]

XLIX.

INJUNCTIONS CONCERNING THORNTON.

Richard by divine permission bishop of Lincoln, to our beloved sons the abbot and convent of the monastery of Thornton, of the order of St. Augustine, of our diocese, health, grace and blessing. To the reformation of excesses, etc., as above.¹

In the first place we enjoin and command you the abbot and prior of the same monastery, and the presidents of your order in the same, in virtue of holy obedience, that in the performance of the divine office by day and night alike you apply minute diligence, and that it be chanted devoutly with the due and distinct pauses; that you sedulously take note of those who are absent from the canonical hours, and sharply rebuke those whom, after a third and sharp admonition, you shall find guilty and offending in this respect, according to the regular institutes of your order and your own discretions and the degree of the fault, so that the punishment and not the offence may serve as an example to others.

lined in the rough copy, to follow *adhibeatis*. The evidence as to the composition of injunctions afforded by the MS. of Alnwick's visitations makes this more than probable.

¹ See the preambles of nos. iv, xxxiii and lii, documents which are throughout modelled on similar lines to this.

Item vobis vniuersis et singulis sub supra et infrascriptis penis iniungimus et mandamus quatinus nullas post completorium faciatis confabulaciones, sed silencium in locis debitis debite obseruetis.

Item vobis abbati et singulis canonicis officia seu administraciones in eodem monasterio obtinentibus sub supra et infrascriptis penis districcius iniungimus et mandamus quod semel quolibet anno plenum compotum et fidelem administracionumstrarum et suarum in domo capitulari coram conuentu eiusdem status et regiminis temporalium dicti monasterij reddatis et faciatis.¹

Item abbati et conuentui predictis vt supra iniungimus et mandamus vt quatuordecim tenellos² pueros studio litterarum imbuendos in domo elimosinarie de prouenientibus ad eandem, qui canonicis capellanis celebrantibus, vt consuetum fuerit, ministrent, vel adminus duodecim huiusmodi pueros, si prouentuum ad dictam domum elimosinarie prouenientium ad antiquum numerum non suppetat facultas, realiter inueniatis et exhibeatis.

Item vobis vniuersis et singulis sub supra et infrascriptis penis districcius iniungimus et mandamus vt ferculum consuetum assignari pro monacho post mortem pro anima ipsius pauperibus erogetur et non ad alium vsum conuertatur, secundum ritum et consuetudinem in dicto vestro monasterio pristine vsitatos.

Item vobis vniuersis et singulis districcius iniungimus et mandamus quod perpetuis futuris temporibus infirmantibus in infirmaria dicti monasterij de esculentis et poculentis subtilioribus et laucioribus, quibus melius refici possunt,³ ac de medicinis et aliis salubribus et necessariis de bonis communibus eiusdem monasterij debite ministretur.

Item vobis domino abbati et cuilibet in eadem dignitate vobis succedenti, ne cuiquam corrodia, pensiones, porciones vel liberatas ad tempus vel imperpetuum vendatis vel concedatis, nisi super hiis nostram seu nostrorum successorum episcoporum Lincolnensium licenciam obtineritis specialem.

Item iniungimus vobis vniuersis et singulis sub penis supra et infrascriptis ne aliquis vestrum cuiquam fratri suo maiori vel minori occasione cuiuscumque dicti vel facti per nos vel eos in huiusmodi visitacione directe vel indirecte impropere presumat, sed quod vosmetipsos mutua et fraterna caritate pertractetis, vt Deo auctore sub regularibus disciplinis ipsi Caritati sedule militantes post huius stadij cursum consequi valeatis brauium sempiternum.

Item iniungimus vobis abbati nunc et cuilibet successori vestro futuro, ac singulis presidentibus in dicto monasterio futuris sub pena infrascripta, vt octies singulis annis, videlicet bis in qualibet quarta parte anni, has nostras iniunciones, ordinationes et mandata coram toto conuentu in capitulo capitulariter congregato distincte legi faciatis vulgariter et exponi, ne canonicus aliquis de ipsis ignoranciam pretendere valeat quoquo modo.

¹ Here again the rough copy seems to have misled the registrar.

² Fo. 235^d begins with—*nellos*.

³ *Sic* : *possint* would be better.

¹ See glossary, s.v. *capellanus*.

² See note on p. 23 above. When bishop Alnwick visited Thornton (11 July 1440), the cellarer stated that, instead of the ten, twelve or fourteen children of the almonry who were customarily maintained, there were then only two. Another canon, who revealed the fact that there was no almoner in the house, said that, on account of the consequent lack of servers, there were at least a hundred fewer masses said every year in the monastery than

Also we straitly enjoin and command you the abbot, and the several canons who hold offices or administrations in the same monastery, under the penalties written above and beneath, that once in every year you render and make a full and faithful account of your and their administrations [and] of the condition and governance of the temporalities of the said monastery in the chapter house, in presence of the convent of the same.

Also we enjoin and command [you] the abbot and convent aforesaid, as above, that you actually find and maintain fourteen boys of tender years, to be instructed in the study of letters in the house of the almonry, out of the revenues coming to the same, who, as shall have been the custom shall serve the canons who are chaplains¹ when they celebrate, or at least, twelve such boys, if the resources of the revenues accruing to the said house of the almonry be not sufficient for the old number.²

Also we straitly enjoin and command you all and several, under the penalties written above and beneath, that the alms-dish³ which is wont to be appointed for a monk after his death on behalf of his soul be distributed to the poor and not devoted to any other use, according to the rite and custom which have been used in your said monastery of olden time.

We also straitly enjoin and command you all and several that in time to come for ever those who are in ill health in the infirmary of the said monastery be duly served, out of the common goods of the same monastery, with eatables and drinkables of a more choice and richer sort, whereby they may be better refreshed, and with medicines and other things wholesome and needful.

Also [we enjoin upon] you the lord abbot, and everyone who shall succeed you in the same dignity, that you sell or grant no corrodies, pensions, portions or liveries to any one for a time or in perpetuity, without obtaining special licence touching this matter of us or our successors, bishops of Lincoln.

Also we enjoin upon you all and several, under the penalties written above and beneath, that no one of you take upon himself directly or indirectly to reproach any of his brethren, elder or younger, because of anything whatsoever said or done in such visitation by us or them, but that you treat one another with mutual and brotherly love, so that by God's guidance, waging steadfast warfare for Him who is very Love under regular discipline, you may be able after you have run this race to win the everlasting reward.

Also we enjoin upon you who are now abbot, and upon everyone who shall succeed you, and upon the several persons who shall be presidents in the said monastery, under the penalty written beneath, that eight times in each year, to wit twice in every quarter of the year, you cause these our injunctions, ordinances and commands to be read distinctly and expounded in the vulgar tongue in presence of the whole convent gathered together for chapter in the chapter house, in order that no canon may in any wise be able to plead ignorance concerning the same.

there ought to be. The whole condition of the monastery in 1440 shews that the injunctions delivered by Flemyng were totally disregarded, and that the faults implied in them were committed as freely as before.

³ See glossary, s.v. *ferculum*.

Monemus idcirco vos omnes et singulos presentes et futuros sub penis inobediencie et contemptus et sub pena maioris excommunicationis, quam in personis vestras singulares qui huiusmodi mandatis, iniunctionibus et ordinacionibus nostris ex consuetudine contraueritis ad vetita et prohibita inclinantes, vestris culpis et offensis manifestis id exigentibus, preter penas suprascriptas intendimus fulminare, quatinus premissa omnia et singula per nos vobis iniuncta, mandata, ordinata et transmissa, prout ad vos et vnumquemque vestrum attinet, diligenter et cum omni cautela obseruetis et vestrum quilibet sic obseruet, ac eis et eorum cuilibet obediatis pariter et intendatis, sicut canonicam effugere volueritis vlcionem. Data in hospicio nostro apud Vetus Templum Londoniense sub sigillo nostro ad causas xxij die mensis Marcij, anno Domini millesimo cccc^{mo}xxiiij^{to}.¹

L.

BENEDICCIO ABBATIS DE TUPHOLME.

[Reg. Gray, fo. 7d.]

Vacante ecclesia conuentuali monasterij de Tuppeholme, ordinis Premonstratensis, Lincolniensis diocesis, frater Henricus, abbas monasterij de Neuhouse, ordinis et diocesis predictorum, fratrem Robertum de Nettiilton, abbatem eiusdem ecclesie de Tuppeholme electum confirmatum iure paternitatis, dicto reuerendo patri plenitudinem sui officij et benedictionem abbatibus dicti ordinis dari consuetam ab eodem reuerendo patre recepturum presentauit sub hac forma :

"Reuerendo in Christo patri ac domino, domino Willelmo, permissione diuina Lincolniensis episcopo, suus humilis et deuotus frater Henricus, eadem paciencia abbas ecclesie de Neuhouse, ordinis Premonstratensis, vestre diocesis, omnimodas reuerencias cum prono famulatu obediencie filialis. Venerabilem fratrem nostrum fratrem Robertum de Nettiilton, ecclesie nostre predicte canonicum, in patrem et pastorem ecclesie de Tupholme, nostri ordinis et vestre diocesis, tunc vacantis, per nos dicte ecclesie rite et canonicè secundum nostri ordinis instituta prouimus et a nobis, ad quem ipsius confirmacio iure paternitatis legitime dinoscitur pertinere, prout nostri ordinis moris est, confirmatum vestre paternitati reuerende presentamus per presentes, a vobis plenitudinem sui officij

¹ *Sic.*

¹ The date (22 March 1424-5) must be wrong, as the see was at this time vacant by Flemyng's translation to York, and he was abroad. Moreover, the injunctions belong to a batch which, as the date of no. lii shews, were issued by him on 22 March 1422-3, just before his departure from England (see introduction). He probably visited Thornton during Jan. 1422-3, but dates for this period are very defective. Assuming this to be the correct date of the visitation and injunctions, the abbot, John Hoton, was new to his office. Geoffrey Burton died in 1422: the royal *congé d'élire* consequent upon his death was issued on 12 Oct. (*Cal. Pat.* 1422-9, p. 4). There is no record of Hoton's election, etc., in the patent rolls or episcopal registers. He died in 1439.

² This document is given to illustrate the relations between the bishop of Lincoln and the exempt houses of his diocese. Other documents which may be noted in this connection are the benediction of Henry de Lymbergh as abbot of Newhouse, 3 June, 1421, and of Adam de Berforthe as abbot of Croxton, 16 July, 1421 (Reg. Flemyng, fo. 245d-6, 247d).—both Premonstratensian houses. On 28 July, 1423, bishop Flemyng commissioned his suffragan to confer benediction upon William Hexham, monk of Fountains, abbot elect of the Cistercian house of Vaudey (*ibid.* fo. 227d.); and on 12 Jan., 1435-6, bishop Gray gave his benediction to John Greyne, abbot elect of Pipewell (Reg. Gray, fo. 187d-8). The

We admonish you therefore all and several, that now are and shall be, under the penalties of disobedience and contempt, and under pain of the greater excommunication, which, over and above the penalties above written, we intend to proclaim against the several persons of you, who shall of custom go counter to such our commands, injunctions and ordinances, leaning to courses prohibited and forbidden, if your evident offences and transgressions require it, that you observe diligently and with all heed, and that every one of you so observe the premises all and sundry enjoined, commanded, ordained and despatched by us to you, so far as it belongs to you and each one of you, and that you likewise obey and hearken to them and every one of them, even as you shall desire to avoid canonical retribution. Given in our lodging at the Old Temple in London under our seal *ad causas*, on the twenty-second day of March in the year of our Lord 1424.¹

L.

BENEDICTION OF THE ABBOT OF TUPHOLME.²

In the voidance of the conventual church of the monastery of Tupholme, of the order of Prémontré, of the diocese of Lincoln, brother Henry, abbot of the monastery of Newhouse,³ of the order and diocese aforesaid, presented brother Robert de Nettiyltone, abbot elect of the same church of Tupholme, confirmed by right of paternity,⁴ to the said reverend father, to receive the fulness of his office and the blessing which is wont to be given to abbots of the said order by the same reverend father, under this form :

"To the reverend father in Christ and lord, the lord William, by divine permission bishop of Lincoln, his humble and devoted [servant], brother Henry, by the same sufferance abbot of the church of Newhouse, of the order of Prémontré, of your diocese, all manner of reverence with the lowly service of filial obedience. We present to your reverend fatherhood by these presents our venerable brother, brother Robert de Nettiyltone, canon of our church aforesaid, duly and canonically provided by us according to the institutes of our order to the church of Tupholme, of our order and your diocese, to be father and pastor of the same church then being void, and confirmed, as is the manner of our order, by us, to whom the confirmation of the same is lawfully discerned to belong by right of paternity, to receive from you in full measure the fulness of his

abbot of Tupholme, with whom the present document is concerned, does not occur in abbot Gasquet's list (*Collectanea Anglo-Praemonstratensia*, vol. iii, pp. 156-7).

² Newhouse was the oldest of the Premonstratensian houses in England. For the abbot see previous note. In Gasquet's list (*op. cit.* vol. iii, p. 67) he is mentioned as Henry.

⁴ *I.e.*, the abbey of Tupholme was a daughter or off-shoot of Newhouse, and the abbot of the mother house had the right of presenting the abbot elect to the bishop for his benediction. Thus, in the other cases noted above, the abbot elect of Newhouse was presented by the abbot of the mother house of Lisques in France, who empowered his vicar-general, the abbot elect of Bayham, to make the presentation; and the abbot of Croxton was presented by the abbot of Newhouse. The system by which the Premonstratensian abbeys stood in this relation to one another had been originally borrowed from the Cistercian order; and we find, for example, that in 1435-6 the abbot elect of Pipewell was presented by his "father," the abbot of Newminster in Northumberland, whose father again, the abbot of Fountains, stood in the relation of a son to the abbot of Clairvaux, himself the eldest son of Cîteaux.

plenarie recepturum ; supplicantes dominacioni vestre humiliter et deuote vt cum idem sic prouisus ad vos venerit cum presentibus munus benedictionis vestre sibi impartire dignemini graciose. In quorum omnium testimonium et fidem sigillo nostro ac sigillo venerabilis patris domini Thome, abbatis de Barlynges, nostri ordinis, in dictis prouisione et confirmacione nobis assidentis, presentes litteras signatas vestre reuerende paternitati duximus presentandas. Conseruet vos Altissimus ad felix regimen ecclesie Sue [fo. 8] sancte per tempora diuturna. Data in dicta ecclesia de Tupholme xvij die mensis Julij, anno Domini mccccxxxij^o”

Cui quidem sic presentato idem reuerendus pater, post admissionem litterarum presentatarum huiusmodi, intra missarum solempnia per eundem reuerendum patrem in capella sua infra manerium suum episcopale de Lidyngtone, sue Lincolniensis diocesis, in festo natiuitatis beate Marie virginis anno supradicto solempniter celebrata plenitudinem et benedictionem huiusmodi,—emissa primum per eundem abbatem professione publica sub hac forma :

[*Professio eiusdem abbatis*] “Ego Robertus de Netylton, electus abbas monasterij de Tupholme, ordinis Premonstratensis, Lincolniensis diocesis, subieccionem et reuerenciam a sanctis patribus constitutam secundum regulam beati Augustini tibi, reuerende in Christo pater et domine, domine Willelme, Dei gracia Lincolniensis episcopo, tuisque successoribus canonice substituendis et sancte ecclesie Lincolniensi, saluo ordine meo, perpetuo me exhibiturum promitto¹ et per propriam manum signo et confirmo,”

— publice impendit. Post que idem abbas quandam capam de choro in qua benedictionem huiusmodi iuxta morem preteriti temporis suscepisset ad vsum eiusdem reuerendi patris et ecclesie sue Lincolniensis in signum subieccionis debite eidem ecclesie Lincolniensi liberauit, ac feoda solita et in talibus antiquitus solui consueta, videlicet xxxijs. iiij d. diuersis officariis dicti reuerendi patris per manus mei Thome Colstone, dicti reuerendi patris registrarij, soluit et satisfecit, presentibus magistris Thoma Warde, Ricardo Moresby, Johanne Kyng et me Colstone.

¹ *Nota* is written in the margin against this passage.

¹ Barlings was another daughter abbey of Newhouse. Gasquet (*op. cit.* ii, 29) notes that Thomas occurs as abbot between 1403 and 1433. The editor has not ascertained the date of his provision and benediction.

² For Warde see note on p. 3 above. We meet with Kyng as a notary at the visitation of the dean and chapter (no. liii below). Colstone was the registrar to whom the composition of practically all the documents included in this volume is due : see introduction. Richard Moresby had collation of Gretton prebend before 14 Oct., 1433 (Reg. Gray, fo. 130), and was installed 14 Aug., 1435 (Bradshaw and Wordsworth, *Lincoln Cath. Statutes*, ii, 819). At his death, before 20 Feb., 1461-2, he held this prebend and the archdeaconry of Huntingdon, which he had probably obtained in 1453 (Inst. Chedworth, fo. 206, and see Le Neve, ii, 51). It seems clear that he was a northerner, and that his association with bishop Gray began in the days of Gray's connexion with Yorkshire. In 1427 he was rector of Dacre, Cumberland, and of Holme-on-Spalding-moor, Yorks., E.R., and had a papal dispensation to hold both

office ; humbly and devoutly supplicating your lordship that, when the same person so provided shall come to you with these presents, you will graciously deign to bestow upon him the boon of your benediction. In witness and surety of all which things we have thought fit to present these present letters to your reverend fatherhood, sealed with our seal and with the seal of the venerable father dan Thomas, abbot of Barlings,¹ of our order, our assistant in the said provision and confirmation. May the most High long time preserve you for the happy governance of His holy church ! Given in the said church of Topholme on the fourteenth day of the month of July, in the year of our Lord 1433."

And the same reverend father, after the acceptation of such letters presentatory, amid the solemnities of mass solemnly celebrated by the same reverend father in his chapel within his episcopal manor of Liddington, of his diocese of Lincoln, on the feast of the nativity of blessed Mary the virgin in the year abovesaid, — after public profession had first been uttered by the same abbot under this form :

[*Profession of the same abbot.*] I, Robert de Nettelton, abbot elect of the monastery of Topholme, of the order of Prémontré, of the diocese of Lincoln, promise that I will ever pay subjection and reverence, as determined by the holy fathers, according to the rule of blessed Augustine, to you, reverend father in Christ and lord, my lord William, by the grace of God bishop of Lincoln, and to your successors that shall canonically be put in your place and to the holy church of Lincoln, saving my order, and do sign and confirm [this] by my own hand :

— conferred publicly upon him who was thus presented such fulness and benediction. After which the same abbot delivered a quire-cope, in the which, after the manner of time past he had received such benediction, to the use of the same reverend father and his church of Lincoln, in token of the subjection due to the same church of Lincoln, and paid and acquitted the fees used and accustomed of old to be paid in such cases, to wit thirty-three shillings and four pence, to divers officers of the said reverend father by the hands of me, Thomas Colstone, registrar of the said reverend father, in the presence of masters Thomas Warde, Richard Moresby, John Kyng and me Colstone.²

churches (*Cal. Papal Letters*, vii, 572-3 ; 24 May). Le Neve (iii, 193) gives his collation of Holme Archiepiscopi prebend (*i.e.*, Holme-on-the-wolds) as 22 Oct., 1431. Meanwhile, he had received preferment in London diocese from Gray. On 31 March, 1427, he had collation of Hoxton prebend in St. Paul's (Le Neve, ii, 398), and on 13 May, 1428, obtained the vicarage of Fulham, which he exchanged 27 Feb., 1428-9, for St. Magnus, London Bridge (Hennessy, *Nov. Rep.*) He received collation of the archdeaconry of London, 20 March, 1430-1 (Le Neve, ii, 321). He held this dignity with Hoxton prebend until 1442 or 1443, about which time he also resigned his prebend at York. He resigned St. Magnus before 19 June, 1434. After 1443 he seems to have been connected only with the chapter of Lincoln. He was bachelor of civil and canon law, and is described in the dispensation of 1427 as being of noble race by both parents. He may possibly have been related to bishop Gray, and it is noteworthy that he was one of the executors of Elizabeth, widow of Richard, lord Graye (Grey) of Codnor, 7 April, 1445 (*Mem. Alnwick*, fo. 6).

LI.

ELECCIO ABBATIS DE WELHOWE.

[Reg. Flemyng, fo. 14d.]

Vacante monasterio sanctorum Augustini et Olauī de Welhowe iuxta Grymesby, ordinis sancti Augustini, Lincolnensis diocesis, per cessionem siue resignacionem fratris Johannis Grymesby, vltimi abbatis eiusdem, in manibus domini episcopi factam et per ipsum admissam, prior et conuentus eiusdem monasterij, petita primitus per eos et obtenta a domino nostro rege, dicti monasterij patrono, alium in eorum prelatum et pastorem eligendi licencia, ad eleccionem futuri abbatis dicti loci per viam Spiritus Sancti processerunt; electoque fratre Henrico Suttone, priore prioratus de Fynneshede, ordinis et diocesis predictorum, ac decreto eleccionis huiusmodi domino episcopo infra manerium suum de Bugdene pro parte prioris et conuentus dicti monasterij viij die mensis Augusti, anno Domini millesimo cccc^{mo} xxj^o, reuerenter exhibito et porrecto, idem reuerendus pater ad petitionem dicte partis decreuit fieri publicas proclamaciones et vocaciones in eodem monasterio, vt moris est, vt omnes qui sua pretendunt interesse comparerent coram eo aut commissariis suis in ecclesia prebendali de Bugdene die Jouis proxima ante festum assumptionis beate Marie tunc proxime futurum comparerent,¹ quicquid sibi competeret in hac parte in forma iuris proposituri, facturique vltierius et recepturi quod foret iustum. Quibus die et loco sedente pro tribunali in causa siue negocio huiusmodi reuerendo patre antedicto, exhibitoque sibi certificatorio proclamacionum et vocacionum huiusmodi per decanum de Grymesby ad mandatum dicti reuerendi patris facto et sigillo ipsius decani sigillato, preconizatisque singulis citatis et non comparentibus, preclusaque eis per eundem reuerendum patrem ad petitionem dicte partis eorundem prioris et conuentus quicquid vltierius opponendi² per decretum, exhibitis eciam

¹ *Sic.*² *Sic* : facultate omitted.¹ The account of this process is the best and most compact document of the type in either of the two registers, and has therefore been chosen for printing at length. References to others of the same kind will be found in the foot-notes to this volume and in appendix i.² John Grymesby, formerly sub-prior, had been elected abbot in 1417, on the death of William Cotes : signification of royal assent 12 July, temporalities restored 7 Aug. (*Cal. Pat.*, 1416 22, pp. 108, 109, 113).³ The *congéd d'élire* bears date 29 July, 1421 (*ibid.* p. 383).⁴ For the full discussion of methods of election in such cases, see Bradshaw and Wordsworth, *Lincoln Cath. Statutes*, ii, pp. cxxiv-cxlii, where the treatise of Lawrence of Somercotes *De Electionibus episcoporum* is printed in full with notes, from a copy in the *Registrum Antiquissimum* of the dean and chapter. References will be found there to Dr. Wickham Legg's paper *On the Three Ways of Canonical Election* (Transactions of St. Paul's Ecclesiol. Soc., iii, 299-312), and to other sources. Every election was prefaced by a mass of the Holy Spirit, sung in public. The electors (in this case, the prior and canons) then went into conclave. The prior delivered an address or sermon : if any canons happened to be absent, their letters of excuse were read, and the preliminary proceedings were closed by the reading of Innocent iii's constitution *Quia propter*. The election was then conducted according to one of three methods. (1) *The via inspirationis* or *Spiritus Sancti*, adopted in the present case, was the method of election by unanimous acclamation. The candidate's name was announced by the prior and assented to by the convent. (2) *The via compromissi* placed the election in the hands of a committee of arbitrators (*compromissarii*), preferably an odd number, who retired for private discussion, until they came to an unanimous decision. This method was adopted by the precentor and fellows of Fotheringhay college in 1423 (Reg. Flemyng, fo. 66). (3) By the *via scrutinii* three scrutators were

LI.

ELECTION OF THE ABBOT OF WELLOW.¹

In the voidance of the monastery of St. Augustine and St. Olave of Wellow by Grimsby, of the order of St. Augustine, of the diocese of Lincoln, by the cession or resignation of brother John Grymesby, the late abbot thereof,² delivered into the hands of the lord bishop and accepted by him, the prior and convent of the same monastery, after licence had been first asked and obtained by them from our lord the king, the patron of the said monastery, to elect another person to be their prelate and pastor,³ proceeded by the way of the Holy Spirit⁴ to the election of the future abbot of the said place; and, after brother Henry Suttone, prior of the priory of Fineshade, of the order and diocese aforesaid,⁵ had been elected, and the decree of such election had been shewn and presented reverently to the lord bishop within his manor of Buckden, on the part of the prior and convent of the said monastery, on the eighth day of the month of August, in the year of our Lord, 1421, the same reverend father, at the petition of the said part, decreed that public proclamations and summons should be made, as is customary, in the said monastery, that all who allege that they are concerned therein should appear before him or his commissaries in the prebendal church of Buckden, on Thursday next before the feast of the assumption of blessed Mary then next following,⁶ to set forth in form of law whatever might be within their competence in this behalf, and to do and receive what further should be just. On and in the which day and place, the reverend father aforesaid sitting as a tribunal in such cause or business, after the certificate of such proclamations and summons, made at the command of the said reverend father by the dean of Grimsby⁷ and sealed with the seal of the same dean, had been presented to him, and the several persons summoned had been publicly called⁸ and did not appear, and [the power] of making any further opposition had, at the petition of the said part of the same prior and convent, been withheld from them by decree by the

appointed, who took the votes of each member of the convent singly and in private, wrote them down, and published the results. The numbers were then compared, and the motives of each voter and merits of the nominees examined; and, if the successful candidate was found to be the choice of the *major et sanior pars conventus*, he was declared elected, and the letters requesting the assent of the patron of the monastery and the bishop's confirmation were drawn up, together with the decree of the election. In each case the election was declared publicly, with a solemn *Te Deum*, at the high altar of the convent church. For a description of an election *per viam scrutinii* see Inst. Repyngdon, fo. 288 and *d* (Markyate priory, 29 Oct., 1406): the similar process of the election of William Pickering as dean of York in 1310 is printed by Raine, *Hist. Ch. York* (Rolls Ser.), iii, 227-33. The *via scrutinii* was open to objection on account of possible irregularities, and elections made in this way were frequently quashed as uncanonical. Numerous instances of this occur, especially in the fourteenth century: see, e.g., examples in Inst. Gynewell, where the bishop usually adopted the course of providing on his own responsibility the candidate whose election he had annulled. In some cases, as at Thornholm in 1413 (Inst. Repyngdon, fo. 136 and *d*), the convent submitted the election to the bishop as *compromissarius*, who then provided his own nominee; or a candidate was postulated to him for provision.

⁵ The date of Sutton's election as prior of Fineshade is not known. In *V.C.H. Northants*, ii, 136, Sutton is said inaccurately to have vacated the priory by death.

⁶ *I.e.*, 14 Aug., 1421.

⁷ The deanery of Grimsby corresponded to the wapentake of Bradley Haverstoe, parts of Lindsey, and included at this time some 33 benefices within the archdeaconry of Lincoln.

⁸ This was done at the west door of the church: see e.g., the confirmation of the election of John Croyland as abbot of Ramsey in 1434 (Reg. Gray, fo. 79d., 80).

eidem reuerendo patri per partem eandem decreto electionis huiusmodi necnon consensu regio, ministrisque articulis de dicto decreto elicitis, productisque nonnullis testibus, quibus admissis et in forma testium iurandorum iuratis et diligenter examinatis, eorumque deposicionibus publicatis, nichilque dicto seu allegato contra eos seu eorum dicta, rimato et inuestigato electionis huiusmodi¹ et legitimo comperto, personaque electi diligenter examinata et sufficienti reperta, cum nichil obuiaret de canonicis institutis, idem reuerendus pater ad confirmationem electionis huiusmodi processit in hunc modum :

"In Dei nomine, amen. Nos Ricardus, permissione diuina Lincolnensis episcopus, auditis, visis et intellectis [fo. 15] ac rimatis, discussis et inuestigatis meritis et processu negocij electionis facte de te fratre Henrico Suttone, priore prioratus de Fynneshede, ordinis sancti Augustini, nostre Lincolnensis diocesis, in abbatem monasterij sanctorum Augustini et Olau de Welhowe iuxta Grymesby, dictorum ordinis et diocesis, per resignacionem fratris Johannis Grymesby vltimi abbatis eiusdem in manibus nostris factam et per nos admissam vacantis, electo, premissis publicis proclamacionibus et aliis de iure in hac parte requisitis, quia electionem eandem inuenimus fuisse et esse rite et solempniter celebratam, ac personam tuam in spiritualibus et temporalibus circumspectam, nichilque tibi in hac parte obuiare de canonicis institutis quominus in abbatem dicti monasterij prefici valeas et debeas, eandem electionem tanquam rite et solempniter factam et celebratam auctoritate nostra pontificali, et ordinem tenore presencium confirmamus, ac omnem in eadem defectum, si quis sit vel fuerit vel ipsius forma elective aut eligencium personis, quantum de iure possumus de nostra gracia spirituali suplemus,² curamque, regimen et administracionem tam spiritualium quam temporalium ad ipsum monasterium qualitercunque spectancium tibi, quatenus ad nos attinet, plenariam committimus in hiis scriptis, saluis in omnibus episcopalibus consuetudinibus et ecclesie nostre Lincolnensis dignitate."

Et deinde decantato ymno *Te Deum*, iurata canonica obediencia per eundem electum confirmatum in forma consueta, scriptum fuit archidiacono Lincolnensi seu eius officiali quod idem quod ad suum officium pertinet circa installacionem dicti electi confirmati perficiat ; et scriptum est priori et conuentui dicti monasterij quod prefato electo confirmato tanquam abbati et prelato suo in omnibus obediant humiliter et intendant ; et super hiis omnibus habuit litteras testimoniales, etc.

¹ *Sic* : *processu* omitted.

² *Sic*.

¹ The royal assent bears date 9 Aug. (*Cal. Pat.* 1416-22, p. 393).

² *I.e.*, summary declarations of the various points of the canonical process recorded in the decree. A form of decree is given by Lawrence of Somercotes : see Bradshaw and Wordsworth. *op. cit.*, pp. cxxxi, cxxxii.

³ The archdeacon at this time was Master Henry Welles, instituted 6 Feb., 1406-7 (*Inst. Repyngdon*, fo. 478), and again a year later, on the recovery of presentation by the Crown (*ibid.* fo. 479d., 480 ; cf. *Cal. Pat.* 1405-8, pp. 244, 349 ; and see *Cal. Papal Letters* vi, 113, for a papal provision which impeded Welles' possession of the archdeaconry). In 1422, the year following the date of this document, Welles was "broken with age and stricken with divers perpetual infirmities," and had a papal indult to visit the archdeaconry by deputy (*Cal. Papal Letters* vii, 211). He died before 23 Oct., 1431 (*Reg. Gray*, fo. 83).

same reverend father ; after the decree of such election and also the royal assent¹ had likewise been presented by the same part to the same reverend father, and the articles drawn from the same decree² had been provided, and certain witnesses brought forward, and these had been received and sworn in the form of witnesses to be put on oath and had been diligently examined, and their depositions published, and nothing had been said or alleged against them or their words, [the process] of such election having been sifted and investigated and found lawful, and the person of the elect diligently examined and found sufficient, since by the canonical institutes there was nothing to hinder, the same reverend father proceeded to the confirmation of such election on this wise :

" In the name of God, amen. We, Richard, by divine permission bishop of Lincoln, having heard, seen and understood, and sifted, discussed and investigated the merits and process of the business of the election which has been made of you, brother Henry Sutton, prior of the priory of Fineshade, of the order of St. Augustine, of our diocese of Lincoln, elected to be abbot of the monastery of St. Augustine and St. Olave of Wellow by Grimsby, of the said order and diocese, which is void by the resignation of brother John Grymesby, the last abbot of the same, delivered into our hands and accepted by us, inasmuch as we have found after preface of the public proclamations and other lawful requirements in this behalf, that the same election has been and is duly and solemnly celebrated, and that your person is of distinction in things spiritual and temporal, and that there is no hindrance from the canonical institutes herein, to prevent your capacity and due to be preferred to be abbot of the said monastery, do confirm by our pontifical authority the same election as duly and solemnly made and celebrated, and by the purport of these presents [confirm] its order, and, so far as we rightly may, do supply of our spiritual favour all defect in the same, if there be or have been any, either in the form thereof or in the persons of the elect or the electors, and, so far as it pertains to us, do commit to you in these writings the full charge, governance and administration of the spiritualities and temporalities alike which belong to the same monastery in any sort whatsoever, saving in all things our episcopal customs and the dignity of our church of Lincoln."

And then, after the hymn *Te Deum* had been chanted, canonical obedience having been sworn in the accustomed form by the same elect, now confirmed, charge was made in writing to the archdeacon of Lincoln³ or his official that the same should perform what belongs to his office with regard to the installation of the said elect, now confirmed ; and charge was made in writing to the prior and convent of the said monastery that they should humbly obey and hearken to the aforesaid elect, now confirmed, in all things as their abbot and prelate ; and touching all these things he had letters testimonial, etc.⁴

¹ The temporarities were restored to abbot Sutton on 17 Aug. (*Cal Pat.* 1416-22, p. 394). He died before 15 Aug., 1456, when the new *congé d'élire* was issued (*ibid.*, 1452-61, page 298).

LII.

INIUNCCIONES MONASTERIJ DE WELHOWE.

[Reg. Flemyng, fo. 233*d*.]

Ricardus, etc., dilectis filiis abbati et conuentui monasterij sancti Olauui de Welhowe, ordinis sancti Augustini, nostre diocesis, salutem, gratiam et benedictionem. Ad reformandum subditorum nostrorum excessus cura prospicimus, vt que a tramite religionis exorbitant et sanctimonie fructibus sunt nociua visitacione¹ nostre ordinarie sarculo euellantur, et extirpatis viciis virtutum plantaria ipsorum nostrorum mentibus inserantur. Hac itaque consideracione, ad excessus varios et defectus quos in visitacione nostra ordinaria in monasterio vestro per nos vltimo facte² comperimus corrigendos, iniuncciones infrascriptas et mandata nostra vobis dirigimus et transmittimus per vos sub penis infrascriptis firme et inuiolabiliter obseruanda.

In primis iniungimus vobis abbati ipsius monasterij ceterisque ordinis vestri in eodem presidentibus in virtute sancte obediencie, vt in exercendo diuinum officium exactissimam diligenciam adhibeatis, absentes ab horis canonicis diligenter perscrutemini, et reos in hac parte post trinam, videlicet primam et secundam mansuetudinis ac terciam acrem, monicionem factam delinquentes repertos acriter iuxta regularia ordinis vestri instituta iuxta delicti quantitatem et arbitria vestra corrigatis, sic quod pena et non culpa cedat aliis in exemplum.

Item iniungimus vobis abbati, sub penis supra et infrascriptis, quod vnum de canonicis vestris capellanum honestum vestro arbitrio eligendum habeatis vobis assistentem, qui matutinas et vespervas ac alias horas canonicas vobiscum dicat, potissime dum ad exteriora diuertatis negocia.

Item vobis vniuersis et singulis vt supra districcius³ et mandamus quod silencium in locis debitis debite obseruetur.

Item vobis omnibus et singulis canonicis dicti monasterij ad officia exteriora minime assignatis sub penis supra et infrascriptis districcius iniungimus et mandamus quatinus cuiuslibet diei horis consuetis et in regularibus ordinis vestri institutis contentis et limitatis loca claustralia dicti vestri monasterij, vt vestre religionis statuta exigunt et requirunt, custodiatis, deuotis meditationi et leccioni assidue insistentes.

Item vobis canonicis omnibus et singulis vt supra iniungimus et mandamus quod nullus vestrum extra septa et procincta dicti monasterij absque vno confratrum suorum honeste conuersacionis et per suum superiorem sibi ad hoc assignando, et nisi petita primitus ab eodem superiori licencia et obtenta exire presumat quouismodo.

[Fo. 234.] Item vobis canonicis vt supra iniungimus et mandamus quod, extraneis venientibus vestrum monasterium et eiusdem loca intrinseca solacij causa visuris, ea ipsis nullus vestrum solus ostendere audeat vel presumat, nisi ad hoc ab abbate vel alio suo superiore fuerit deputatus.

¹ Sic : for *visitacionis*.

² Sic : for *facta*.

³ Sic : *iniungimus* omitted.

¹ The preamble of these injunctions was used as the model for those delivered to Bourne, Humberstone and Thornton abbeys and Kyme priory (nos. iv, xxx, xlix, and xxxiii above). Other portions of these sets of injunctions follow a common pattern; but the phraseology is somewhat varied, and suggests that (as in Alnwick's visitations) such changes were caused by special features in the *comperta* by which the use of the common form was regulated. The same preamble is employed in Gray's injunctions to Burnham and Elstow abbeys (nos. viii, xxi).

LII.

INJUNCTIONS FOR THE MONASTERY OF WELLOW.

Richard, etc., to our beloved sons the abbot and convent of the monastery of St. Olave of Wellow, of the order of St. Augustine, of our diocese, health, grace and blessing. To the reformation of the excesses of those who are under our authority we take careful forethought, in order that those outgrowths from the path of religion which are hurtful to the fruits of holiness may be plucked up by the instrument of our visitation as ordinary, and that by the rooting out of vices the shoots of virtues may be implanted in the hearts of the same our [subordinates]. And so with this consideration, for the correction of the various excesses and shortcomings which we discovered in our visitation as ordinary last made by us in your monastery, we direct and despatch to you our injunctions and commands written beneath, to be observed strictly and without breach by you under the penalties written beneath.¹

In the first place we enjoin upon you the abbot of the same monastery and the other presidents of your order in the same, in virtue of holy obedience, that in the performance of the divine office you apply the most minute diligence, that you sedulously take note of those who are absent from the canonical hours, and that you sharply correct those who transgress herein, according to the regular institutes of your order, as befits the degree of their fault and your discretions, if they be found to offend after a threefold admonition, to wit, the first and second with gentleness and the third with severity, in such wise that the punishment and not the offence may serve as an example to others.

Also we enjoin upon you the abbot under the penalties written above and beneath, that you have one honest chaplain of your canons, to be chosen at your discretion, to assist you, who shall say matins and vespers and the other canonical hours with you, most chiefly during your absences on foreign business.

Also we straitly enjoin and command you all and several, as above, that silence be duly observed in the due places.

Also we straitly enjoin and command you all and several the canons of the said monastery who are not appointed to offices outside the cloister, under the penalties written above and beneath, that at the accustomed hours of every day, as they are contained and defined in the regular institutes of your order, you abide within the cloister precinct of your said monastery, as the statutes of your religion demand and require, being continually instant in devout meditation and reading.

Also we enjoin upon you the canons all and several, as above, that no one of you take upon himself in any wise to go outside the bounds and precincts of the said monastery without one of his brethren, of honest conversation, and to be appointed to this end by his superior, and unless licence have been first asked and obtained from the same superior.

Also we enjoin and command you the canons, as above, that, when strangers come to see your monastery and the inward parts thereof for their pleasure, no one of you dare or take upon himself to shew them to the same by himself, unless he have been deputed for this purpose by the abbot or another of his superiors.²

² This injunction deserves special note on account of its unusual character. Visitors to monasteries were not usually regarded in the light of sight-seers. At Alnwick's visitation (7 July, 1440) no complaint was made or injunction issued on this head.

Item vobis vniuersis et singulis vt supra iniungimus et mandamus quod¹ post completorium nec aliis locis temporibus² quibus secundum regule vestre statuta silentium indicitur obseruari aliquas faciatis confabulaciones.

Item vobis abbati et singulis canonicis vestris vt supra iniungimus et mandamus quod frater Johannes Grymesby nunc prior, quondam abbas dicti monasterij, percipiat et habeat durante vita sua vnam honestam cameram sibi assignandam cum ceteris apparatu et necessariis eidem congrue pertinentibus, et duplum in omnibus de dicto monasterio quod percipit et percipere consuevit vnus canonicus dicti monasterij.

Item vobis domino abbati vt supra iniungimus et mandamus quatinus benigno et affabili et paternali modo vestros canonicos suauiter pertractetis et ipsos delinquentes primo et secundo premunitione dulcedinis et amoris mansuetudine paterna conueniatis, ac tercio se non corrigentes virga regularis discipline ordinis vestri debite corripatis.

Item ordinamus, volumus, mandamus et sub supra et infrascriptis penis districtius iniungimus vt singuli canonici dicti monasterij adminus semel omni anno, videlicet inter dominicam in passione Domini et festum Pasche, abbati pro tempore existenti integre confiteantur et totum peculium suum quod eos prestante Domino habere contigerit eidem abbati integraliter absque diminutione qualibet, si abbas hoc pecierit, oculariter exhibeant et ostendant; et tunc idem abbas de consensu et assensu duorum canonicorum prudenciorum et ad hoc per conuentum assignandorum maturius deliberet an peculium illud ipsis ostendentibus reliberet aut in vsus communes domus conuertat.

Item iniungimus vobis domino abbati et cuilibet vobis succedenti in eadem dignitate, sub pena amocionis et priuacionis a dignitate ipsa, ne cuiquam ad tempus vel imperpetuum aliqua corrodia, porciones, pensiones aut liberatas vendatis aut concedatis, nisi super hiis nostram aut nostrorum successorum episcoporum Lincolniensium futurorum licenciam obtinueritis specialem.

Item iniungimus vobis vniuersis sub penis supra et infrascriptis ne aliquis vestrum cuiquam fratri suo maiori vel minori occasione cuiuscumque dicti vel facti per nos vel eos in huiusmodi visitacione directe vel indirecte impropere presumat, sed quod vosmetipsos mutua et fraterna caritate pertractetis, vt Deo auctore sub regularibus disciplinis ipsi Caritati sedule militantes post huius stadij cursum consequi valeatis brauium sempiternum.

Item iniungimus vobis abbati nunc et cuilibet successori vestro futuro et singulis presidentibus in dicto monasterio futuris sub pena infrascripta vt octies singulis annis, videlicet bis in qualibet quarta parte anni, has nostras iniunctiones, ordinaciones et mandata coram toto conuentu in capitulo capitulariter congregato distincte legi faciatis vulgariter et exponi, ne canonicus aliquis de ipsis ignoranciam pretendere valeat quoquo modo.

Monemus idcirco vos omnes et singulos presentes et futuros, sub penis inobediencie et contemptus et sub pena maioris excommunicacionis

¹ *Sic* : nec appears to be omitted.

² *Sic* : et omitted before *temporibus*.

¹ For John Grymesby, see note on p. 124 above. This injunction may be compared with the detailed ordinance for the retiring prior of Daventry (no. xvi above).

Also we enjoin and command you all and several, as above, that you hold no talkings together after compline or at the other places [and] times at which, according to the statutes of your rule, silence is bidden to be observed.

Also we enjoin and command you the abbot and your several canons, as above, that brother John Grymesby, now the prior, sometime the abbot of the said monastery, receive and have while his life lasts a seemly chamber, which shall be appointed to him with all other furniture and necessities fitly belonging to the same, and [receive] in all things from the said monastery double the portion which one canon of the said monastery receives and is wont to receive.¹

Also we enjoin and command you the lord abbot, as above, that you treat your canons softly in kindly and courteous and fatherly wise, and that, for the first and second time, when the same are in fault, you meet them with a gentle warning and the loving-kindness of a father, and the third time, if they do not correct themselves, duly rebuke them with the rod of the regular discipline of your order.

Also we ordain, will, command and straitly enjoin, under the penalties written above and beneath, that the several canons of the said monastery, at least once in every year, to wit, between Sunday in the passion of our Lord and the feast of Easter, make an entire confession to the abbot for the time being, and, if the abbot shall so require, visibly present and shew their whole private store, which they shall happen to have of the bounty of the Lord, to the same abbot in its entirety without any abatement; and then the same abbot, with the consent and agreement of two of the more prudent canons, who shall be appointed for this purpose by the convent, shall take timely counsel whether he shall deliver that private store again to the same who shew it, or shall apply it to the common uses of the house.

Also we enjoin upon you the lord abbot and every one who shall succeed you in the same dignity, under pain of removal and deprivation of the same dignity, that you sell or grant no corrodies, portions, pensions or liveries to anyone for a time or in perpetuity, unless you have obtained special licence touching these things of us or of our successors that shall be bishops of Lincoln.

Also we enjoin upon you all, under the penalties written above and beneath, that no one of you take upon himself directly or indirectly to reproach any of his brethren, elder or younger, because of anything whatsoever said or done in such visitation by us or them, but that you treat one another with mutual and brotherly love, so that by God's guidance, waging steadfast warfare for Him who is very Love under regular discipline, you may be able after you have run this race to win the everlasting reward.

Also we enjoin upon you who are now abbot, and upon everyone who shall succeed you, and upon the several persons who shall be presidents in the said monastery, under the penalty written beneath, that eight times in each year, to wit, twice in every quarter of the year, you cause these our injunctions, ordinances and commands to be read distinctly and expounded in the vulgar tongue in presence of the whole convent gathered together for chapter in the chapter house, in order that no canon may in any wise be able to plead ignorance concerning the same.

We admonish you therefore all and several, that now are and shall be, under the penalties of disobedience and contempt, and under pain of

sentencie, quam in personas vestras singulares qui huiusmodi mandatis, iniunccionibus et ordinacionibus nostris ex consuetudine contraueritis, ad vetita et prohibita inclinantes, vestris culpis et offensis manifestis id exigentibus, preter penas suprascriptas intendimus fulminare, quatenus¹ premissa omnia et singula per nos vobis iniuncta, mandata, ordinata et transmissa, prout ad vos et vnumquemque vestrum attinet, diligenter et cum omni cautela obseruetis et vestrum quilibet sic obseruet, ac eis et eorum cuilibet obediatis pariter et intendatis, sicut canonicam effugere voluerint² vlcionem. Data in hospicio nostro apud Vetus Templum Londoniense sub sigillo nostro ad causas xxij die mensis Marcij, anno Domini millesimo cccc^{mo} xxij^o.

LIII.

DE VISITACIONE ECCLESIE CATHEDRALIS.

[Reg. Gray, fo. 121].

In Dei nomine, amen. Anno ab incarnatione Domini secundum cursum et computacionem ecclesie Anglicane millesimo quadringentesimo tricesimo secundo, indiccione decima, pontificatus sanctissimi in Christo patris et domini nostri, domini Eugenij, diuina prouidencia huius nominis pape quarti, anno secundo, mensis Aprilis die vicesima octaua, reuerendus in Christo pater et dominus, dominus Willelmus, Dei et apostolice sedis gracia episcopus Lincolnensis, apud manerium suum de Nettelham, sue Lincolnensis diocesis, vbi per tempus aliquod cum familia sua residebat, existens, versus ecclesiam suam cathedralem Lincolnensem causa visitacionis sue ordinarie per ipsum in eadem personisque decani et canonicorum ac ministrorum eiusdem, aliorumque dignitates, personatus vel officia obtinencium et habitum gerencium in eadem, iure suo ordinario excercende vna cum dicta familia sua equester accedebat; in accessu cuius a dicta ciuitate Lincolnensi per dimidium milliare in itinere suo existentis campanarum dicte ecclesie Lincolnensis sonor modulus³ resonabat. Et dum idem reuerendus pater ad magnas portas siue ostia occidentalia introitus⁴ dicte sue Lincolnensis ecclesie appropinquaret, campanis huiusmodi adhuc altisone sonantibus, de equo cui insedebat descendens ad quoddam scabellum ante introitum dictorum ostiorum positum et panno aureo et puluinaribus panni aurei coopertum accedebat; et, dum ibidem genuflectaret, magister Johannes Macworthe decanus, et alij canonici residenciarij dicte ecclesie Lincolnensis, nouem in numero, videlicet magister Robertus Burtone precentor, Petrus Partriche cancellarius, Johannes Haget thesaurarius, Johannes Southam, Johannes Teuelby, Thomas Baldyng, Johannes Marchalle, Robertus Leek et Johannes Castelle, qui vna cum vicariis ac capellanis cantariarum dicte ecclesie et aliis ministris eiusdem, omnes capis cericis de choro prout eis

¹ Sic.

² Sic: for *volueritis*.

³ *Sonor* and *modulus* are both substantives; it seems probable that Colstone intended to write *modulatus*.

⁴ The hypallage of this phrase is perhaps accidental.

¹ *I.e.*, 22 March, 1422-3. See note on the Thornton injunction (p. 122 above), the concluding paragraphs of which are, with some small variations, identical with those of the present document. The abbot was Henry Sutton: see no. li above and notes thereon.

the sentence of the greater excommunication, which, over and above the penalties above written, we intend to proclaim against the several persons of you, who shall of custom go counter to such our commands, injunctions and ordinances, leaning to courses prohibited and forbidden, if your evident offences and transgressions require it, that you observe diligently and with all heed, and that every one of you so observe the premises all and sundry enjoined, commanded, ordained and despatched by us to you, so far as it belongs to you and each one of you, and that you likewise obey and hearken to them and every one of them, even as you shall desire to avoid canonical retribution. Given in our lodging at the Old Temple in London under our seal *ad causas*, on the twenty-second day of the month of March, in the year of our Lord 1422.¹

LIII.

CONCERNING THE VISITATION OF THE CATHEDRAL CHURCH.

In the name of God, amen. In the one thousandth four hundredth and thirty-second year from our Lord's incarnation, according to the course and reckoning of the church of England, the tenth indiction, the second year of the pontificate of our most holy father in Christ and lord, the lord Eugenius,² by divine providence the fourth pope of this name, on the twentieth day of the month of April, the reverend father in Christ and lord, the lord William, by the grace of God and of the apostolic see bishop of Lincoln, being at his manor of Nettleham, of his diocese of Lincoln, where he was for some time in residence with his household, made his way on horseback together with his said household towards his cathedral church of Lincoln, to hold in person by his right as ordinary his ordinary visitation in the same and [in respect of] the persons of the dean and canons and ministers thereof, and of the others holding dignities, parsonages or offices, and wearing the habit in the same; and as he came near, when he was on his road by the space of half a mile from the said city of Lincoln, the melodious sound of the bells of the said church of Lincoln rang out. And when the same reverend father came nigh the great gates or western doors of the entrance of his said church of Lincoln, such bells still ringing loudly, he got down from the horse whereon he sate and gat him to a faldstool that was set before the entrance of the said doors and was covered with cloth of gold and cushions of cloth of gold; and, while he knelt at the same, master John Macworthe the dean, and the other residentiary canons of the said church of Lincoln, nine in number, to wit master Robert Burtone the precentor, Peter Partriche the chancellor, John Haget the treasurer, John Southam, John Teuelby, Thomas Baldyng, John Marchalle, Robert Leek and John Castelle,³ who together with the vicars and chantry chaplains of the said church and the other ministers of the same, all being clad, as

When bishop Alnwick visited the monastery, the *comperta* were not serious, but bear out much of the evidence afforded by the present set of injunctions, and produced new injunctions of an even more detailed character. One feature of the evidence was the decrease in the number of canons, who, instead of eighteen or at least fifteen, numbered only eleven.

² See note on p. 94 above.

³ For John Macworthe see note on p. 69 above: for notes on the others see appendix ii.

congruit induti, aduentum ipsius reuerendi patris in dictis ostiis vt apparuit expectabant, processionaliter incedendo cum cruce, ceroferariis et turibulariis ad dictum reuerendum patrem genuflectentem adhuc reuerencialiter accedebant. Et deinde dictus decanus eidem reuerendo patri sic genuflectenti aspersorium aque benedictæ genuflectendo ministravit, qui illud de manu dicti decani recipiens, primo se et deinde dictum decanum aspersit aqua benedicta. Deinde idem decanus eundem reuerendum patrem adhuc genuflectentem thurificauit; et demum crucem deosculando eidem reuerendo patri vt prius genuflectenti ministravit: qua adorata et deosculata, idem reuerendus pater assurgens dictam ecclesiam ingrediebatur, decano a dextris suis et precentore predicto a sinistris eiusdem eum ducentibus, ac vicariis predictis responsorium *Ciues apostolorum* cum suo versu interim altissime decantantibus. Et deinde ad summum altare in dicta ecclesia per medium chori, vicariis et capellanis ibidem in stallis suis dictum responsorium psallentibus, vna cum decano et canonicis predictis accessit; et ibidem coram dicto summo altari super scanum ibidem positum et aureo panno et puluinaribus tectum genuflectens oraciones suas, dummodo dominus Ricardus Ingoldesby, canonicus residenciarius dicte ecclesie, altam missam in dicto summo altari celebrans ad eleuacionem sacrosancti corporis et sanguinis Domini nostri Ihesu Christi processisset, prout dedit sibi Deus, deuote vt apparuit dixit, voce tamen submissa; et deinde se erigens accessit ad dictum summum altare, et ibidem iterum genuflectens dextrum cornu ipsius altaris osculabatur et certas reliquias super ipsum cornu positas venerabatur. Et exinde progrediens palacium suum ingrediebatur, vt indumentis suis equitaturis se exuret¹ et aliis talaribus se indueret.

Et statim postea idem reuerendus pater eisdem die, anno, indiccione et pontificatu domum capitularem dicte ecclesie sue Lincolniensis ingrediebatur pro visitacione sua huiusmodi vt apparuit inchoanda; ad cuius presenciam accesserunt dicti decanus et canonici omnes et singuli, vna cum dicto domino Ricardo Ingoldesby canonico residenciario, qui altam missam, vt prefertur, celebrauit; acceam magister Ricardus Caudrey, archidiaconus Lincolniensis, Robertus Iwardeby, canonicus et prebendarius de Weltone Ryvalle, et Thomas Savage, canonicus et prebendarius de Waltone cum Haydour in eadem ecclesia, sequentibus eos vicariis, capellanis cantariorum et aliis ministris dicte ecclesie, causa subeundi visitacionem dicti reuerendi patris vt apparuit, vna cum populi multitudine copiosa. Et deinde idem reuerendus pater in sede siue loco suo in dicta domo capitulari residens et per dictos decanum, canonicos et ceteros aduenientes reuerencialiter, eciam cum genuflectione et caput inclinatione salutatus, assurgens statim iterato peccati sedem suam, et iuxta se decanum a dextris et precentorem a sinistris, ceterosque canonicos et alios in dignitatibus constitutos secundum eorum gradus sedere fecit. Quibus omnibus sic sedentibus, accessit ad presenciam dicti reuerendi patris magister Petrus Partriche, dicte ecclesie cancellarius, sacre theologie professor, et ad

¹ Sic: for *exuret*.

² For this responsory and verse see Wordsworth, *Salisbury Ceremonies and Processions*, p. 105: 'Resp. Ciues apostolorum et domestici Dei aduenerunt hodie, Portantes facem et illuminantes patriam, dare pacem gentibus et liberare populum Domini. V. Audite preces supplicum, uite eterne poscentes premia, qui fertis in dextris manipulos iusticie, quique gaudentes aduenistis hodie. Portantes facem.' This responsory was used as an antiphon in *vigilia plurimorum apostolorum*: see *The York Breviary* (Surt. Soc., vol. ii).

³ See appendix ii.

⁴ I.e. the south west corner of the altar.

beseemed them, in silken quire-copes, were waiting, as it appeared, at the said doors, for the coming of the same reverend father, advancing in procession with the cross, taper-bearers and thuriblers, came reverently to the said reverend father, as he still knelt. And then the said dean, bowing his knee, presented the holy-water sprinkler to the same reverend father so kneeling, who taking it from the hand of the said dean, sprinkled with the holy water first himself and then the said dean. Then the same dean censed the same reverend father, still kneeling; and lastly kissing the cross, presented it to the same reverend father, kneeling as before; and, having venerated and kissed it, the same reverend father arose and entered the said church, the dean leading him at his right hand and the precentor aforesaid at his left, and the vicars aforesaid loudly chanting meanwhile the responsory *Ciues apostolorum* with its verse.¹ And then he came together with the dean and canons aforesaid through the midst of the quire, while the vicars and chaplains sang the said responsory in their stalls therein, to the high altar in the said church; and in that place before the said high altar he knelt upon a stool that was set in the same and covered with cloth of gold and cushions, and said his prayers devoutly, as it appeared, yet in a low voice, until sir Richard Ingoldesby,² canon residentiary of the said church, who celebrated high mass at the said high altar, had reached, even as God granted him, the elevation of the most holy Body and Blood of our Lord Jesus Christ; and thereafter rising, he advanced to the said high altar, and kneeling at the same a second time, kissed the right horn of the same altar³ and did worship to certain relics that were placed upon the same horn. And going forth therefrom, he went into his palace, that he might divest himself of his riding apparel, and dress himself in other garments of a longer cut.⁴

And immediately afterwards the same reverend father, on the same day, in the same year, indiction and pontificate entered the chapter-house of his said church of Lincoln, for the inception, as it appeared, of such his visitation; before whose presence came the said dean and canons all and several, together with the said sir Richard Ingoldesby, canon residentiary, who celebrated high mass, as is aforesaid; and also master Richard Caudrey, archdeacon of Lincoln, Robert Iwardeby, canon and prebendary of Welton Ryvall, and Thomas Savage, canon and prebendary of Walton with Haydor in the same church,⁵ followed by the vicars, chantry chaplains and other ministers of the said church, in order, as it appeared, to undergo the visitation of the said reverend father, together with a plentiful crowd of the general folk. And then the same reverend father, sitting down in his seat or place in the said chapter-house, and having been reverently saluted, even with bending of the knee and bowing of the head by the said dean, canons and the rest that were come, rose up⁶ and straightway took his seat for the second time, and caused the dean to sit next him on his right and the precentor on his left, and the rest of the canons and the others who were in possession of dignities after their degrees. And, as they all were so sitting, there came before the presence of the said reverend father master Peter Partriche, chancellor of the said church, doctor of divinity, and with bent knee and bowed head besought

¹ The *indumenta talaria* imply the loose *toga talaris* or graduate's gown, or a cassock and cloak, which could not be conveniently worn on horseback.

² See appendix ii: the dignitary and canons mentioned here were not residentiaries, but it is possible that they had been assisting the celebrant at the high altar.

³ *I.e.* in acknowledgment of the greeting of the dean and chapter.

proponendum in dicte visitacionis inicio prout actui congruit verbum Dei benediccionem consuetam a dicto reuerendo patre genuflexus et capite inclinato postulauit; qua sibi per dictum reuerendum patrem impensa, pulpitem ascendit et huiusmodi verbum Dei publice proposuit in latinis, sequens hoc thema, [fo. 121*d*.] "Ihesus stetit in medio," etc.¹; quo finito, idem magister Petrus se in loco sessionis sue consuete recepit. Et deinde dictus decanus certificatorium super execucione mandati dicti reuerendi patris eidem decano et capitulo dicte ecclesie pro huiusmodi visitacione inibi exercenda directi sub suo et capituli predicti nominibus factum ac sigillo eorum communi ad causas in talibus consueto, vt asseruerunt, sigillatum dicto reuerendo patri reuerenter eciam genuflectens liberauit, manum ipsius reuerendi patris dexteram osculando: qui illud de manu dicti decani recipiens ipsum michi, Thome Colstone, notario auctoritate apostolica publico, in premissis et subscriptis dicti reuerendi patris actorum scribe, liberauit et in publico perlegi mandauit; quo sic per me, notarium et scribam predictum, in publica audientia perlecto in hec verba:

"Reuerendo in Christo patri et domino, domino Willelmo, permissione diuina Lincolniensi episcopo, Johannes decanus et capitulum ecclesie vestre Lincolniensis subieccionis et omnimode reuerencie et honoris plenitudinem debitam tanto patri. Litteras vestras reuerendas nobis directas xiiij^o die mensis Marcij, anno Domini millesimo ccccxxxj^o, cum ea qua decuit reuerencia nos noueritis recepisse in hec verba: 'Willelmus, permissione diuina Lincolniensis episcopus, dilectis filiis decano et capitulo ecclesie nostre Lincolniensis salutem, gratiam et benediccionem. Inter ceteras sollicitudines pastoralis officio incumbentes visitacio ordinaria fore noscitur instituta, per quam viciorum sentibus extirpatis mores hominum reformantur et virtutes plantaria² seminantur. Hinc est quod nos ecclesiam nostram Lincolniensem predictam, cui speciali vinculo pre ceteris arcius obligamur, vosque decanum et capitulum predictos, ac personas, canonicos, vicarios, capellanos, clericos et ministros eiusdem die Lune proxima post festum sancti Marci euangeliste proxime iam futurum intendimus et proponimus, concedente Domino, ex nostri officij debito iure ordinario ex causis legitimis arduis et vrgentibus visitare. Tenore presencium vos decanum et capitulum predictos peremptorie citamus, et per vos omnes et singulas personas dignitates, personatus vel officia in dicta nostra ecclesia obtinentes, canonicosque, vicarios, capellanos, clericos et ministros ipsius ecclesie, presentes videlicet personaliter, et absentes iuxta modum et formam in eadem ecclesia hactenus vsitatos, consimiliter citari volumus et mandamus quod dicto die Lune, cum continuacione et prorogacione dierum subsequencium vsque ad huiusmodi visitacionis expedicionem plenariam et finalem, in domo capitulari dicte ecclesie nostre coram nobis compareatis et compareant, visitacionem nostram huiusmodi humiliter subituri ac super interrogandis a vobis et ipsis officium huiusmodi visitacionis tangentibus, qui presentes fueritis et fuerint, veritatem quam nouerint et noueritis dictaturi³ et eciam responsuri, ordinum sacrorum

¹ See St. John xx, 26: "Ihesus . . . stetit in medio et dixit: Pax vobis." Cf. St. John xx, 19; St. Luke xxiv, 36. The text may have been taken from any of these three.

² *Sic*.

³ *Sic*: for *dicturi*.

¹ As the sequel shews, the word *subieccionis* did not occur in the original certificate, but was an amendment Colstone probably copied it in here to avoid a detailed reference to it later on.

of the said reverend father the wonted blessing, that he might preach the word of God in the beginning of the said visitation, as beseemed the proceeding; the which having been bestowed on him by the said reverend father, he went up into the pulpit and publicly preached such the word of God in Latin, after this text, "Jesus stood in the midst," etc.; having ended the which, the same master Peter betook himself to the place where he was wont to sit. And then the said dean, reverently kneeling again, delivered to the said reverend father, kissing the same reverend father's right hand, the certificate touching the fulfilment of the mandate of the said reverend father addressed to the same dean and chapter of the said church for the holding therein of such visitation, made under the names of himself and the chapter aforesaid, and sealed with their common seal *ad causas*, which, as they declared, is used in such cases: and he, taking it from the hand of the said dean, delivered the same to me, Thomas Colstone, notary public by authority of the apostolic see and scribe of the acts of the said reverend father in the premises and the matters written beneath, and ordered it to be read in public; the which was accordingly read in the public hearing by me, the aforesaid notary and scribe, in these words:

"To the reverend father in Christ and lord, the lord William, by divine permission bishop of Lincoln, John the dean and the chapter of your church of Lincoln, the fulness of lowly submission¹ and of all manner of reverence and honour due to so great a father. Know that we, on the fourteenth day of March, in the year of our Lord 1431,² received with that reverence wherewith it was seemly your reverend letters addressed to us in these words: 'William by divine permission bishop of Lincoln, to our beloved sons the dean and chapter of our church of Lincoln, health, grace and blessing. Among the other anxious charges which are incumbent upon the office of a pastor is known to be appointed that of his visitation as ordinary, by the which, the brambles of vices being uprooted, the manners of men are reformed and crops of virtues are sown.' Hence it is that we, on Monday next after the feast of St Mark the evangelist now next to come,³ intend and propose, if the Lord allow, for lawful, weighty and pressing reasons, to visit by our right as ordinary, according to the due of our office, our church of Lincoln aforesaid, whereunto above all others we are closely bound by a peculiar tie, and you the dean and chapter aforesaid, and the parsons, canons, vicars, chaplains, clerks and ministers of the same. By the purport of these presents we summon you the dean and chapter, and will and command that by you all and several the persons who hold dignities, parsonages or offices in our said church, and the canons, vicars, chaplains, clerks and ministers of the same church be summoned in like manner, to wit, those who are present in person, and those who are absent after the manner and form accustomed heretofore in the same church, that you and they on the said Monday, with adjournment and prorogation to days thereafter until the full and final accomplishment of such visitation, appear before us in the chapter-house of our said church, to submit humbly to such our visitation, and to say and likewise to answer, you and they who shall be present, what you and they know to be the truth concerning the questions to be asked of you and them touching such office of visitation;

² *I.e.* 14 March, 1431-2, six weeks and three days before the visitation.

³ *I.e.* 28 April, 1432. St. Mark's day, 25 April, fell upon Friday in Easter week.

litteras ac titulos quos in beneficiis vestris et suis que in eadem ecclesia obtinetis et obtinent, et, si vos vel illi forsā plurales fueritis vel fuerint, dispensacionem si quam habueritis seu habuerint canonicam pro termino peremptorie et sub pena iuris exhibitori et ostensuri, facturique vltierius et recepturi in premissis quod iusticia suadebit qualitasque et natura dicti negocij exigunt et requirunt. Vobis insuper inhibemus et per vos dictis personis ceteris auctoritate nostra inhiberi volumus et mandamus, ne in preiudicium visitacionis nostre huiusmodi faciende quicquam indebite attemptetis quomodolibet vel attemptet seu faciatis aut faciant attemptari. De vero recepcionis presencium execucionisque earundem forma, ac nominibus et cognominibus omnium et singulorum per vos in hac parte citatorum ac beneficiorum suorum et qualiter premissa fueritis executi nos dictis die et loco distincte et aperte certificetis litteris vestris patentibus habentibus hunc tenorem. Data sub sigillo nostro ad causas in castro nostro de Sleaforde, xij^o die Marcij, anno Domini millesimo ccccxxxj^o et nostre translacionis anno primo.' Quibus litteris vestris reuerendis sic per nos reuerenter receptis, ex tenore earundem fatemur nos decanum et capitulum predictos peremptorie fore citatos, ac subsequenter vigore et auctoritate earundem omnes et singulas personas dignitates, personatus vel officia in dicta ecclesia nostra obtinentes, vicariosque, capellanos, clericos et ministros eiusdem, presentes personaliter et absentes iuxta morem et formam in eadem ecclesia hactenus vsitatos in stallis chori eiusdem ecclesie peremptorie¹ citari fecimus et mandauimus quod dictis die et loco, cum continuacione et prorogacione dierum subsequencium vsque ad huiusmodi visitacionis vestre expedicionem finalem, coram vobis compareant, prout et nos decanus et capitulum predicti disponimus comparere et comparebimus, vestram huiusmodi visitacionem ordinariam humiliter subituri, ac dicturi, responsuri, exhibitori et ostensuri, facturique vltierius et recepturi quod iusticia suadebit ac tenor et effectus litterarumstrarum huiusmodi exigunt et requirunt. Inhibicioni vero vestre de qua in litteris vestris superius fit mencio nobis ac ceteris predictis ex tenore earundem facte, ne in preiudicium huiusmodi visitacionis faciende quicquam attemptetur seu quomodolibet debeat attemptari, paruimus et obediimus ac parebimus et obediemus vsque finalem expedicionem eiusdem; rectoremque ecclesie parochialis sancte Marie Magdalene infra clausum dicte ecclesie vestre situate, ac alios capellanos inibi diuina celebrantes, clericosque aquebaiulos eiusdem ecclesie, necnon quatuor viros fidedignos ibidem parochianos nomine inquisitorum prout moris est peremptorie citari fecimus ad comparandum coram vobis die et loco suprascriptis, recepturi et subituri [fo. 122]² dictam vestram visitacionem ordinariam, ac vltierius facturi prout superius est expressum. Que omnia et singula vestre paternitati reuerende significamus per presentes, sigillo nostro communi ad causas, ac nomina et cognomina omnium huiusmodi

¹ *Sic.*

² The folio is headed 'De visitacione.'

³ For instances of such dispensations, see appendix ii.

⁴ *I.e.*, 12 March, 1431-2.

⁵ A copy of the bishop's summons to his visitation (*citatorium, citacionis copia*) was served on each canon by fastening it to his stall in quire (*per citatoria in suis stallis affixa*). See Bradshaw and Wordsworth, *Lincoln Cath. Statutes*, ii, 320, 377.

⁶ The church of St. Mary Magdalene in the Bail was a peculiar of the dean and chapter, who collated its rectors or chaplains, and had the right of visitation in it. For its

to present and shew peremptorily and under pain of law your letters of holy orders and the titles which you and they hold in your and their benefices in the same church, and, if haply you or they hold more than one benefice, the canonical dispensation, if any, which you and they hold for a term¹; and to do and receive further in respect of the premises what justice shall advise and the sort and nature of the said business demand and require. Moreover we inhibit you and will and command that by you the said other persons be by our authority inhibited from unduly endeavouring or causing anything in any way whatsoever, you and they, to be endeavoured to the prejudice of the performance of such our visitation. And of the day of the receipt of these presents and of the form of execution of the same, and of the names and surnames of those all and several summoned by you in this behalf and [the names] of their benefices, and after what manner you shall have performed the premises, you shall certify us clearly and openly on and in the said day and place by your letters patent having this purport. Given under our seal *ad causas* in our castle of Sleaford, on the twelfth day of March, in the year of our Lord 1431² and the first year of our translation.' The which your reverend letters having in this wise been reverently received by us, we acknowledge that according to the purport of the same we the dean and chapter aforesaid were peremptorily summoned, and that thereafter, by the force and authority of the same, we peremptorily caused to be summoned all and several the persons who hold dignities, parsonages or offices in our said church, and the vicars, chaplains, clerks and ministers of the same, those present in person, and those absent according to the manner and form heretofore accustomed in the same church, in the quire-stalls of the same church,³ and commanded them that on and in the said day and place, with adjournment and prorogation to days thereafter until the final accomplishment of such your visitation, they should appear before you, even as we also, the dean and chapter aforesaid, dispose to appear and will appear, to submit humbly to such your visitation as ordinary, and to say, answer, present and shew, and to do and receive further what justice shall advise and the purport and effect of such your letters demand and require. And to your inhibition, whereof mention is made above in your letters, delivered to us and the others aforesaid according to the purport of the same, against the endeavouring of anything or the right of endeavouring anything in any way whatsoever to the prejudice of the performance of such visitation, we have hearkened and obeyed and will hearken and obey until the final dispatch of the same; and, as is customary, we have caused the rector of the parish church of St. Mary Magdalene which is situate within the close of your said church,⁴ and the other chaplains who celebrate divine service therein, and the clerks of the same church who bear the holy water, and also four trustworthy men who are parishioners in the same, under the name of inquisitors, to be summoned peremptorily to appear before you on and in the day and place above written, to receive and submit to your said visitation as ordinary, and to do further even as is above expressed. Which things all and sundry we notify to your reverend fatherhood by these presents, faithfully sealed with our common seal *ad causas*, and the names and surnames of all

origin, see Bradshaw and Wordsworth, *op. cit.*, ii, p. lxix. The rector in 1437 was John Walpole (*ibid.* ii, 415).

citatorum in cedula presentibus annexa contenta, fideliter consignatas. Data in domo nostra capitulari Lincolniensi xxvj^{to} die mensis Apritis, anno Domini millesimo ccccxxij^{do}."

Idem reuerendus pater, quia ex lectura dicti certificatorij percepit quod dicti decanus et capitulum in exordio sui huiusmodi certificatorij nullatenus *obedienciam*, sed solomodo *omnimode reuerencie et honoris plenitudinem debitam tanto patri* inseruerant, ipsos decanum et capitulum sub hiis vel consimilibus verbis alloquebatur, dicens :¹

"Fratres, scio a vestris mentibus non recessisse quod de modo scribendi in certificatorio vestro super mandato meo vobis in hac parte directo et de obediencia michi per vos, decane, prestanda plures communicaciones diuersis vicibus inter nos, et potissime die sabbati iam vltima in mane in gardino infra manerium meum de Nettelham inter vos decanum et vos precentorem et vos magistrum Johannem Southam et me, presentibus nobiscum ibidem aliis notabilibus et pluribus personis, habite sunt, et quod omnia que vnquam in similibus negociis habuerunt aliqui predecessorum meorum episcoporum Lincolniensium michi libenter faceritis,² et super hoc certa registra mea de temporibus predecessorum meorum episcoporum Lincolniensium, in quibus expresse cauetur quod subdecanus et capitulum huiusmodi ecclesie Lincolniensis in litteris suis certificatoriis in simili negocio vni de predecessoris meis huiusmodi directis *obedienciam* rescripserunt, nisi vobis inspicienda, vt ea videretis et maturius in et super hiis deliberaretis. Vellem igitur scire causam ob quam michi simili modo sicut in ipsis registris meis continetur secundum quod michi promisistis non rescribitis."

Ad que dictus decanus suo et capituli predicti nomine vt apparuit dixit quod bene sibi constabat de huiusmodi communicacionibus et premissis, et quod viderunt ipse et fratres sui de capitulo dicta registra, et quod in eisdem continebatur subdecanum et capitulum obedienciam vt prefertur rescripsisse. Allegat tamen quod factum subdecani decanum non potuit nec debuit obligare, cum forte ex inprouiso hoc facerent, sed quantum et quidcunque aliquibus de predecessoris dicti reuerendi patris in similibus negociis per aliquos decanos vel capitulum eiusdem ecclesie perantea factum fuit, prout et sicut continentur in registris capituli, que de pluribus retroactis temporibus et annis propter hoc diligenter scrutati sunt, eidem reuerendo patri libentissime illud idem facerent et exhiberent ; et super hoc produxerunt et exhibuerunt in medium quoddam eorum registrum vocatum "ly blak boke," in quo vt asseruerunt tenor cuiusdam certificatorij domino Johanni Dalderby, dudum Lincolniensi episcopo, in simili visitacionis negocio facti est inscriptus. Quem quidem tenorem idem reuerendus pater peciit coram eo perlegi ; per cuius lecturam apparuit manifeste contineri in eodem quod decanus et capitulum rescripserunt dicto nuper episcopo sic, *subieccionis et omnimode reuerencie et honoris plenitudinem debitam tanto patri*. Vnde idem reuerendus pater peciit a dicto decano quod ex quo

¹ Nota in margin.

² Sic : for *faceretis*.

¹ The editor has failed to find the document referred to.

² The passage referred is in *Liber Niger*, fo. 18. See Bradshaw and Wordsworth, *op. cit.* i, 340. The document is the submission of Roger de Martivall, the dean, and the chapter to bishop Dalderby's claim to the right of visitation, 16 Jan., 1312-3.

such who have been summoned contained in a sheet appended to these presents. Given in our chapter-house of Lincoln on the 26th day of the month of April, in the year of our Lord 1432."

[Then] the same reverend father, inasmuch as from the reading of the said certificate he espied that the said dean and chapter, in the preamble of such their certificate, had in no wise inserted [the word] *obedience*, but only *the fulness of all manner of reverence and honour due to so great a father*, addressed the same dean and chapter in these or like words, saying :

"Brethren, I know that it has not escaped your memory that at divers times several communications have been held between us concerning the manner of writing in your certificate touching my mandate addressed to you in this behalf, and concerning the obedience which should be offered to me by you, dean, and chiefly on this last Saturday in the morning, in the garden within my manor of Nettleham, between you the dean and you the precentor, and you, master John Southam, and me, when other persons of note and more were present with us in the same place ; and that after such communications you promised me that you would do willingly to me all things that any of my predecessors, bishops of Lincoln, have ever had in like businesses ; and touching this I sent you for your inspection, that you might see them and take riper counsel in and touching these things, certain registers of mine of the times of my predecessors, bishops of Lincoln, in the which express caution is given that the sub-dean and chapter of such the church of Lincoln, in their letters certificatory addressed in a like business to one of such my predecessors, answered in writing *obedience*.¹ I would therefore know the reason wherefore you do not answer me in writing, according to your promise to me, in like manner as is contained in the same my registers."

To the which things the said dean, in the name, as it appeared, of himself and the chapter aforesaid, said that he had full knowledge of such communications and the premises, and that he himself and his brethren of the chapter saw the said registers, and that it was contained in the same that the sub-dean and chapter had answered in writing *obedience*, as is aforesaid. Notwithstanding he declares that the action of the sub-dean could not and should not bind the dean, seeing that perchance they did this without forethought, but as much as and whatsoever was done aforetime by any deans or chapter of the same church in like businesses to any of the predecessors of the said reverend father, even as and like as it is contained in the registers of the chapter, which they have diligently perused for this purpose with respect to many seasons and years gone by, that same would they do and pay most willingly to the same reverend father ; and touching this they brought forth and presented in the midst a certain register of theirs called "ly blak boke," in the which, as they stated, there is written the purport of a certificate made to the lord John Dalderby, sometime bishop of Lincoln, in the like business of his visitation.² This purport, then, the same reverend father asked to be read before him ; by the reading whereof it appeared that it is evidently contained in the same that the said dean and chapter wrote in answer to the said late bishop on this wise, *the fulness of lowly submission and of all manner of reverence and honour due to so great a father*. Wherefore the same reverend father

cauetur in huiusmodi tenore de isto termino, *subieccionis*, quare illum eundem terminum in certificatorio suo non inseruerunt. Ad quod dictus decanus respondens dixit quod istud non est repertum in registris suis nisi ista vnica vice tantum, et ideo non debet trahi in consequenciam. Tandem post aliquales tractatus super hoc habitos dicti decanus et capitulum eundem terminum, videlicet *subieccionis*, de eorum omnium consensu et voluntate per Willelmum Besthorpe clericum suum in dicto huiusmodi eorum certificatorio ordine suo vt in predicto registro continetur inseri fecerunt et inscribi. Et sic dicto certificatorio reformato iterato perfectio in publico, predictus reuerendus pater fecit omnes ad actum huiusmodi visitacionis auctoritate dicti mandati citatos sepius et publice preconizari. Vnde quibusdam personaliter, videlicet decano et canonicis superius nominatis, et quibusdam per eorum procuratores comparentibus, quibusdam vero non comparentibus, dictus reuerendus pater post preconizacionem huiusmodi peciit obedienciam canonicam ab ipso decano sibi iurari.¹ Qui decanus respondens dixit quod, sicut aliis predecessoribus suis episcopis, sic ipsi reuerendo patri obedienciam promittere vellet : non tamen iurare, cum hoc antea nunquam fecerat. Ad quod respondebat dictus reuerendus pater, dicens quod repertum est in registris suis quod magister Johannes Shepey, tunc decanus ecclesie Lincolniensis, iurauit obedienciam domino Johanni Buckyngham, tunc Lincolniensi episcopo, tactis per ipsum decanum sacrosanctis euangeliiis, et hoc vigore cuiusdam laudi per bone memorie dominum Willelmum Courteney, tunc archiepiscopum Cantuariensem, arbitrum in hac parte per dictos decanum et episcopum electum, de et super quadam controuersia inter easdem partes occasione exactionis et prestacionis obediencie huiusmodi mote lati ; cuius quidem obediencie prestacionis formam in quadam cedula papiri in scriptis redactam idem reuerendus pater dicto decano liberauit. Qui, deliberacione super ipsa aliquamdiu capta, tandem dicens se velle in omnibus et per omnia paternitati sue complacere et que sibi debebantur perficere sicut pariformiter vellet sibi ipsi fieri, [fo. 122d.]² canonicam obedienciam dicto reuerendo patri, ponendo primo manum suam dextram super pectus suum, genuflectendo iurauit sub forma sibi vt prefertur per dictum reuerendum patrem tradita in hec verba :³

"In Dei nomine, amen. Ego Johannes Macworthe, decanus ecclesie cathedralis beate Marie Lincolniensis, iuro ad hec sancta Dei euangelia per me corporaliter tacta vobis reuerendo in Christo patri domino Willelmo, Dei gracia Lincolniensi episcopo, canonicam obedienciam, quatenus ad eam prestandam de iure vel consuetudine teneor."

¹ In margin a hand and *nota*, and *Memorandum quod xxvij die Aprilis, anno Domini m^occccxxij in domo capitulari ecclesie Lincolniensis reuerendus pater Willelmus, Dei gracia Lincolniensis episcopus, in negotio visitacionis dicte ecclesie et capituli eiusdem iudicialiter sedens, peciit a magistro Johanne Macworthe decano eiusdem ecclesie vt obedienciam canonicam sibi iuraret.*

² At head of folio, *De visitacione.*

³ In margin, *Nota Iuramentum.*

¹ At Gray's convocation of the chapter on 14 Oct., 1433, the dean, treasurer and archdeacons of Oxford and Bedford and five other canons and prebendaries were resident ; the archdeacons of Huntingdon and Leicester, not prebendaries, and fourteen canons and prebendaries appeared in person ; the archdeacon of Buckingham, not a prebendary, and fifteen canons and prebendaries appeared by proxy. The archdeacon of Lincoln, not a prebendary, and four canons and prebendaries did not appear. The precentor, chancellor and another canon and prebendary were at the council of Basel. The archdeacons of

asked of the said dean, inasmuch as caution is given hereby in such purport concerning this term of *lowly submission*, why they did not insert that same term in their certificate. In answer to which the said dean said that this was not found in their registers, save only for this single time, and therefore it ought not to be taken as a precedent. At length, after divers treaties had been held upon this head, the said dean and chapter, with the consent and will of them all, caused the same term, to wit of *lowly submission*, to be inserted and written in its order, as it is contained in the aforesaid register, by William Besthorpe their clerk in such their said certificate. And accordingly, when the said certificate in its new form had been read in public a second time, the aforesaid reverend father caused all who had been summoned by the authority of the said mandate to the act of such visitation to be called aloud several times and in public. Whereafter, when some, to wit the dean and the canons above named, appeared in person, and some by their proctors, and some did not appear,¹ the said reverend father after such calling required canonical obedience to be sworn to him by the same dean. The which dean said in answer that he would promise obedience, like as to the other bishops his predecessors,² so to the same reverend father : but he would not swear, inasmuch as he had never done this before. To the which the said reverend father answered, saying that it was found in his registers that master John Shepey, at that time dean of the church of Lincoln, swore obedience to the lord John Buckyngham, at that time bishop of Lincoln, the most holy gospels being touched by the same dean,³ and this by force of an award delivered by the lord William Courteney of honest memory, at that time archbishop of Canterbury, who had been chosen arbiter in this behalf by the said dean and bishop concerning and touching a dispute between the same parties on account of the mooting of the demand and offering of such obedience⁴; of the offering of the which obedience the same reverend father delivered to the said dean a form drawn up in writing upon a sheet of paper. And he, after taking deliberation for some little time touching the same [form], at length saying that he would do pleasure to his fatherhood in all and through all and would perform those things which were his due, even as he would have them done in like manner to himself, knelt down, first putting his right hand upon his breast, and swore canonical obedience to the said reverend father, according to the form delivered to him, as is aforeset, by the said reverend father, in these words :

"In the name of God, amen. I, John Macworthe, dean of the cathedral church of blessed Mary of Lincoln, upon these holy gospels of God, which have been touched by me in my bodily person, do swear canonical obedience to you, the reverend father in Christ, the lord William, by the grace of God bishop of Lincoln, so far as of right or custom I am bound to offer it."

Northampton and Stow, not prebendaries, the subdean and another canon and prebendary were in foreign parts; and ten canons and prebendaries were left unsummoned, because their whereabouts was unknown. One canon and prebendary is left unmentioned (Reg. Gray, fo. 130).

² *I.e.*, to bishops Repyngdon and Flemyng.

³ John Shepey, LL.D., dean 1388-1412, was Macworth's immediate predecessor.

⁴ For some articles by Courtenay following a visitation, bearing date at Croydon, 12 May. 1390, see Bradshaw and Wordsworth, *op. cit.*, ii, 245-9. The award in question, however, does not seem to have been preserved.

Et incontinenti porrecto eidem domino decano libro euangeliorum, iurauit tactis ipsis euangeliiis, dicens in vulgari sic : " Illud iuramentum quod prestiti obseruabo sicut me Deus adiuuet et hec sancta euangelia." Et deinde idem decanus dictam cedula[m] continentem formam iuramenti et obediencie huiusmodi ad manus dicti reuerendi patris liberauit, quam idem reuerendus pater de manu dicti decani recepit et admisit. Et subsequenter idem reuerendus pater vlterius in negotio huiusmodi sue visitacionis procedens omnes et singulos ad subeundum actum visitacionis huiusmodi ad ipsos diem et locum citatos sepius preconizatos et diucius expectatos et nullo modo comparentes pronunciauit merito contumaces et in penas contumaciary suarum huiusmodi ex sua gracia reseruauit, et visitacionem suam huiusmodi in statu quo tunc erat vsque post prandium eiusdem diei et in eodem loco continuauit.

In quo termino dictus reuerendus pater in loco capitulari predicto solito et consueto iudicialiter in huiusmodi visitacionis negotio sedens, ad examinacionem decani et aliorum canonicorum residencium processit, et eos diuisim, singulariter et singillatim super contingentibus statum capituli et singularum personarum in eadem ecclesia residencium et Deo famulancium examinauit, videlicet primo magistrum Johannem Macworthe decanum, deinde magistrum Petrum Partriche cancellarium, postea magistrum Robertum Leeke canonicum residenciarium, subsequenter magistrum Robertum Burtone precentorem, postea magistrum Johannem Haget thesaurarium, deinde magistrum Johannem Marchalle, postea magistrum Southam,¹ subsequenter dominum Johannem Teuelby, postea magistrum Johannem Castelle et postmodum dominum Ricardum Ingoldesby, canonicos residenciarios dicte ecclesie ; qui omnes examinati dixerunt et deposuerunt prout secundum Deum et eorum consciencias, vt dixerunt, videbant dicendum fore et deponendum : assidentibus dicto reuerendo patri in examinacione huiusmodi, ex parte dicti capituli ad hoc electis et assignatis, prout de antiqua ecclesie consuetudine, vt asserunt, vsitata et obtenta fuit et est consuetum, magistris Petro Partriche cancellario et Roberto Leke, canonicis residentibus dicte ecclesie, sacre pagine et legum doctoribus. Quibus sic peractis, idem reuerendus pater ad examinandum ceteros dicte ecclesie vicarios, capellanos cantariarum et alios eiusdem ministros quoscumque nondum examinatos dilectis sibi in Christo magistris Thome Warde, decretorum doctori, et Roberto Thorntone, in legibus licenciato, coniunctim et diuisim et ad sibi de compertis per examinacionem huiusmodi referendum commisit vices suas, et visitacionem suam huiusmodi in statu quo tunc erat vsque in diem tunc crastinum, videlicet vicesimum nonum diem dicti mensis Aprilis, in eadem domo capitulari continuauit ; assignans et assignauit eisdem commissariis suis prefatos magistrum Petrum Partriche et Robertum Leke sibi ad hoc assignatos et assidendos eisdem commissariis suis in huiusmodi examinacione per eos facienda.

In quo quidem termino, videlicet vicesimo nono die mensis Aprilis in dicta domo capitulari, prefati domini commissarii, videlicet magister Thomas Warde, assumpto sibi dicto magistro Petro Partriche in assessorem et me Thoma notario supra et infrascripto in scribam in vno

¹ Sic : *Johannem* omitted.

¹ *I.e.*, Partriche was D.D., Leek LL.D.

And forthwith the book of the gospels was presented to the same lord dean, and, touching the same gospels, he swore, saying in the vulgar tongue on this wise: "That oath which I have taken I will observe: even so may God be my help and these holy gospels!" And then the same dean delivered into the hands of the said reverend father the said sheet, containing the form of such oath and obedience, which the same reverend father took and accepted from the hand of the said dean. And thereafter the same reverend father, proceeding further in such business of his visitation, decreed all and several who, having been summoned for and to the same day and place to undergo the act of such visitation, had been called several times and awaited for some while and in no wise made appearance, to be deservedly contumacious, and reserved them of his grace for the penalties of such their contumacy, and adjourned such his visitation in the state wherein it then was until after breakfast of the same day and in the same place.

At the which term the said reverend father, sitting in judgment in such the business of his visitation in the wonted and accustomed place of the chapter aforesaid, proceeded to the examination of the dean and the other canons in residence, and examined them separately, severally and one by one touching the things concerning the state of the chapter and of the several persons residing and doing service to God in the same church, to wit in the first place master John Macworthe the dean, then master Peter Partriche the chancellor, after this master Robert Leeke canon residentiary, thereafter master Robert Burtone the precentor, after this master John Haget the treasurer, then master John Marchalle, after this master Southam, thereafter sir John Teuelby, after this master John Castelle and lastly sir Richard Ingoldesby, canons residentiary of the said church; who all, being examined, spake and gave evidence according as they saw that their words and evidence, as they said, ought to be uttered agreeably to God and their consciences: masters Peter Partriche the chancellor and Robert Leke, canons in residence of the said church, doctors of holy writ and of laws,¹ being assessors to the said reverend father in such examination, who had been chosen and appointed for this purpose on behalf of the said chapter, even as it was and is wont, as they declare, according to the ancient custom of the church which is used and maintained. And, after these things had been thus performed, the same reverend father committed his office to his beloved in Christ, masters Thomas Warde, doctor of decrees, and Robert Thorntone, licentiate in laws, to examine jointly and separately the rest of the vicars of the said church, the chantry chaplains and what other ministers soever of the same had not yet been examined, and to make report to him concerning the matters discovered by such examination, and adjourned such his visitation in the state wherein it then was until the morrow of that day, to wit the twenty-ninth day of the said month of April, in the same chapter-house; and in his appointment he appointed to the same his commissaries the aforesaid master Peter Partriche and Robert Leke, who had been appointed to himself for this purpose, that they should also be assessors to the same his commissaries in such examination to be made by them.

At the which term, to wit on the twenty-ninth day of the month of April in the said chapter-house, the aforesaid lords commissaries took their places, to wit master Thomas Warde, having taken to himself the said master Peter Partriche as his assessor, and me, Thomas, the notary

loco dicte domus capitularis, et prefatus magister Robertus Thorntone, assumpto sibi dicto magistro Roberto Leke in assessorem et magistro Johanne Kyng, clerico, auctoritate apostolica notario publico, in scribam in alio loco eiusdem domus capitularis se locauerunt et ad examinacionem ceterorum vicariorum, capellanorum et aliorum dicte ecclesie ministrorum non examinatorum processerunt, et eos examinarunt. Et circa horam nonam ante meridiem eiusdem diei vicesimi noni Aprilis idem reuerendus pater superueniens ad examinacionem huiusmodi aliorum ministrorum et capellanorum non examinatorum, assidente sibi dicto magistro Petro cancellario, in huiusmodi examinacione processit et eos examinavit. Et deinde idem reuerendus pater visitacionem suam huiusmodi in statu quo tunc erat vsque post prandium eiusdem diei et in eodem loco continuavit.

In quibus termino et loco dictus reuerendus pater in loco suo solito iudicialiter sedens, assidente sibi dicto magistro Petro cancellario, et dictus magister Robertus Thorntone in loco alio eiusdem domus capitularis assumpto sibi dicto magistro Roberto Leke in assessorem et dicto magistro Johanne Kyng in scribam, ad examinacionem ceterorum dicte ecclesie vicariorum, capellanorum non examinatorum processerunt et eos diligenter vt apparuit examinarunt. Et deinde postquam idem reuerendus pater et dictus magister Robertus commissarius actum visitacionis huiusmodi perfecerant, idem reuerendus pater ipsum visitacionis sue negocium in statu quo tunc erat vsque in diem tunc crastinum, videlicet vltimum dieni dicti mensis Aprilis, in eadem domo capitulari, prorogavit et continuavit.

In quo quidem termino, videlicet vltimo die dicti mensis Aprilis, anno Domini, indiccione et pontificatu predictis in dicto¹ domo capitulari loco solito et consueto prefatus reuerendus pater et dominus, dominus Willelmus, Dei gracia Lincolnensis episcopus² [fo. 123]³ ad procedendum ad vltiora in huiusmodi visitacionis sue negocio iudicialiter vt apparuit sedebat; et deinde comparuerunt personaliter coram eodem reuerendo patre sic iudicialiter sedente prefati magister Johannes Macworthe decanus, ac magister⁴ Robertus Burtone precentor, Petrus Partriche cancellarius, Johannes Haget thesaurarius et Johannes Southam, ceterique eiusdem ecclesie Lincolnensis canonici residenciarij, ac eiusdem ecclesie Lincolnensis vicarij, capellani cantariorum et ministri alij in multitudine copiosa, parati vt apparuit ad procedendum et procedi videndum in negocio visitacionis antedicto. Et subsequenter habita comunicacione inter prefatum reuerendum patrem ac dictos decanum et canonicos super negocio visitacionis antedicte, cum graciaryum accionibus pro magnis et gratis solacijs que iidem decanus et confratres sui canonici predicti eidem reuerendo patri et suis familiaribus tempore huiusmodi visitacionis multimode exhibuerant, tandem idem reuerendus pater visitacionem suam huiusmodi dissoluit, reseruata sibi primitus potestate rescribendi eisdem decano et capitulo pro excessibus et delictis in huiusmodi visitacione sibi delatis per eos iuxta morem preteriti temporis corrigendis, ac faciendi iniunctiones necessarias et requisitas, contumaciasque canonicorum dicte ecclesie ad hunc actum citatorum et non comparencium mulctandi et puniendi et finaliter comperta in huiusmodi visitacione terminandi iuxta

¹ Sic.

² *Episcopus* in bracket at the bottom of the page, with hand pointing to it below.

³ Headed, as before, *de visitacione*.

⁴ Sic: for *magistri*.

written above and beneath, as his scribe, in one place in the said chapter-house, and the aforesaid master Robert Thorntone, having taken to himself the said master Robert Leke as his assessor, and master John Kyng, clerk, by authority of the apostolic see notary public, as his scribe, in another place within the same chapter-house, and proceeded to the examination of the rest of the vicars, chaplains and the other ministers of the said church who had not been examined, and examined them. And about the ninth hour before noon of the same twenty-ninth day of April the same reverend father, coming in his turn to the examination of such the other ministers and chaplains who had not been examined, with the said master Peter the chancellor as his assessor, proceeded in such examination, and examined them. And then the same reverend father adjourned such his visitation in the state wherein it then was until after breakfast of the same day and in the same place.

At and in the which term and place the said reverend father, sitting in judgment in his wonted place, with the said master Peter the chancellor as his assessor, and the said master Robert Thorntone in another place of the same chapter-house, having taken to himself the said master Robert Leke as his assessor and the said master John Kyng as his scribe, proceeded to the examination of the rest of the vicars of the said church [and] the chaplains who had not been examined, and, as it appeared, examined them diligently. And then, after that the same reverend father and the said master Robert the commissary had accomplished the act of such visitation, the same reverend father prorogued and adjourned the same business of his visitation in the state wherein it then was until the morrow of that day, to wit the last day of the said month of April in the same chapter-house.

At the which term, to wit on the last day of the said month of April, in the year of our Lord, the indiction and pontificate aforesaid, the aforesaid reverend father and lord, the lord William, by the grace of God bishop of Lincoln, sat in judgment, as it appeared, in the said chapter-house in the wonted and accustomed place, to proceed to further business in such the affair of his visitation; and then there appeared in person before the same reverend father thus sitting in judgment the aforesaid master John Macworth the dean, and master[s] Robert Burtone the precentor, Peter Partriche the chancellor, John Haget the treasurer and John Southam, and the rest of the canons residentiary of the same church of Lincoln, and the vicars, chantry chaplains and other ministers of the same church of Lincoln in an abundant multitude, prepared, as it appeared, to proceed and to witness the process in the aforesaid affair of the visitation. And thereafter, when communication had been held between the aforesaid reverend father and the said dean and canons touching the business of the visitation aforesaid, the same reverend father, rendering thanks for the great and comfortable entertainment which the same dean and his brethren, the canons aforesaid, had afforded in manifold wise to the same reverend father and to them of his household in the time of such visitation, at length dissolved such his visitation, having first reserved to himself the power of sending a rescript to the same dean and chapter for the correction by them, according to the manner of time gone by, of the transgressions and offences reported to him in such visitation, and of making the necessary and requisite injunctions, and of fining and punishing the contumacy of the canons of the said church who had been summoned to this act and

canonicas sanctiones ac morem et consuetudinem in dicta ecclesia hactenus obseruatos; presentibus in omnibus actis in huiusmodi visitacionis negocio per dictum reuerendum patrem et coram eo, preterquam in examinacione facta in ipso negocio, habitis honorabilibus viris magistris Thoma Warde, decretorum doctore, Ricardo Moresby, in vtroque iure bacallario, et Roberto Thorntone, in legibus licenciato, ac discretis viris magistris Roberto Scarle et Johanne Kyng, clericis, auctoritate apostolica notariis publicis, Thoma Grave, clerico, et me Thoma Colstone, clerico Lincolniensis diocesis, auctoritate apostolica notario publico, dicti reuerendi patris registrario et in dicte visitacionis negocio suorum scriba actorum.

Subsequenter vero dictus reuerendus pater, volens ipsam visitacionem suam ordinariam et eius negocium iuxta iuris exigenciam effectui debito mancipare et exequi vt tenetur, ad corrigendum et reformandum crimina et delicta sibi in dicta visitacione sua detecta et delata, et ad sibi certificandum de facto suo in hac parte decano et capitulo dicte ecclesie sue Lincolniensis secundum iuris formam et consuetudinem in ipsa ecclesia in talibus hactenus vsitatam dedit in mandatis per suas litteras patentes, quarum tenor sequitur et est talis :

“Willelmus, permissione diuina Lincolniensis episcopus, dilectis filiis decano et capitulo ecclesie nostre cathedralis beate Marie Lincolniensis, salutem, gratiam et benedictionem. Decet sponsam decoris ecclesiam nostram Lincolniensem precelse Dei genitricis et virginis culmini consecratam, immundicie maculis expurgatis, assiduis virtutum floribus et fragrantia bonorum operum exornari. Decet ipsius ecclesie ministros in executione diuini officij tam intentis sanctitatis patrone famulantes sinceris mentibus et castis affectibus coaptari, vt in conspectu tam refulgentis puritatis nichil in eis fedum appareat aut existat sordibus obuolutum, sed ipsi radiis iusticie relucentes clerum et populum nostrarum ciuitatis et diocesis velut candelabrum in eminenciori loco positum exemplo vite laudabilis et speculo honeste conuersacionis illustrent. Horum prothdolor quidam, prout ex clamoris validi strepitu et crebre insinuacionis fama suscepimus, adeo fedis et vetitis publice sunt repersi¹ vt super nonnullis reformatione notorie dignis coram nobis visitacionem capituli ecclesie nostre predictae exercentibus detecti existant pariter et delati. Eapropter verentes ne, si excessus eorundem contingat sub impunitatis dissimulatione diucius euagari, sponse nostre pudorate integritatem vulgi loquacitas lacerabit et suggillabit opinionem aliorum iniuste qui in ecclesia nostra laudabiliter conuersantur, articulos criminum et excessuum ac defectuum que et quos in visitacione nostra vltima capitulari quo ad personas quas cetus ecclesie nostre Lincolniensis includit reformanda et corrigenda comperimus, vna cum nominibus et cognominibus delatorum huiusmodi, eorum fame parcere volentes, vobis transmittimus

¹ Sic : for *respersi*.

¹ It should be remembered that the word *detectus* signifies one whose faults had been revealed to, not discovered by, the bishop. The bishop's findings are the *comperita*, which are obtained by sifting the *detecta* et *delata*. See introduction.

² For a similar instance of forbearance, in which the more grave *comperita* were also made the subject of secret injunctions, see the case of Ramsey abbey, p. 106 above.

had not appeared, and of determining finally the matters discovered in such visitation, according to canonical sanction and the manner and custom hitherto observed in the said church ; there being present at all the acts held by the said reverend father and before him in such the business of his visitation, save at the examination made in the same business, the honourable masters Thomas Warde, doctor of decrees, Richard Moresby, bachelor in both laws, and Robert Thorntone, licentiate in laws, and the discreet masters Robert Scarle and John Kyng, clerks, by authority of the apostolic see notaries public, Thomas Grave, clerk, and I, Thomas Colstone, clerk of the diocese of Lincoln, by authority of the apostolic see notary public, registrar of the said reverend father and scribe of his acts in the business of the said visitation.

And thereafter the said reverend father, wishing to dispose of the same his visitation as ordinary and the business thereof to due effect and to fulfil it according to the requirement of law, as he is bound, issued a mandate to the dean and chapter of his said church of Lincoln, according to the form of law and the custom hitherto used in such cases in the same church, to correct and reform the faults and offences disclosed and reported to him in his said visitation, and to certify him of their doings in this behalf, by his letters patent, whereof the purport follows and is on this wise :

"William, by divine permission bishop of Lincoln, to our beloved sons the dean and chapter of our cathedral church of blessed Mary of Lincoln, health, grace and blessing. It behoves our glorious bride, our church of Lincoln, which is consecrated to the exaltation of the most high Mother of God and Virgin, to be cleansed from the stains of impurity, and to be adorned with the constant blossoms of virtues and the sweet odour of good works. It behoves the ministers of the same church, who do service to the patroness of holiness, to be agreeably furnished with true hearts and chaste affections, so heedful in the performance of the divine office, that in the sight of so resplendent a purity naught may appear that is foul or be in them that is covered over with filthiness, but that the same, shining with the rays of righteousness, even as a candlestick that is set in a high place, may give light to the clergy and people of our city and diocese, by the example of their praiseworthy life and the mirror of their honest conversation. Some of these, woe worth the while! even as we have learned from the din of loud outcry and the noise of frequent whispering, have been publicly bespattered with [the report of] things so foul and forbidden that they have been alike disclosed¹ and reported in our presence, when we were holding our visitation of the chapter of our church aforesaid, touching certain matters that are notably worthy of reform. Therefore we, fearing, if it happen that the transgressions of the same continue in their course of error longer beneath the cloak of impunity, that the wagging tongue of the vulgar will wound the honour of our chaste spouse and wrongfully belabour the fame of the others who walk worthy of praise in our church, we despatch to you, wishing to spare their good report,² set forth at large on a sheet enclosed within these presents, the articles of the crimes and transgressions and defaults, the which we found worthy of reform and correction in our last visitation of the chapter, with respect to the persons whom the corporation of our church of Lincoln embraces, together with the names and surnames of such the reported ; commanding your charity that, within a month to be reckoned without interval from the day of your receipt of these presents,

cedula presentibus interclusa plenius designata; dileccioni vestre mandantes quatinus infra mensem a die recepcionis presencium continue computandum crimina, excessus et defectus huiusmodi maturius reformetis, et quos reos fore noueritis canonice corrigatis, taliter vt ipsi et alij arceantur in futuro a similibus perpetrandis: alioquin lapso dicto termino nos officij nostri debitum circa premissa curabimus exercere. De die recepcionis presencium et execucionis¹ premissorum nos citra festum sancte Lucie virginis proxime futurum distincte et aperte certificetis per litteras vestras patentes harum seriem continentes autentice sigillatas. Data sub sigillo nostro ad causas in manerio nostro de Bugdene, x^o die Septembris, anno Domini mccccxxij^{do} et nostre translacionis anno secundo." Articuli vero criminum et delatorum huiusmodi et in cedula de qua in predictis litteris cauetur descripti inferius in presenti processu seriatim conscribuntur.

Volens insuper dictus reuerendus pater, sicut sibi incumbibat, dictam visitacionem suam iuxta alia sibi in eadem detecta et delata vlterius exequi, certas iniunctiones eisdem decano et capitulo pro reformacione morum ministrorum in dicta ecclesia ministrancium transumpsit et direxit sub hac forma.

INIUNCCIONES DECANI ET CAPITULI.²

Willelmus, permissione [fo. 123d] diuina Lincolniensis episcopus, dilectis filiis decano et capitulo ecclesie nostre Lincolniensis, salutem, gratiam et benedictionem. Pastoralis solitudinis cura nostris humeris desuper imposita nos admonet vt circa ecclesiarum nostro regimini commissarum honorem, statum et tutelam moresque in clero et populo nobis subditis componendos, et vt leo rugiens querens quem deuorat³ a caula dominica eminens arceatur sollicitis excubiis continuisque vigiliis intendamus. Ad ecclesiam tamen nostram Lincolniensem, ne quid in ea quod oculos diuine maiestatis offendat ipsiusve seu ministrorum in eadem famam aut pudiciam maculet quouismodo appareat, eo intensius respicere nos oportet quo eidem vinculo federis nupcialis arcus obligamur. Hiis igitur et aliis ex intimis moti et debitum nostri officij exequi volentes, ad ipsam nostram decoris sponsam visendam accessimus; et quia in visitacione nostra quam in vobis decano et capitulo eiusdem ceterisque eius ministris iure nostro ordinario personaliter exercuimus nonnulla reformacione digna nobis in nostra visitacione huiusmodi reperiimus fore detecta, idcirco non volentes, sicuti nec debemus, ea conniuentibus oculis preterire incorrecta, infrascripta nostra mandata et iniunctiones vobis transmittimus, per vos et ceteros dicte ecclesie nostre Lincolniensis ministros, prout vos et eos concernunt, inuiolabiliter obseruanda et implenda.

In primis iniungimus vobis decano et capitulo predictis quod cancelli ecclesiarum appropriatarum commune capituli ac domus et edificia rectoriarum earundem necnon maneriorum et grangiarum ac aliarum domorum redditualium pertinencium eidem commune debite et

¹ *Sic*: for *execucione*.

² Written at head of fo. 123d.

³ *Sic*: for *deuoret*.

¹ *I.e.*, 13 Dec., 1432.

you reform summarily such crimes, transgressions and defaults, and make canonical correction of those persons whom you know to be guilty, in such wise that the same and the others may be checked in future from committing the like : otherwise, when the said term is expired, we shall take heed to perform the due of our office with respect to the premises. You shall certify us clearly and openly concerning the day of your receipt of these presents and your fulfilment of the premises on this side the feast of St. Lucy the virgin next to come¹ by your letters patent containing the order of these, being sealed with your own seal. Given under our seal *ad causas* in our manor of Buckden, on the tenth day of September in the year of our Lord 1432 and the second year of our translation." And the articles of such crimes and matters reported which are also written down in the roll concerning which notice is given in the aforesaid letters, are written in order lower down in the present process.

Moreover, the said reverend father, wishing, as was incumbent upon him, to fulfil his said visitation further according to the other matters discovered and reported to him in the same, conveyed and addressed to the same dean and chapter certain injunctions for the reformation of the manners of the ministers who serve in the said church, under this form :

INJUNCTIONS FOR THE DEAN AND CHAPTER.

William, by divine permission bishop of Lincoln, to our beloved sons the dean and chapter of our church of Lincoln, health, grace and blessing. The care of pastoral anxiety that is laid upon our shoulders warns us that with anxious watchings and ceaseless wakefulness we should be instant with regard to the honesty, estate and guardianship of the churches entrusted to our governance and the ordering of manners among the clergy and people that are set under us, and in order that the roaring lion, seeking whom he may devour, may be kept far off from the fold of the Lord. Nevertheless it is our duty to look the more intently to our church of Lincoln, that nothing may in any wise appear therein which may annoy the eyes of the divine Majesty or may stain the good report or the chastity of the same or of the ministers in the same, inasmuch as we are more closely bound to the same by the bond of the marriage tie. We therefore, moved by these and by other heart-felt reasons, and wishing to fulfil the due of our office, came to visit the same our glorious bride ; and because in our visitation which by our right as ordinary we held in person among you, the dean and chapter thereof and the rest of its ministers, we found that certain matters worthy of reformation were disclosed to us in such our visitation, therefore being unwilling to pass them by, even as we ought not [so to do], without correction with eyes as though we saw not, we despatch to you our commands and injunctions written beneath, to be observed without breach and fulfilled by you and the rest of the ministers of our said church of Lincoln, even as they concern you and them.

"In the first place we enjoin upon you, the dean and chapter aforesaid, that the chancels of the churches which are appropriated to the common of the chapter, and the houses and buildings of the rectories of the same, and also of the manors and granges and of the other houses producing rent which belong to the same common, be duly and

competenter reparentur infra biennium proxime futurum, sub pena a iure in hac parte inflictâ.

Item quod vicarij et alij ministri ecclesie qui in choro eiusdem tempore diuinorum interesse tenentur a choro tempore huiusmodi nullatinus se absentent absque speciali licencia presidentis petita et obtenta; nec quod villo modo dissoluto vagentur in naui ecclesie vel alibi ad infra vel ad extra in habitu vel sine habitu, ne decor ecclesie per eorum insolencias quouismodo maculetur vel scandalum generetur eidem; sed quod temporibus diuinorum huiusmodi chorum extra tempus licencie obtente et minucionum debitarum sedule frequentent et sequantur.

Similiter quod capitulum faciat vestimenta ecclesie lauare, et cum indiguerint honeste et competenter refici et reparari per eum vel eos cui vel quibus hoc onus incumbit, cum ut oculo patet et nobis detectum existit nec debite reparata sunt aut lota.

Item quod vicarij et alij ministri ecclesie omni nocte quibus interesse tenentur matutinis presentes sint in choro in inicio pulsacionis proxime post *ly cope belle* expectantes executorem officij, sub pena cuiuslibet venienti et chorum post accessum predicti executoris officij ingredienti inobediencie et contemptus.

Ceterum quod capellani omnium cantariarum in ecclesia fundatarum non vicarij saltem infra ciuitatem presentes intersint processionibus diebus dominicis, festiuis et principalibus et aliis quibuscunque causis in ipsa ecclesia faciendis, nisi per presidentem legitime licencientur; et quod deputetur vnus eorundem qui dicatur prepositus capellanorum cantariarum, qui sub iuramento suo in hac parte coram capitulo vice nostra prestito temporibus processionum huiusmodi diligenter notet defectus absencium et in proxima die capitulari presidenti et capitulo eos denunciât, ad effectum vt ad correccionem defectuum huiusmodi procedant presidens et capitulum antedicti.

Item quod iidem capellani diebus dominicis et aliis solempnibus et festiuis saltem non legitime impediti vel licenciati temporibus missarum, vesperrarum, prime, completorij et aliarum horarum iuxta consuetudinem ecclesie laudabilem chorum exerceant et sequantur; et quod temporibus huiusmodi nullicubi vagentur inordinate ad extra chorum, sub pena gravis inobediencie et contemptus; et quod dictus eorum prepositus defectus in hoc delinquencium diligenter notet et denunciât, vt supra.

Item districte iniungimus omnibus et singulis dicte ecclesie canonicis confratribus nostris, et vicariis, capellanis et aliis ministris et

¹ The churches appropriated to the common of the dean and chapter at this time were St. Bartholomew's and St. Nicholas' in Newport, Lincoln, and Castle Bytham, Hainton, Scredington, Skillington and Wellingore, in Lincoln archdeaconry; Bottesford, Glentham, Normanby (Aslackhoe deanery) and Welton (Lawres deanery), in Stow archdeaconry; Bierton cum membris, in Buckingham archdeaconry; Great Paxton (Hunts.) and Rushden (Herts.), in Huntingdon archdeaconry; Hambleton (Rutland), in Northampton archdeaconry; and Edwinstowe and Orston in Nottinghamshire. The dean was parson of Mansfield and South Leverton in Nottinghamshire. Kirton-in-Holland was appropriated to the vicars choral; and Ashby Puerorum, Greetwell and Irby (Candlehoe deanery), to the choristers.

² Documents printed by A. F. Leach, *Vis. and Mem. Southwell* (Camden Soc.), and by Raine, *York Fabric Rolls* (Surt. Soc.), pp. 250 sqq., shew that the habit of walking in the aisles during divine service was by no means confined to Lincoln. Other instances are probably to be found.

³ The treasurer was bound, according to the *Liber Niger*, to pay four shillings a year to the laundress (Bradshaw and Wordsworth, *op. cit.*, i, 288). This payment is also enjoined in the *Novum Registrum*, where a person of either sex is mentioned (*ibid.* ii, 303). Payments

sufficiently repaired within the period of two years next to come, under the penalty which is inflicted by law in this behalf.¹

Also that the vicars and the other ministers of the church who are bound to be present in the quire thereof at the time of divine service, in no wise absent themselves from the quire at such time without asking and obtaining the special licence of the president; and that they roam not about in any disorderly wise in the nave of the church² or in any other place within or without, in their habit or without their habit, that the brightness of the church be nowise spotted by their impertinences, nor scandal be born to the same; but that at the times of such divine service they zealously attend and follow suit of quire, save in the period of their licence had and of their due bleedings.

Likewise that the chapter cause the vestments of the church to be washed, and, when they stand in need, to be seemly and sufficiently renewed and repaired by him or them on whom, him or them, this burthen is incumbent, seeing that, as is clear to the eye and has been disclosed to us, they are neither duly repaired nor washed.³

Also that the vicars and the other ministers of the church be personally in quire every night at matins, at the which they are bound to be present, at the beginning of the ringing next after "ly cope belle," in readiness for the celebrant of the office, under pain of disobedience and contempt for everyone who shall come and enter the quire after the coming of the aforesaid celebrant of the office.

Furthermore that the chaplains of all the chantries which are founded in the church, not being vicars,⁴ be present, at any rate those who are in person within the city, at the processions which on Sundays, high days and principal feasts and for any other reasons whatsoever have to be made in the same church, unless they be lawfully licensed by the president; and that there be deputed one of the same, to be called the provost of the chantry chaplains, who, under his oath taken in this behalf before the chapter in our stead, at the times of such processions shall diligently remark the defaults of those who are absent and declare them to the president and chapter on the next chapter day, to the end that the president and chapter aforesaid may proceed to the correction of such defaults.

Also that the same chaplains on Sundays and other holy and high days, at any rate those who are not lawfully hindered or have not a licence, make use of and follow suit of quire, according to the laudable custom of the church, at the times of masses, vespers, prime, compline and the other hours; and that at such times they roam not about disorderly in any place outside the quire, under pain of serious disobedience and contempt; and that their said provost diligently remark and declare, as above, the defaults of those who shall transgress herein.

Also we straitly enjoin upon all and several the canons of the said church our brethren, and the vicars, chaplains and other the ministers

of threepence to a laundress on various feasts are noted *ibid.* ii, pp. ccxxvi-ccxxviii. The sempstress (*custuaria*) had three shillings a year: in the list of payments on feast-days, the *sutor* or *cissor* appears to take the place of the *custuaria*.

¹ The cope bell (called *capebell* in the minutes of Alnwick's visitation in 1437: see Bradshaw and Wordsworth, *op. cit.*, ii, 377) was the signal for the ministers of the church to put on their copes before the canonical hours.

² In 1437 ten of the priest-vicars were also chantry chaplains. See the suggestions below for the union of chantries or their duplication with other benefices.

clericis quibuscunque eiusdem quod existentes in choro tempore diuinorum a confabulacionibus per quas diuinum officium nonnunquam turbatur et scandalum inter populares plerumque generatur omnino se abstineant, psallentes, psalmodizantes seu aliud quid boni meditantes prout eis congruit, vt sic de eis dici possit, "faciunt ad quod venerunt."

Item quia, vt in dicta visitacione nostra nobis detectum existit, gravis corruptela in dicta ecclesia nouiter inoleuit, quod quasi omni die statim dictis officiis vesperorum de die omnes vicarij tunc in choro presentes eciam ante inchoacionem officiorum vesperorum de beata Virgine de choro impudenter exeunt, in tantum quod vix remanent¹ in vtraque parte chori duo vel tres vicarij ; mandantes² igitur districcius et iniungimus vt decetero omnes vicarij et ministri alij qui in choro tempore officiorum vesperorum de die interfuerint finem completum tam completorij de die quam vesperorum et completorij de sancta Maria in choro ipso omnino expectent; et quod eorum prepositus defectus in hoc delinquencium diligenter notent¹ et denuncient¹ capitulo, ad effectum vt ad reformationem defectuum huiusmodi valeant procedere.

Similiter quod pauperes [fo. 124] clerici qui dicuntur ministri ecclesie omni die non feriato statim postquam perfecerint ministerium suum in ecclesia ibidem horis debitis scolis aut cantus aut gramatice sedule intendant, omissis omnibus vagacionibus, sub pena amissionis communiarum suarum pro illo die in vsus et vtilitatem ceterorum sociorum suorum absque relaxacione aliqua applicandarum, vt sic litterarum scienciam perficientes ad altiora conscendere mereantur; et quod deputetur vnus eorum qui ipsorum prepositus nominetur, qui defectus in premissis delinquencium diligenter notet et denunciaret in proximo capitulo, ad effectum vt ad exaccionem pene supradicte procedant presidens et capitulum ecclesie nostre antedicte, sub pena amissionis communiarum suarum pro duabus diebus proxime sequentibus ceteris sociis suis applicandarum, tociens quociens in sic notando et denunciando defecerit.

Item quod omnes et singuli chorum ingredientes et egredientes aceciam de vna parte chori ad aliam incedentes debitas secundum laudabilem ipsius ecclesie et antiquam consuetudinem in ingressu, egressu et incessu suis huiusmodi faciant inclinaciones, vt sic in seipsis potius ostendant humilem et modestam obedienciam quam proteruam ceruicis ereccionem; quodque post quemlibet psalmum, dum *Gloria Patri* canitur, quilibet in choro presens ad summum altare se conuertat et caput humiliter inclinet ad Ipsius exemplum qui reclinari Se pro nobis permisit in presepio.

Item iniungimus vobis omnibus et singulis vicariis presbiteris qui curis ecclesiarum in ciuitate vel suburbio Lincolnie deseruitis et deseruietis in futuro vt omni die quo ad aliquod ministerium speciale in ecclesia nostra per succentorem vel vicecancellarium eiusdem intitulati

¹ Sic.

² Sic: for *mandamus*.

¹ The due reverences are set forth in various parts of the *Liber Niger*: see Bradshaw and Wordsworth, *op. cit.*, i, 282, 390. All, on entering or leaving the quire, bowed to the dean in his stall. When a canon came into quire, all who sat on his side, except the dean, rose. On entering quire, everyone bowed to the altar before the *gradus chori*. If anyone crossed the quire, he bowed to the altar, before the lectern if he crossed it towards the east end, at the dean's stall if he crossed westwards; while everyone crossing the quire for any reason uncovered his head.

and clerks of the same whomsoever, that, when they are in quire at the time of divine service, they wholly refrain themselves from the chattering together whereby the divine office is sometimes disturbed and scandal generally is born among the common folk, making melody, singing psalms or fixing their minds upon some other good thing as is agreeable to them, so that it may be said of them, "they do that for which they have come."

Also because, as has been disclosed to us in our said visitation, there has lately arisen in the said church the odour of a serious corruption, for that almost every day, straightway after the office of vespers of the day has been said, all the vicars who are then present in the quire shamelessly go out of the quire, even before the beginning of the office of vespers of the blessed Virgin, in such wise that hardly two or three vicars remain upon either side of the quire; we therefore straitly command and enjoin that henceforward all the vicars and the other ministers who have been present in quire at the time of the office of vespers of the day wait absolutely in the quire until both compline of the day and vespers and compline of St. Mary are perfectly finished; and that their provost diligently remark and declare to the chapter the defaults of those who transgress herein, to the end that they may be able to proceed to the reformation of such defaults.

Likewise that the poor clerks who are called ministers of the church, on every day that is not a feast-day, immediately after they have accomplished their ministry in the church in the same place, zealously attend the schools either of song or of grammar at the due hours, giving up all wanderings abroad, under pain of losing their commons for that day, which are to be applied without any excuse to the uses and advantage of the rest of their fellows, that so, bringing their knowledge of letters to perfection, they may deserve to advance to higher degrees; and that one of them be deputed, to have the name of provost of the same, who shall diligently remark the defaults of those who offend in the premises and shall declare them in the next chapter, to the end that the president and chapter of our church aforesaid may proceed to the exaction of the penalty abovesaid, under pain of losing his commons, which shall be applied to the rest of his fellows, for the two days next following, so often as he shall fail so to remark and declare.

Also that all and several, when entering and leaving the quire, and also when passing from one side of the quire to the other, in such their entrance, departure and passage make the due reverences according to the laudable and ancient custom of the same church,¹ that so they may display in themselves lowly and demure obedience rather than saucy stiffness of neck; and that after every psalm, during the singing of the *Gloria Patri*, every one who is present in the quire turn him to the high altar and humbly bow his head, after the example of Him who suffered Himself to be laid for us in the manger.

Also we enjoin upon you all and several the priest-vicars who serve and shall in future serve the cures of churches in the city or the suburb of Lincoln, that on every day whereon you have been or in future shall be designated by the sub-chanter or the vice-chancellor² to any special

² These officers, as deputies of the precentor and chancellor, drew up the lists (*tabulae*) of those who had to sing the antiphons, etc., and read the lessons in quire during the week. Their duties and stipends were clearly laid down by bishop Alnwick in the *Novum Registrum* (Bradshaw and Wordsworth, *op. cit.*, ii, 358). Those whose names were inscribed on the lists were said to be *institulati*.

fuertis vel eritis in futuro, omissis curis vel peculiaribus officiis huiusmodi diuino obsequio in dicta ecclesia nostra et ministeriis quibus intitulati fuertis sedule intendatis, sub pena amissionis communiarum vestrarum pro illo die quo sic defeceritis in augmentum communiarum ceterorum sociorum vestrorum applicandarum; et quod prepositus vester defectus in hiis diligenter notet et denunciēt in forma supradicta.

Item iniungimus vobis vicariis minoris forme diaconis et subdiaconis, qui pro tempore in celebracione misse de beata Virgine in capella eiusdem secundum cursum eiusdem ecclesie estis ministraturi, vt omissis omnibus nugis et confabulacionibus ministerium vestrum vt in epistolis¹ euangeliiis legendis et aliis ministracionibus per vos sacerdoti celebranti exhibendis sedule et deuote perficiatis, ne tantum ministerium per vestram indeuocionem in populo, quod absit, vilesca; et hoc sub pena amissionis communiarum vestrarum pro die quo in hoc deliqueritis, in augmentum communiarum sociorum vestrorum iuxta formam supradictam applicandarum.

Ceterum quod temporibus processionum fiendarum omnes chorum regulariter et ordinate cum omni modesto et sobrio moderamine et non nimis festinanter vel indeuote procedant et exeant, gressus suos in huiusmodi processionibus sic modeste temperantes vt Deo deuotum videantur exhibere famulatum sub grauibus penis inobediencie et contemptus.

Item districcius iniungimus et mandamus omnibus et singulis vicariis, capellanis ceterisque ministris dicte ecclesie nostre quibuscumque habitum portantibus in eadem, ne tabernas publicas de die aut de nocte extra casum necessitatis seu solacij honesti, nec eciam nisi in comitiua honesta quouis modo frequentent aut exerceant, sub grauibus penis inobediencie et contemptus.

Has igitur iniuncciones nostras et mandata non aspera sed leuia in hiis nostris primordiis ad instar Samaritani, qui vulneribus sauciati oleum misericordie cum vino correccionis,² transmittimus, vos in Eo qui pro nobis nasci vulua pati et mortem subire voluit requirentes et exhortantes, vobisque nichilominus firmiter iniungentes vt ea quatenus vos et vestrum quemlibet concernunt obseruetis et per ceteros dicte ecclesie nostre ministros iuxta quod eos tangunt³ obseruari faciatis, defectus transgrediencium et penas predictas taliter corrigentes et exequentes vt ex labore nostro huiusmodi sequatur fructus obtatus, nec nobis pateat causa in similibus visitacionibus nostris in hiis delinquentes seuerius reformare. Data sub sigillo nostro ad causas in manerio nostro de Bugdene x^o die mensis Septembris, anno Domini millesimo ccccxxij^{do} et nostre transacionis anno secundo.

Verum quia plura alia reformatione digna in dicta in³ visitacione ipsi reuerendo patri detecta erant et delata, que nec sub corrigendorum per

¹ Sic: et omitted.

² See St. Luke x, 34. The word *infundebat*, which is required by the sense, is here omitted.

³ Sic.

¹ I.e. the junior vicars, who sat in the row of stalls below the stalls of the canons. This row was occupied also by the priest-vicars of canons present in quire; but the stalls of absent canons were filled by their vicars, if they were seniors in priest's orders. See note in Bradshaw and Wordsworth, *op. cit.*, ii, p. 1, li.

² The mass of our Lady was celebrated before prime, while the bell, often called as at Grantham and Newark the day-bell, was rung for that office. The altar at which it was

ministry in our church, leaving such cures or peculiar offices, you zealously attend divine service in our said church and the ministries to which you have been designated, under pain of losing your commons, which shall be applied to the increase of the commons of the rest of your fellows, for that day whereon you shall have so made default; and that your provost diligently remark and declare the defaults herein in the form abovesaid.

Also we enjoin upon you the vicars of the lower form,¹ deacons and subdeacons, who shall for the time be appointed to serve, according to the course of the same church, at the celebration of the mass of the blessed Virgin in the chapel of the same,² that, setting aside all frivolity and chattering, you zealously and devoutly accomplish your ministry, as in the reading of the epistles [and] gospels and the other services which should be rendered by you to the priest who celebrates, that so high a ministry may not lose its worth among the people, which God forbid! by your want of devoutness; and this under pain of losing your commons, which shall be applied after the form abovesaid to the increase of the commons of your fellows, for the day whereon you shall have made default herein.

Furthermore, that at the seasons for holding processions all go forth and out of the quire regularly and in order, with all temperate and staid sedateness, and without excessive haste or irreverently, so ruling their steps with moderation in such processions that they may appear to render devout service to God, under the heavy penalties of disobedience and contempt.

Also we strictly enjoin and command all and several the vicars, chaplains and the other ministers whomsoever of the said church who wear their habit in the same, that they in no wise haunt or make use of public taverns by day or night, save in case of necessity or of seemly recreation, and in no case unless they be in honest company, under the heavy penalties of disobedience and contempt.

These therefore our injunctions and commands, not severe but light, we despatch in these our first beginnings, after the likeness of the Samaritan, who [poured] the oil of mercy with the wine of correction into the hurts of him that was wounded, requiring and charging you in Him who was willing to be born in the womb and to suffer death for us, and none the less firmly enjoining upon you, that you observe them, so far as they concern you and every one of you, and cause them to be observed by the rest of the ministers of our said church, in what degree they touch them, correcting the defaults of those who transgress and executing the penalties aforesaid on such wise that the wished-for fruit may follow from such our labour, and that in our like visitations we may have no evident reason for reforming more severely those who offend in these matters. Given under our seal *ad causas* in our manor of Buckden on the tenth day of the month of September, in the year of our Lord 1432 and the second year of our translation.

But because several other matters worthy of reformation had been disclosed and reported in the said visitation to the same reverend father,

said beneath the east window was, strictly speaking, the altar of St. John the Baptist, as the high altar was that of St. Mary. See the index of chantries in Bradshaw and Wordsworth, *op. cit.*, ii, 894, 896. Similarly at Salisbury the altar in the "Lady chapel" was that of the Holy Trinity, but the Lady mass was sung there daily.

decanum et capitulum iuxta capitulum *Irrefragabili* de officio ordinario in antiquis nec sub iniunctionum eisdem decano et capitulo per dictum reuerendum patrem faciendarum titulis de sui natura poterant comprehendere; idcirco idem reuerendus pater, nolens alicui iniuriari sed intime affectans quod suum est unicuique conseruare, eisdem decano et capitulo scripsit per litteras suas clausas sub hac forma, [fo. 124^d] et primo in superscriptione sic: "Carissimis in Christo filiis et confratribus nostris decano et capitulo ecclesie nostre cathedralis beate Marie Lincolniensis"; in subscriptione sic: "Willelmus, episcopus Lincolniensis"; in tenore sic: "Carissimi in Christo filij et confratres nostri"; post "salutem et Dei nostramque benedictionem internam": "Mittimus vobis de presenti detecta et delata in visitacione nostra in ecclesia nostra et capitulo eiusdem nuper per nos iure nostro ordinario actualiter exercita, per vos iuxta consuetudinem eiusdem ecclesie nostre corrigenda prout in mandato nostro et scedula eidem annexa, que vobis vna cum presentibus destinamus, plenius describuntur. Verum quia plura alia statum et gubernationem ecclesie nostre et ministrorum eiusdem concernencia, que nec sub corrigendorum aut iniungendorum titulo comprehendere possunt, nobis eciam delata sunt in visitacione eadem, pro quorum vltimata decisione ad vtilitatem dicte ecclesie nostre communem, capituli singularumque personarum, statuum aut graduum eiusdem absque maturo et digesto ac capitulari vestro aduisamento procedi non potest, nisi aut vni aut alij vt videmus preiudicium fieret, quod nollemus, vestras filiales et confraternales dilecciones requirimus et exhortamur quatinus super hiis prout subscribuntur inter vos mature et capitulariter communicato nos cercius certificare curetis festinanter quid faciendi super ipsis finaliter sentitis, vt Deo auctore sic prout nobis congruit de et in ipsis remediaturis cum vestro aduisamento disponere poterimus et ordinare quod Deo deuote obsequium impendere, ecclesie nostre predictae et ministris eiusdem comoda ac vtilitates promouere, ipsius ecclesie nostre rei publice providere valeamus iugiter vt optamus: alioquin assistente nobis Altissimo et cooperante Eius gracia, quod nobis incumbit facere curabimus et exercere. Valete feliciter vt optamus. Scripta in manerio nostro de Bugdene sub sigillo nostro ad causas Septembris x^{ma}."

Articuli vero super quibus virtute huiusmodi litterarum communicarent et rescriberent dicti decanus et capitulum sunt hij.

De absentia decani, que est multum dispendiosa ecclesie eo quod crimina et excessus ministrorum transeunt impunita, et propter hoc sumunt audaciam patencius delinquendi, et eciam iura capituli cicius percipiunt; similiter et de dispendiosa absentia subdecani.

Quod ordinetur vnus communibus expensis capituli, qui superuideat reparaciones fiendas in ecclesiis, maneriis ac grangiis appropriatis capitulo et edificiis eorum, quia canonicorum residencium habencium ea ad

¹ Decretal. Gregor. ix, lib. i, tit. xxxi (*de officio iudicis ordinarii*), cap. 13 (*Corpus Iuris Canonici*, Leipzig, 1881, ii, 191). The opening sentence runs: "Irrefragabili constitutione sancimus, ut ecclesiarum prelati ad corrigendum subditorum excessus, maxime clericorum, et reformandos mores prudenter ac diligenter insistant, ne sanguis eorum de suis manibus requiratur." In Bradshaw and Wordsworth, *op. cit.*, ii, p. cxi, which forms part of the book compiled by John of Schalby early in the fourteenth century, is noted the gloss of the cardinal of Ostia upon the chapter, to the effect that defaults of individuals are to be corrected by the chapter in unison. The bishop's power of delivering injunctions is recognised as stopping short of enforcing such individual *corrigenda* as he thinks fit to report to the dean and chapter.

which of their nature could be included neither under the headings of those matters which should be corrected by the dean and chapter, according to the chapter *Irrefragabili*¹ concerning the office of the ordinary among the ancients, nor under those of the injunctions which should be made for the same dean and chapter by the said reverend father; therefore the same reverend father, being unwilling to do hurt to any one, but craving from his heart to preserve for every one that which is his own, wrote to the same dean and chapter by his letters close under this form, and first in the superscription on this wise: "To our most dear sons and brethren in Christ the dean and chapter of our cathedral church of blessed Mary of Lincoln"; in the subscription on this wise: "William, bishop of Lincoln"; in the purport on this wise: "Most dear in Christ our sons and brethren"; after "health, and the heartfelt blessing of God and ourselves": "We send you at this present the matters disclosed and reported in our visitation which was of late actually held by us of our right as ordinary in our church and the chapter thereof, to be corrected by you after the custom of the same our church, even as they are more fully written down in our mandate and the schedule attached to the same, which we direct to you together with these presents. But because several other matters concerning the condition and governance of our church and the ministers thereof, which cannot be included under the heading of matters either to be corrected or enjoined, were reported to us in the same visitation, for the final decision of which to the common advantage of our said church, the chapter and the several persons, estates or degrees of the same, no step can be taken without ripe and well-considered deliberation, and by yourselves in chapter, unless, as we see, prejudice be caused either to one or the other, the which we would not, we require and exhort your affections as sons and brethren that, having taken timely counsel in chapter among yourselves touching these things, even as they are written below, you take care with speed to certify us more surely of your final feeling as to what should be done concerning the same, so that with God's guidance we shall be able, even as it is agreeable to us in our purpose to provide a remedy concerning and in respect of the same, so to dispose and ordain with your advice, that we may have power at one and the same time, as we desire, to render service devoutly to God, to promote the convenience and advantage of our church and the ministers thereof, [and] to provide for the common weal of the same our church: otherwise, with the most High to assist us and with the fellow-working of His grace, we shall take order to do and perform that which is incumbent upon us. Written in our manor of Buckden under our seal *ad causas* on the tenth of September."

Now the articles whereupon the said dean and chapter were by virtue of such letters to take counsel and write in answer are these.

Concerning the absence of the dean, which is a source of much waste to the church, because the crimes and transgressions of its ministers pass without punishment, and for this cause they make bold to offend more openly, and also the rights of the chapter more quickly come to naught; likewise concerning the wasteful absence of the subdean also.²

That one be ordained at the common costs of the chapter, to survey the doing of repairs in the churches, manors and granges appropriated to the chapter and in their buildings, because, of the canons in residence

² For the subdean, John Percy, see appendix ii.

firmam quidam aliquid faciunt, quidam vero modicum vel nichil, in tantum quod ruinis patent; et si personaliter ipsimet intenderent, nimum dispendium in residencia sua incurrerent per eorum diutinam absenciam.

Quod ordinetur vnus qui habeat regere et gubernare pauperes clericos ecclesie, ad cuius mandata semper intendant: quia, cum iam sint sine rectore, postquam vix vel male perfecerint¹ ministerium suum in ecclesia, quasi omni die intendunt potacionibus et aliis insolenciis, ex quo labuntur ad diuersa facinora in scandalum ecclesie, cum possent eisdem diebus erudicioni indulgere.

Quod fiat ordinacio de cantariis, que ad tantam exilitatem sunt collapse quod deseruii nequeant, vt aut vniantur vel alio modo disponatur de eis, vt saltem si non in toto tamen in tanto impleantur vltime voluntates fundatorum; et presertim quo ad cantariam de Cantilupo pene disolata.²

Quod fiat prouisio ad exaccionem reddituum pertinencium dignitati cancellarie pro terris et tenementis que Hamo Suttone tenet in ciuitate et eciam pertinencium fabrice ecclesie detentorum per Johannem Clyftone, Johannem Thetelthorpe et Johannem Hodelstone, qui ex proposito obstruunt introitus tenementorum de quibus debentur huiusmodi redditus, ne pateat via distringendi in ipsis tenementis pro redditibus ipsis aretro existentibus.

Quod ordinetur quod obtinentes dignitates in ecclesia non artentur pascere ministros chori in simiduplicibus³ festis, sicuti non alij residentes faciunt secundum solitum cursum suum, cum isti habentes dignitates non plus percipiant in residencia sua quam alij residentes qui non tantum onus subeunt.

Quod capitulum procedat uiuaciter et absque mora contra priorem de Hauerholme quociens defecerit in solucone pensionis debite choristis, et hoc secundum submissionem prioris et conuentus illius loci in capitulum olim factam; et eciam contra rectorem de Asfordby pro non solucone pensionis annue x marcarum debite cantarie pro anima domini Hugonis Welles, dudum Lincolnensis episcopi, fundate de ipsa ecclesia, prout eidem capitulo licet iuxta ordinationem ipsius nuper episcopi super hoc

¹ Sic: *perfecerunt* would be better.

² Sic: for *desolatam* or *dissolutam*.

³ Sic.

¹ The churches, manors, etc., appropriated to the chapter in common, as distinct from those which formed separate prebends appropriated to individual stalls, were parcelled out among the residentiary canons, who held them by the payment of a yearly farm (*firma*) assessed by the dean and chapter. This farm, as noted by Bradshaw and Wordsworth, *op. cit.*, i, 100, was strictly a provision of food for the maintenance of the cathedral body, which had become commuted into a money payment. In the allotment of farms, preference was given to the senior residentiaries among those who, having passed through the probationary period of major residence (*i.e.* two-thirds of a year for three years, had acquired the right of minor residence for one-third of a year. The time spent upon the farm was counted as forming part of the minor residence. See the directions in *Liber Niger* (*ibid.* i, 298-9).

² The Cantilupe chantry was founded for seven or eight priests in 1357 by Joan, widow of Nicholas, lord Cantilupe, in memory of her husband, at the altar of St. Nicholas. This was at the east end of the Angel quire, south of the St. John Baptist or Lady mass altar. In 1437 and 1440 complaint was made that the dean and chapter habitually withheld £10 of the annual endowment of this chantry or college, chiefly proceeding out of the church of Aylesby (Bradshaw and Wordsworth, *op. cit.*, ii, 405, 441, 494), and exacted a pension from the church of Leake which practically swallowed up its fruits (*ibid.* ii, 405, 494). At this

who hold them at farm,¹ some do somewhat, but some little or nothing, insomuch that they are exposed to ruin; and if they themselves were to attend to them in person, they would incur too much expense in their residence by reason of their long absence.

That one be ordained with the office of ruling and governing the poor clerks of the church, to whose commands they may ever hearken: inasmuch as, since they are now without a ruler, after they have performed their ministry in the church indifferently or ill, almost every day they spend their time in drinkings and other unseemliness, wherefrom they slip into diverse ill-doings to the scandal of the church, while they might on the same days be giving their attention to learning.

That an ordinance be made concerning the chantries, which are shrunk to so great slenderness that they cannot be served, that either they be united or disposition be made of them otherwise, so that the last wills of their founders may at any rate be fulfilled, if not in full, yet in some degree; and chiefly as regards the Cantilupe chantry, which is almost abandoned.²

That provision be made for exacting the rents which belong to the dignity of the chancery on behalf of the lands and tenements which Hamon Suttone holds in the city, and also those belonging to the works of the church³ which are kept back by John Clyftone, John Thetelthorpe and John Hodelstone, who purposely block up the entries of the tenements wherefrom such rents are owed, in order that the way may not be open for distraint upon the same tenements on behalf of the same rents which are in arrear.

That it be ordained that they who hold dignities in the church be not compelled to feed the ministers of the quire on semi-double feasts, even as the other residentiaries do not according to their wonted course, since these who hold dignities receive no more in their residence than the other residentiaries, who do not undergo so great a burthen.⁴

That the chapter proceed with energy and without delay against the prior of Haverholme, so often as he shall make default in the payment of the pension due to the choristers,⁵ and this in accordance with the submission of the prior and convent of that place made heretofore to the chapter; and also against the rector of Asfordby for his non-payment of the yearly pension of ten marks due from the same church to the chantry founded for the soul of the lord Hugh Welles, sometime bishop of Lincoln, even as it is lawful for the chapter according to the ordinance

time there were only two chantry priests on this foundation. For the complaints from other chantries in 1440 see *ibid.* ii, 439-43.

³ The *fabrica ecclesiae* was the permanent fund for the fabric of the cathedral, out of which certain chaplains were maintained to offer mass upon this behalf. These masses were said at the altar in the northernmost chapel of the great south transept, known before 1320 as St. Guthlac's, and later as St. Edward's and perhaps as St. Anne's (see Bradshaw and Wordsworth, *op. cit.* ii, pp. lxx, lxxi), and popularly as "the Works chantry." The fabric fund at Southwell was known as "our Lady's works," and there are many bequests to such fabric funds in mediæval wills.

⁴ The expense of residence is illustrated by an ordinance among the statutes for the church of York, issued by Henry viii in 1541. No canon was allowed to reside who had not a prebendal house in the close or had not an income of £100 a year; while the entertainment of the vicars choral by residentiaries was commuted for a money payment. See Dugdale, *Monasticon*, vi, 1200-2.

⁵ In 1437 this payment, amounting to £5 a year, was £20 or four years in arrears (Bradshaw and Wordsworth, *op. cit.*, ii, 401).

factam; et eciam quod ille xx marce quas idem nuper episcopus reseruauit in appropriacione ecclesie de Magna Paxtone appropriate commune capituli de fructibus illius ecclesie soluendas dicte cantarie omnino et sine mora vel diminucione soluantur, ne tanta opera caritatiua et ministeria in ecclesia ibidem propter premissa [fo. 125] non soluta subtrahantur seu vltima voluntas dicti defuncti impediatur.

Quod reformetur illa ordinacio facta per vicarios inter se absque consensu vel auctoritate capituli de modo percipiendi communias per vicarios de nouo admissas, cum vigore huiusmodi ordinacionis pretense vicarij nouo admissi nichil omnino de communiis vicariorum per primas septemdecim septimanas a tempore admissionis sue percipient, sed toto hoc tempore viuunt de propriis, propter quod huiusmodi admissi idonei inedia coacti vicarias dimittere coguntur, et alij idonei hoc audientes eas renuunt admittere, et sic in hoc honor ecclesie pallescit et diuinum obsequium vt in cantu et aliis attenuatur.

Quod capitulum omni modo et absque ficta palliacione procedat acriter per quascumque vias iuris secundum statuta iurata ac laudabiles et antiquas consuetudines ecclesie contra et aduersus canonicos non residentes, stipendia vicariorum suorum et ministraciones debitas et consuetas ab ipsis et aliis vicariis chori subtrahentes et non soluentes, quociens et quando ipsi vicarij vel eorum aliquis ipsi capitulo super hiis querimoniam deferant seu deferat, cum ipsi vicarij pro magistris suis portent pondus diei et estus,¹ et propterea secundum euangelium non deberent defraudari denario diurno debito agricole bene laboranti.²

Quod predicte cantarie, cum sic fuerint vnite, conferantur vicariis presbiteris aliunde non beneficiatis, ne propter inediam cogantur vicarias suas dimittere aut aliunde extra ecclesiam in ipsius dedecus et scandalum victum querere.

Quod fiat ordinacio, si videatur expediens, quod diebus dominicis tempore asperisionis aque benedicte executor officij stet ad lectrinum in medio chori, ad quem aspergendi accedant; et quod nullatinus decetero, sicut hucusque solitum est, ingrediatur stalla ad aquam huiusmodi aspergendam, quia per ingressum et incessum suum in stalla atteruntur vestimenta sua sacerdotalia quibus tunc induitur.

Quod decanus, qui ratione dignitatis sue decanalis et ex vi iuramenti sui prestiti tenetur ad continuam et personalem residenciam in ecclesia, provideat de pascendo ministros chori in principalibus festis quibus episcopus absens fuerit ab eadem ecclesia.

¹ See St. Matt. xx, 12.

² See note on p. 4 above.

¹ For evidence on this subject in 1437 see *ibid.* ii, 398. The church of Asfordby in Goscote deanery, archdeaconry of Leicester, was in the bishop's patronage. The ten marks were originally paid to the provost of the common of the church of Lincoln for wine and other purposes by an agreement made about 1232 (see *Rotuli Hugonis de Welles* [Cant. and York Soc.], ii, 321). There were two chantries for Hugh of Wells in the church, viz., at St. Hugh's altar in the south chapel of the north-eastern transept, and at the altar in the chapel near the south-west tower (see note on p. 145 below). For the ordination of the chantry of three chaplains, bearing date 16 Aug., 1221, see Bradshaw and Wordsworth, *op. cit.*, ii, pp. lxx, lxxi.

² Great Paxton, in St. Neot's deanery, archdeaconry of Huntingdon. This appropriation does not occur in any part of Hugh of Wells' rolls or *Liber Antiquus*, and the church remained unappropriated till a period later than his time. In 1437 the state of this church and the large parish was much impaired by the slenderness of the endowment: no vicar could be got to hold the vicarage, "nisi ebriosi, vel alias iners, sicuti est qui nunc eam occupat" (Bradshaw and Wordsworth, *op. cit.*, ii, 379).

of the same the late bishop made hereupon¹; and also that the twenty marks which the same the late bishop, in the appropriation of the church of Great Paxton which is appropriated to the common of the chapter, reserved to be paid,² be paid to the said chantry altogether and without delay or abatement, that so great works of charity and services in the church in the same place be not withdrawn by reason of the non-payment of the premises, nor the last will of the said deceased be put to hindrance.

That revision be made of the ordinance made among themselves by the vicars without the consent or authority of the chapter concerning the manner of the receipt of commons by the vicars newly admitted, inasmuch as by the force of such pretended ordinance the vicars newly admitted shall receive nothing altogether from the commons of the vicars for the first seventeen weeks from the time of their admission, but shall live all this time of their own goods; on account of which such persons admitted, being suitable, are constrained by famine and compelled to demise their vicarages, and other suitable persons, hearing this, decline to accept them; and so the honour of the church waxes pale herein and divine service, as in song and in other respects, is impoverished.

That by every means and without feigned excuse the chapter proceed severely by any ways of law whatsoever, according to the sworn statutes and laudable and olden customs of the church, against and in opposition to canons who do not reside, if they withdraw and refuse to pay the salaries of their vicars and the services due and accustomed from the same and the other vicars choral, so often as and whenever the same vicars or any one of them lay, they or he, a complaint touching these things before the same chapter; seeing that the same vicars bear the burden and heat of the day for their masters, and therefore, according to the gospel, they should not be defrauded of the daily penny which is due to the husbandman who toils well.

That the aforesaid chantries, when they have been thus united, be collated to priest-vicars who are not beneficed elsewhere, that they may not be compelled by reason of famine to demise their vicarages or to seek their living from other sources outside the church, to the ill repute and scandal of the same.

That an ordinance be made, if it seem expedient, that on Sundays, at the time when holy water is sprinkled, the celebrant of the office stand at the lectern in the midst of the quire, and that they who should be sprinkled come thereunto; and that henceforth in no wise, as has been the custom hitherto, he enter the stalls to sprinkle such water, forasmuch as his priestly vestments wherewith he is then clothed are frayed by his entrance and progress into the stalls.³

That the dean, who by reason of his dignity as dean and by the force of his oath which he has taken is bound to continual and personal residence in the church, make provision for feeding the ministers of the quire on the principal feasts whereon the bishop shall be absent from the said church.⁴

³ This passage throws some indirect light upon the improbability of the common theory that the rood-loft in parish churches was used for the reading of the epistle and gospel. If moving about among the stalls of a cathedral church injured the vestments of the clergy, it is obvious that the narrow winding stair to a rood-loft, with its inconveniently steep flight of steps, would do much more damage. Where, as in some cases, there was an altar in the rood-loft, there can be little doubt that the priest put on his vestments at that altar.

⁴ In 1434 the canons complained to bishop Gray that the dean failed in his obligation of supplying the *pastus chori* upon the principal feasts (Bradshaw and Wordsworth, *op. cit.*, ii, p. clxvii).

Quod disponatur ad vtilitatem pauperum clericorum de illis xl solidis relictis sibi per dominum Johannem Legburne defunctum, et quos cancellarius dicit se habere in manibus suis de sciencia et voluntate decani; et quod capitulum faciat reparari competenter domos ipsorum pauperum clericorum, si ad ipsum capitulum pertineat huiusmodi reparacio.

Si canonicus celebrans missam de beata Virgine vel missam de Requiem pro rege in capella beate Virginis teneatur pascere illo die quo sic celebraverit subdiaconum et diaconum sibi in missis huiusmodi ministrantes et similiter custodem eiusdem, omnino faciat eos sic pasci.

Quod decanus intitulatur in tabula vicecancellarij cum onere sicut ceteri in dignitatibus constituti subeat onus huiusmodi omnino, quod non facit: ideo fiat super hoc provisio.

Si quidam liber dictus Catholicon datus erat ecclesie, ad effectum vt in loco publico vbi ecclesie ministri possent ad illum habere pro sua instructiōe recursum poneretur, et sisit iam ablatus, restituatur ad vsum diffinitum.

Nota hic de ministracionibus ministrandis vicariis, diaconis et subdiaconis per canonicos residentes vltra pastum in proprio.

Item fiat ordinacio quod clericus commune capituli absque dilacione soluat capellanis cantariarum stipendia sua que de capitulo per manus ipsius clerici iuxta ordinaciones cantariarum suarum deberent recipere, cum ipsi capellani propter tardam solucionem maximam penuriam paciantur.

Item si videatur capitulo vt habeant vnum notarium eis continue residentem.

De eo quod virgarij non pascuntur in festis principalibus, vt solitum est secundum consuetudinem laudabilem ecclesie.

Item vbi cauitur¹ in ordinacionibus et fundacionibus certarum cantariarum in ecclesia fundatarum quod eas obtinentes omni die tam festivo quam alio missas de Requiem iuxta earum fundacionem celebrare oportebit, petitur si quo modo fieri possit quod huiusmodi ordinaciones quo ad missas celebrandas moderetur² vt secundum cuiuslibet diei seruicium in dicta ecclesia institutum possint dicere missas suas.

¹ Sic: for *cauetur*.

² Sic: for *moderetur*.

¹ John Legburne, receiver general to John of Gaunt (Nicolas, *Test. Velusta*, p. 144), was apparently a native of Legbourne, near Louth, in the church of which he had licence to found a chantry on 4 April, 1406 (*Cal. Pat.* 1405-8, p. 178). On 7 March, 1398-9, he had ratification of his estate in the church of St. Peter, Somercotes (*ibid.* 1396-9, p. 482). He received a grant of a prebend in the church of Penkridge on 25 Nov., 1400, and of a prebend in St. Stephen's, Westminster, on 1 Sept., 1401 (*ibid.* 1399-1401, pp. 388, 537). He appears to have quitted North Somercotes for the church of Harlaxton, which he exchanged on 28 Feb., 1407-8, for the prebend of Lusk in St. Patrick's, Dublin (*Inst. Repyngdon*, fo. 24d). On 4 Sept., 1408, he was instituted to the church of Ingoldmells, which he exchanged on 4 Dec. following for that of Sedgfield, co. Durham (*ibid.* fo. 28d, 30). The Crown appears to have recovered the presentation to Sedgfield and to have presented him on 5 March, 1408-9 (*Cal. Pat.* 1408-13, p. 54). He exchanged his Westminster prebend for that of Langford Ecclesia in Lincoln, of which he had a grant on 20 Dec., 1422 (*ibid.* 1422-9, p. 18), and subsequently exchanged Sedgfield for the archdeaconry of Leicester, the grant bearing date 23 Oct., 1424 (*ibid.* p. 234). He was instituted to the archdeaconry by the bishop of Durham, acting as archbishop Chichele's commissary, before 29 Oct. (Lambeth Reg. Chichele, i. fo. 249d, 250). The date of voidance of his archdeaconry and prebend does not appear; but if, as is probable, he may be identified with John "Leyborne," collated to the prebend of Sandiacre, in Lichfield, on

That disposal be made to the advantage of the poor clerks of the forty shillings left to them by sir John Legburne deceased,¹ the which the chancellor says that he has in his hands with the dean's knowledge and will ; and that the chapter cause the houses of the same poor clerks to be fittingly repaired, if such repair belong to the same chapter.

If the canon who celebrates mass of the blessed Virgin or mass of Requiem for the king in the chapel of the blessed Virgin be bound, on the day whereon he have so celebrated, to feed the subdeacon and deacon who serve him at such masses, and likewise the warden of the same [chapel], let him cause them by all means so to be fed.

That the dean, when he is designated on the vice-chancellor's board with the same burthen as the rest who are set in the offices of dignity,² undergo this burthen by all means, which he does not do : therefore let provision be made touching this.

If a book called *Catholicon*³ was given to the church, to the end that it might be set in a public place, where the ministers of the church could have resort to it for their instruction, and if it now have been taken away, let it be restored to its prescribed use.

Note here concerning the ministrations which should be furnished to the vicars, deacons and subdeacons by the canons in residence, over and above their feeding at their proper cost.

Also let an ordinance be made that the clerk of the common of the chapter pay without delay to the chantry chaplains their salaries which according to the ordinances of their chantries they should receive from the chapter by the hands of the same clerk, inasmuch as the same chaplains suffer extreme poverty by reason of delay in payment.

Also, if it seem good to the chapter, that they have a notary continually in residence with them.

Concerning the fact that the vergers are not fed on the principal feasts, as has been the wont according to the laudable custom of the church.

Also, inasmuch as notice is given in the ordinances and foundations of certain chantries which are founded in the church that it shall be necessary that they who hold them celebrate every day, whether it be a feast or another, masses of Requiem according to their foundation, it is inquired whether it may in any wise be caused that such ordinances regarding the celebration of masses be qualified, so that they may be able to say their masses according to the service of every day which is appointed in the said church.

¹ 13 May, 1423, he vacated that prebend before 29 Dec., 1429 (Le Neve, i, 624). He was one of the executors of John of Gaunt, and, as such, aided in the foundation of his chantries in St. Paul's cathedral and Newarke college at Leicester. Among his legacies to the church of Lincoln was one for the repair of the quire-books by the precentor and chancellor (Bradshaw and Wordsworth, *op. cit.*, ii, 303-4, 402).

² *I.e.*, the duty of reading the lessons in quire.

³ The *Catholicon* was a Latin dictionary. An edition of the English-Latin dictionary known as *Catholicon Anglicum* was edited, from a MS. of 1483, by Mr. S. J. H. Herrtage for the Early English Text Soc. (1881). Prof. Henry Morley (*English Writers*, vol. vi, 1890, p. 216) notes that the name was first applied to the dictionary finished by Giovanni de' Balbi of Genoa (Johannes de Janua) in 1286. The mediæval provision of books in church for public consultation, whether by the members of the foundation or by ordinary worshippers, may be illustrated by an incised inscription close to a stone desk at the western entry of the south quire-aisle at Le Mans: "Magister Guillelmus Thelardi, huius ecclesie canonicus, dedit istud breuiarium pro usu indigencium : orate Deum pro eo."

Item de ministracionibus ministrandis diacono et subdiacono ministrantibus apud Peele aultere.

Item vbi, vt dicitur contineri in registro capituli, sacrista laicus percipere¹ de quolibet canonico personaliter installato vjd., et vigil ecclesie alios vjd., iam dictus vigil vtrosque vjd. percipit. Si ista ita se habeant, fiat prouisio vt emendantur.

Predictis igitur litteris omnibus debito ipsi decano nomine suo et capituli predicti et infra terminum a dicto festo sancte Lucie satis distantem liberatis, ipsoque festo lapso, dicti decanus et [fo. 125d.] et² capitulum prefatum reuerendum patrem de facto suo in premissis quo ad correccionem criminum et delictorum huiusmodi iuxta formam eis demandatam certificare non curarunt nec de facto certificarunt, sed pro parte capituli predicti eidem reuerendo patri fuit humiliter supplicatum vt ad sic certificandum terminum prolixiorum eidem capitulo ipse reuerendus pater de gracia sua speciali concedere dignaretur. Vnde idem reuerendus pater, protestando prout publice protestabatur quod per hoc noluit nec intendebat iuri sibi in hoc negocio et hac vice legitime deuoluto in aliquo preiudicare, sed ius huiusmodi deuolutum illesum conservare et illi adherere, ipsos decanum et capitulum de huiusmodi certificatorio sibi faciendo et liberando vsque proximum tunc festum sancti Petri in cathedra dixit se velle ex benignitate sua expectare et expectauit. Quo festo adueniente et lapso, nulloque certificatorio in hac parte pro parte dictorum decani et capituli eidem reuerendo patri transmissio vel liberato, eosdem decanum et capitulum iterato vsque festum annunciacionis dominice tunc proxime sequens de sic ipsum certificando ex mero motu suo et non ad ipsorum decani et capituli seu alicuius alterius eorum nomine instanciam vel rogatum expectauit. Quo festo adueniente et lapso, et dictis decano et capitulo eundem reuerendum patrem sic certificare negligenter, idem reuerendus pater, videns et perpendens ius corrigendi et reformandi crimina et delicta huiusmodi sibi per defectum et negligenciam ipsorum decani et capituli fore hac vice legitime deuolutum, et volens illud exequi debite vt tenetur, quoddam mandatum suum crimina et delicta huiusmodi in quadam cedula eidem mandato annexa continens cum nominibus detectorum et delatorum in hac parte eisdem decano et capitulo transmisit in hec verba.³

¹ *Sic* : sc. *debet* or *deberet*.

² *Sic*.

³ The document ends abruptly at this point: the rest of the leaf was left blank for its conclusion, but this was never copied in. The next document dealing with bishop Gray's relations with his chapter is his summons of convocation, bearing date Liddington, 7 Sept., 1433. The details of this convocation and his *laudum* or award between the dean and chapter occupy fo. 129-143 of his register, and are reserved for printing in a subsequent volume of this series.

Also concerning the ministrations to be furnished to the deacon and subdeacon serving at Peele altar.¹

Also inasmuch as the lay sacrist [ought], as it is said is contained in the register of the chapter,² to receive sixpence from every canon at his installation in person, and the watchman of the church other sixpence, now the said watchman receives both sums of sixpence. If these things be so, let provision be made for their betterment.

All the aforesaid letters therefore having been duly delivered to the same dean in his name and that of the chapter aforesaid, and within a term sufficiently remote from the said feast of St. Lucy, and the same feast being past, the said dean and chapter aforesaid took no heed to certify the aforesaid reverend father after the form enjoined upon them concerning their proceeding in the premises with regard to the correction of such crimes and offences, and as a fact made no certificate; but lowly supplication was made to the same reverend father on the part of the chapter aforesaid that the same reverend father would deign of his special grace to grant a more prolonged term to the same chapter for making such certificate. Wherefore the same reverend father, making protest, even as protest was made in public, that he was unwilling and had no intention hereby to do prejudice in aught to the right which in this business and on this occasion had lawfully devolved upon him, but [intended] to preserve uninjured such right which had so devolved and to abide by it, said that of his clemency he would wait for the same dean and chapter to make and deliver such certificate to him until the feast of St. Peter in the chair then following,³ and so waited. And when this feast had come and passed, and no certificate in this behalf was despatched or delivered to the same reverend father on the part of the said dean and chapter, he waited a second time, of his own suggestion alone, and not at the requirement or request of the same dean or chapter or of any other person of them by name, until the feast of the annunciation of our Lady then next following,⁴ for the same dean and chapter to make such certificate to him. And when this feast had come and passed, and the said dean and chapter omitted so to certify the same reverend father, the same reverend father, seeing and considering that the right of correcting and reforming such crimes and offences had lawfully devolved upon himself on this occasion by the default and negligence of the same dean and chapter, and being willing to discharge it duly, as he is bound, despatched a mandate of his own in this behalf, containing such crimes and offences in a schedule attached to the same mandate with the names of those disclosed and reported, to the same dean and chapter in these words.

¹ Peele or Peal altar appears to have been the altar in the south-west chapel of the cathedral, close to the south-west tower, now known as the bell-ringers' chapel. The name seems to refer to the peal of bells in the adjoining tower. This position is certainly indicated by a complaint made against John Bellrynger that he kept a dog in the church "in cubili iuxta altare de *pele*, mingentem et deturpantem ecclesiam" (Bradshaw and Wordsworth, *op. cit.*, ii, 407). The altar was probably dedicated to St. Hugh, and one of Hugh of Wells' chantry masses was celebrated here (*ibid.* ii, pp. lxxi, 897). The pension from Asfordby church to Hugh of Wells' chantry (see page 143 above) is specified in the *Valor Ecclesiasticus* of 1535 as payable to the Peal chantry. It then amounted to £4 instead of ten marks (Bacon, *Liber Regis*, 1786, p. 552).

² This custom does not appear to be contained in the *Liber Niger*.

³ *I.e.*, 22 Feb., 1432-3.

⁴ *I.e.*, 25 March, 1433.

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APPENDIX I.

LISTS OF HOUSES OF MONKS, CANONS, AND NUNS IN
THE DIOCESE OF LINCOLN.

The lists given below include, as far as is possible, all the houses of the orders of monks, canons and nuns which were in existence in the diocese of Lincoln during the period covered by the present volume. It has been thought best, for the sake of completeness, to add the houses of the exempt orders to those Benedictine and Augustinian monasteries and to the nunneries which were under episcopal jurisdiction. Such houses, especially those of the Cistercian order, have an intrinsic importance which naturally makes their inclusion in such a list imperative. The following classes of religious foundation have been omitted from the list. (1) Houses of friars, as representing a different type of religious life, with which the present volume is not concerned. (2) Hospitals, of which there is an excellent and easily accessible list, arranged under their counties, in Miss Clay's *Mediæval Hospitals of England*. (3) Commanderies of the military order of St. John of Jerusalem. (4) Alien priories, apart from those conventual establishments which had become denizen, are omitted. Small alien priories, usually consisting of two monks or canons, who acted as agents or proctors for a foreign abbey and, as seems likely, were in many cases not permanently resident, had practically ceased to be, and their possessions were gradually being transferred to English colleges, chantries and Carthusian houses. (5) The exempt abbey of St. Alban's and a few small houses within its jurisdiction, although sometimes reckoned in the diocese of Lincoln, had very little connexion with it, and it has not been thought necessary to add them.

In each case the name of the religious house is followed by its dedication and, where necessary, by its mediæval title. The archdeaconry in which it was situated is then mentioned with the name of the deanery in brackets, and, where the name of the monastery was different from that of the parish in which it was founded, a note is added as to its parish or situation. This is followed by the name of the founder and the approximate date of foundation, with any additional details which call for mention. Where the names of heads of houses during this period with the dates of their election have already been given in the foot-notes to this volume, references are given to the number of the document or documents dealing with the houses in question; but, in the case of other houses, details of the names and dates of their contemporary heads are added with references to the visitation of each house by bishop Alnwick. The number of inmates at Alnwick's visitations is given in every case. Where the Christian names of heads of houses alone are known, without any dates by which the length of their rule can be definitely fixed, these names are not noted. This is generally the case with the exempt houses, the benedictions given to the

heads of which are rarely recorded in the registers. In compiling these details, careful collation has been made of the charters printed in Dugdale's *Monasticon* and the valuable accounts of religious houses in the volumes of the *Victoria County History* of Beds, Bucks, Lincolnshire, Northants, Oxfordshire, and Rutland. The editor is also under obligations to the useful but not always accurate lists in the late precentor Walcott's *Life and Work in English Minsters*, vol. ii, and in abbot Gasquet's *English Monastic Life*.

Although the diocese contained several religious houses of great importance, the majority were small and insignificant. This is very noticeable in the case of the Benedictine monasteries. Of four out of the six abbeys, two, Peterborough and Ramsey, were surpassed in size and wealth by few English monasteries, while the other two, Bardney and Croyland, shared with them the dignity of sending their abbots as peers to parliament. Apart from these, the only Benedictine monasteries of consequence in the diocese were the abbey of Eynsham and the priories of Spalding and St. Neot's. The rest were for the most part cells dependent on large monasteries. It will be noted at once that the strength of the Benedictine order lay in and round the fenland. Eynsham was the only important house outside this district. Leicestershire, although Belvoir priory was almost within its borders, was without a house of monks of the order, and elsewhere in the middle and western portions of the diocese such houses were sparsely distributed.

Of the exempt orders the Carthusians possessed only one house, the priory of Axholme, the foundation of which was nearly contemporary with that of Mount Grace in Yorkshire. These two were the latest of the nine houses of the order in England, with the exception of Henry V's foundation at Shene (1414). In the sixteenth century, Axholme priory was slightly wealthier than most of the English charterhouses, but its revenues were far surpassed by those of the Shene and London monasteries and fell considerably behind those of Mount Grace.

The Cistercian order possessed five abbeys in Lincolnshire, three colonised from Fountains, one from Rievaulx, and one from Furness. Warden and Woburn in Bedfordshire, colonised respectively from Rievaulx and Fountains, were the richest Cistercian houses in the diocese. Warden transmitted a colony to Sawtry in Huntingdonshire, while Woburn sent the earliest colony to the small and struggling house of Medmenham in Buckinghamshire. The Northamptonshire abbey of Pipewell received its life from Newminster, a daughter of Fountains. Thus ten out of the fifteen houses in the diocese had a northern pedigree. The earliest foundation, however, Garendon in Leicestershire, was the eldest daughter of Waverley in Surrey, the first house of the order in England, and comes fifth in order of seniority among English houses, after Waverley, Rievaulx, Tintern, and Fountains; while it was the first Cistercian colony sent out by an English abbey. Five years later, Waverley sent out the colony which eventually settled at Thame. Garendon in 1147 became the mother of Biddlesden and Bruerne, while Thame at a much later date gave birth to Rewley. Five houses therefore traced their descent to the southern house of Waverley.

Of three Cluniac houses, one, the important priory of St. Andrew at Northampton, appears to have been exempt from episcopal jurisdiction all through the middle ages. Daventry priory, though nominally Cluniac,

was subject to episcopal visitations, and is usually referred to in the registers of this period as an ordinary Benedictine house. The small priory of Tickford in Buckinghamshire was also subject to the bishops of Lincoln, at any rate so far as the admission of its priors was concerned : this house, though Cluniac in origin, had become dependent upon the Benedictine abbey of Marmoutier (*Majus monasterium*), close to Tours, and, like most of the English Cluniac houses at this time, was regarded without distinction as Benedictine.

Traces of early reforms of the order of St. Benedict are found in two Lincolnshire abbeys. Swineshead was an offshoot of Furness during the period in which Furness was still a member of the congregation of Savigny. The houses of this reform were merged in the popular Cistercian order very soon after the foundation of Swineshead. Another reformed congregation, that of Thiron, which was closely allied to the Savigniac and Cistercian reforms, was established at Humberstone, near Grimsby. Injunctions contained in the present volume bear witness to its conservative retention of certain peculiarities of habit, and in bishop Alnwick's time, although there was little to distinguish it from a normal Benedictine house, it was recognised as belonging to the Tironensian order.

The most widely spread religious order in the diocese was that of the Austin canons, which possessed 42 houses within its limits, varying in importance from the great abbeys of Leicester and Thornton to such small houses as Stonely, Torksey and Wymondley, or the almost defunct priory of Newstead by Stamford. It is often stated, though on what grounds is not clear, that the monasteries of Austin canons were all priories. This is true of certain parts of England : in Norfolk and Yorkshire in particular, where their houses were numerous, none were ruled by an abbot ; and in the first instance the congregations of canons who followed the rule of St. Augustine probably were established as priories under the presidency of the bishop of the diocese. But, with the growth and organisation of the order, some of the more important priories had obtained the rank of abbeys. This applies chiefly to the midlands, so far as England is concerned ; and, out of some 24 such English abbeys which existed at this time, the diocese of Lincoln owned ten. It seems clear that nearly all these had been ruled by an abbot from their earliest days. Thornton, founded as a priory, had been erected into an abbey not long after its foundation. In Lincolnshire there were three abbeys and eight priories ; in Leicestershire, two abbeys and six priories ; in Oxfordshire, two abbeys and four priories ; in Buckinghamshire, two abbeys and three priories ; in Northamptonshire, one abbey and three priories ; in Bedfordshire, four priories ; in Huntingdonshire, two priories ; in Hertfordshire and Rutland, one priory each.

With regard to houses of Austin canons, it should be remarked that the distinction usually drawn between them and convents of monks refers to their origin rather than to any very sharp distinction in their constitution. The monastic movement at its outset banded together congregations of laymen : canons regular, on the other hand, were clergy who had adopted a common life. But houses of canons in practice were almost identical with houses of monks : the rule under which they bore arms for Christ, as the phrase ran, was less strictly defined than the rule of St. Benedict, but their duties in the matter of divine worship were

the same as those of monks, and the general features of their daily life, the chapter, the common meals, the common rest in the dormitory, differed only so far as the individual customs of a monastery here and there might prescribe. In one case, however, some latitude was allowed to canons which was forbidden to monks. They were allowed to some extent to serve the parish churches appropriated to their houses. In this it is possible to see a survival of the first institution of canons regular as communities of priests whose duties were partly parochial. But the ordinary monastery of canons in the middle ages was not a centre of parochial activity; and the very common idea that most churches of Austin canons were parochial as well as conventual is disproved by examination of the facts. Even where they contained a parochial altar in the nave, it was often served by a secular vicar or chaplain: the present volume supplies a late instance of this at Canons Ashby. The various constitutions of the thirteenth century, by which legates and bishops prevented the complete absorption of appropriated churches by their religious orders, applied to monks and canons alike. Premonstratensian canons alone seem to have had the privilege of presenting members of their order to the vicarages of their churches. The anomaly involved is clear enough when we remember that Kirkby Malham church, in the remotest part of the west Riding of Yorkshire, was served by a succession of canons of West Dereham in Norfolk, and Wymeswold church in Leicestershire by a succession of canons of Beauchief, between Chesterfield and Sheffield. Either the parish or the monastery suffered. Bishops had the power of licensing Austin canons to vicarages, if necessary; but there is evidence in episcopal registers that they exercised this privilege with some reluctance. At any rate, even in the time of Flemyng and Gray, very few vicarages in the diocese of Lincoln were habitually held by canons, although some houses, in particular St. Frideswide's at Oxford, were allowed some latitude in this respect. Bishop Alnwick's visitations indicate some growth in the custom; but during the same period the number of papal dispensations to monks to hold benefices was on the increase, and the law was being relaxed in favour of religious of every order.

A few houses of Austin canons in the diocese, such as Bourne, Missenden and Nutley, originally belonged to the experimental reform which took its name from the French abbey of Arrouaise and attempted to combine houses of nuns with houses of canons regular. The object of this and of a similar short-lived attempt on the part of the Premonstratensian order was to supply nuns with the ministrations of clergy devoted, like themselves, to a religious life, and to avoid the necessity of employing secular chaplains in nunneries. The only endeavour of this sort which had any permanent success in England was the order of Sempringham, founded by St. Gilbert early in the twelfth century. The houses of this order, which never spread outside England and had little vogue beyond Lincolnshire and Yorkshire, consisted of a convent of nuns following the Cistercian rule, and a body of canons following that of St. Augustine. The constitution of the individual houses is rather vague, owing to the fact that the order was small and local, and, being exempt from diocesan jurisdiction, has left few traces of its existence in the records of the sees in which it was established; but its general constitution is well known from the invaluable documents printed in Dugdale's

Monasticon. Ten of its houses, including the mother house of Sempringham, were in Lincolnshire : the three others in the diocese lay in Bedfordshire, Hertfordshire and Oxfordshire respectively, and two of these were of small importance.

There were eight abbeys of Premonstratensian canons in the diocese, five of which were in Lincolnshire. The relation of this order to the Augustinian is analogous to that of the Cistercian order to the Benedictine, and from the Cistercians the Premonstratensians derived much of their practice, including the Cistercian method of colonisation. Their first English abbey was Newhouse in north Lincolnshire, and Newhouse was the parent of three of the Lincolnshire houses, of the important abbey of Croxton in Leicestershire, and of Sulby in Northamptonshire. The remaining Lincolnshire abbey, Hagnaby, sprang from Welbeck in Nottinghamshire ; while Lavenden in Buckinghamshire was a grandchild of Newhouse through Sulby.

Of houses of nuns of various orders, exclusive of Gilbertine priories, there were 31. The Benedictine nunneries, with which may be included the Cluniac abbey of Delapré, take the first place in number and importance. Most of these were small houses, and the number of nuns, even in the well-known abbeys of Elstow and Godstow, cannot at any time during this period have exceeded twenty. Most of these houses lay in the southern parts of the diocese ; but the largest nunnery in point of numbers, a few years after Gray's death, was the priory of Stainfield, the only Benedictine nunnery in Lincolnshire.

Lincolnshire, however, contained seven nunneries following the Cistercian rule, the only other Cistercian nunneries in the diocese being two in Northamptonshire. As in the case of the Gilbertine priories, such nunneries are rarely found outside Lincolnshire and Yorkshire : they were under the bishop's supervision, and their connexion with the order of Cîteaux was nominal. Their geographical distribution, as well as the fact that St. Gilbert attempted to affiliate his nunneries to the Cistercian order and modelled them upon its rule, provokes the suspicion that such houses were a result of the growth of the Gilbertine order, and, if not intended to become double houses, were at any rate imitations of the corporations of nuns at Sempringham and elsewhere.

Six houses of nuns, or, as modern writers call them, canonesses, following the rule of St. Augustine, and one Premonstratensian house complete the list. None of these were large houses. Among the Augustinian nunneries Burnham abbey and Gracedieu priory took the foremost place. It is noteworthy that only one other Premonstratensian nunnery is known to have existed in England ; and this, at Brodholme in the parish of Thorney, Notts, was only just outside the limits of the diocese.

It remains to add a note upon the existing vestiges of these foundations. The church of one Benedictine abbey, the cathedral of Peterborough, remains entire, with enough of the monastic buildings to make the plan easy to follow ; while at Croyland the majestic ruins of the nave and crossing may still be seen, and the north aisle and its western tower fulfil their old use as the parish church. Recent excavations at Bardney have brought to light the foundations of the church and cloister buildings, and further discoveries of equal importance may be expected, when the complete plan of the extra-claustral buildings is revealed.

There are few remains of the great abbey of Ramsey, where a modern house occupies part of the site of the cloister: much of the old gatehouse, however, is left. Of the lesser Benedictine houses, the fine church of Deeping St. James and the equally fine nave of Frieston have been preserved as parish churches; but the only other remains of importance are the desecrated nave of St. Leonard's at Stamford, of which the north aisle has gone, and some portions of the small priory of St. Mary Magdalene at Lincoln.

The plans of three Cistercian abbeys, Louth park, Pipewell and Revesby, have been revealed by excavation. A lonely fragment of the church of Kirkstead survives, but the thirteenth-century *capella extra portas* of the abbey is perfect. Old walls exist in the basements of the mansions of Garendon and Woburn, and the old drains at Garendon give some indication of the plan of the south-eastern part of the cloister. Other remains, as at Swineshead and Warden, are scanty; and at Vaudey only a few stones indicate the site. The one Carthusian and three Cluniac houses have disappeared. The great priory of St. Andrew at Northampton is utterly gone, and the last of the buildings at Daventry was removed in 1824.

A few churches of Austin canons remain in part as parish churches, and the fine church of Dorchester is fortunately entire; while the church of St. Frideswide's priory at Oxford is now the cathedral church of the diocese. Next to these in perfection come the nave of Bourne and the splendid nave of Dunstable priory, the west front of which is approached, though not equalled, in architectural beauty by that of the plainer and less perfect nave at Canons Ashby. Other churches or portions of churches remain in use at Osolveston abbey and Chetwode and Kyme priories. There is a fine church at Breedon in Leicestershire; but Breedon was a very small priory without regular monastic buildings, and the church, the nave of which has been destroyed, shews no special monastic arrangement. The parish church of Kirby Bellars appears to have been distinct from that of the monastery, which was founded at an unusually late period. Remains of conventual buildings apart from churches are few and far between. Those at St. Frideswide's have been partly adapted to form the nucleus of the buildings of Christ church. The ruined church and large portions of the cloister buildings remain at Ulverscroft in the picturesque recesses of Charnwood forest, and there are still considerable portions left at Nutley abbey, near Thame. Otherwise, the many Augustinian houses of the diocese have left but fragmentary traces of their buildings; and the great abbey of Leicester is represented merely by pieces of its enclosing wall, especially on the east side next the river, and by parts of the old work adapted to the purposes of a Tudor mansion, now mostly in ruins. The modern house constructed out of a portion of it appears to occupy the ground adjoining the north-west angle of the cloister.

Large remains of a Gilbertine priory are incorporated in the modern house of Chicksands, and the small church of Alvingham priory serves as a parish church to the adjoining village of North Cockerington. The church of Sempringham is that of the parish, not of the priory; and of the other Gilbertine houses of the diocese either mere fragments are left or nothing at all. Premonstratensian houses have disappeared even more completely; but much of the frater exists at Tupholme and part of a

transept still stands at Barlings. These sites and that of Sulby in Northamptonshire are sufficiently obvious to yield results of interest to the excavator.

The most important survival of a Benedictine nunnery is the western portion of the church at Elstow, still in use. The plan of the priory of Little Marlow has been revealed. Most, however, of these houses have disappeared. The Cistercian nunneries are in like case: the present parish church of Knaith, near Gainsborough, is said to be part of the church of Heynings priory, which stood near the site. Part of the nuns' church at Catesby was used as a parish church until 1859, and a piscina and three sedilia were removed to the new church which was then built. Augustinian nunneries have been more fortunate, for of two, Burnham and Gracedieu, large portions of the cloister buildings are standing and the plan can readily be followed. The Premonstratensian nunnery at Irford has left no trace; but here, as in several other cases, excavation might lead to some result. The Cluniac nunnery of Delapré disappeared to make way for the house, which, as in many other instances, was built on the site. This has been the fate of a large number of the religious houses in the old diocese of Lincoln. The extensive ruins of Gracedieu have passed through the intermediate stage of conversion into a Tudor dwelling-house; and, while more recent builders have spared much in a few instances, as at Chicksands priory, others have swept away all but the merest vestiges of the monasteries whose sites they have utilised.

The order of Bonshommes, often reckoned among the orders of friars, but approaching more nearly to canons regular, might possibly have been added to the following lists. Their house at Ashridge, near Berkhamstead, was founded by Edmund, earl of Cornwall, in 1283, and shared with the Cistercian abbey of Hayles in Gloucestershire the contents of a phial said to have been brought back from the Holy land, the famous relic of the Precious Blood of Christ. The cloister and frater were not taken down till 1800, and only vaulted substructures remain beneath the existing mansion.

I. DETAILED LISTS.

For the explanation of the contents of these lists see the second paragraph on p. 147.

A. BENEDICTINE HOUSES (37).

A. ABBEYS OF MONKS (6).

- I. BARDNEY, St. Peter, St. Paul, and St. Oswald. Lincoln (Wraggöe). Ethelred, king of Mercia, and queen Osthryth, before 697. Destroyed by the Danes, 870. Refounded as a priory by Gilbert of Ghent c. 1087, and erected into an abbey by his son Walter in 1115. See nos i, ii. 15 monks at Alnwick's first visitation, 26 Jan., 1437-8; 13 in 1440 (6 Oct.).
2. CROYLAND, St. Mary, St. Bartholomew, and St. Guthlac. Lincoln (Holland). Traditional founder, Ethelbald, king of Mercia, c. 716, in place of hermitage founded by St Guthlac, who died 714. Destroyed by the Danes, 870. Refounded by Turketyl, by grant of king Eadred, 948. See no. xv. 32 monks at Alnwick's visitation, 18 and 19 June, 1440.

3. EYNESHAM, St. Mary, St. Benedict, and All Saints. Oxford (Woodstock). Ethelmar, 1005. Monastic rule restored by Rémi, bishop of Lincoln 1067-92, and abbey removed to Stow-in-Lindsey, 1091. Restored to Eynsham temp. bishop Robert Bloett, 1094 or 1095. See nos. xxii-xxvi. 15 monks at Alnwick's visitation, 5 June, 1445.
4. HUMBERSTONE, St. Mary and St. Peter. Lincoln (Grimsby). Ralph son of Drew son of Hermer, or his son William, temp. Hen. ii., for monks of the congregation of Thiron, the mother-house being Hambye, dio. Coutances. See no. xxx. 5 monks at Alnwick's visitation, 6 July, 1440.
5. PETERBOROUGH, St. Peter, St. Paul, and St. Andrew. Northampton (Peterborough). Peada, king of Mercia, 654; continued by his brother Wulfhere after 656. Destroyed by the Danes, 870. Refounded by St. Ethelwold, bishop of Winchester, by grant of king Edgar, c. 966-70. See no. xlii. 40 monks at Alnwick's first visitation, 10 and 11 Dec., 1437; 34 in 1442 (23 June); less in 1446 (10 Sept.), when not all gave evidence.
6. RAMSEY, St. Mary and St. Benedict. Huntingdon (St. Ives). Ælfwine, 'dux Anglorum orientalium,' with the aid of St. Dunstan, archbishop of Canterbury, and St. Oswald, bishop of Worcester, 969. See no. xliii. 44 monks at Alnwick's visitation in 1439 (including monks at St. Ives).

B. PRIORIES OF MONKS (17).

7. BEAULIEU (*de Bello Loco*), St. Mary. Bedford (Flitt): at Moddry in Clophill parish. Robert d'Albini, between 1140 and 1146, as cell of St. Alban's abbey, on site of a hermitage founded by Henry, father of Robert, for the hermit Ralph. The cell at Millbrook in the same deanery, founded between 1097 and 1119, was removed to the new priory. Beaulieu priory came to an end between 1434 and 1464, when it was merged in the mother-house of St. Alban's.
8. BELVOIR (*de Bello Vero*), St. Mary. Lincoln (Grantham): extra-parochial. Robert de Todeni, lord of Belvoir, 1076, as cell of St. Alban's abbey. Admissions of four priors are recorded in the registers of this period, viz. John Gyldeforde, admitted 24 July, 1415 (Inst. Repyngdon, fo. 75 and *d*); John Beaver, 11 Jan., 1431-2; Robert Ownesby or Owresby, 28 Feb., 1434-5; and William Alnewyke, 22 Sept., 1435 (Reg. Gray, fo. 1, 10, 13). The priory buildings stood close under the castle mount at Belvoir, but across the Lincolnshire border.
9. BRADWELL, St. Mary. Buckingham (Newport): in Wolverton parish. Mainfelin, lord of Wolverton, c. 1155. Suppressed in 1524, and the site granted by sir John Longville to cardinal Wolsey for the endowment of his college at Oxford. See no. vii.
10. DEEPING, St. James. Lincoln (Ness). Baldwin son of Gilbert, 1139, as cell of Thorney abbey.
11. FRIESTON, St. James. Lincoln (Holland). Alan de Creun (also Credona or Croune), his wife Muriel and his son Maurice, granted this church to the abbot and convent of Croyland temp. Hen. i. The date usually given is 1114: a cell was established here before 1136. See the injunctions for Croyland, no. xv.

12. HERTFORD, St. Mary and St. James. Huntingdon (Hertford). Ralf de Limesey, before 1093, as cell of St. Albans.
13. LINCOLN, St. Mary Magdalene. Lincoln (Christianity). Cell of St. Mary's abbey, York, from temp. Hen. ii, probably on land given to the abbey by Picot, son of Coleswegen, after 1086. The combined cells of Sandtoft and Henes in north Lincolnshire were probably merged in this small cell late in the thirteenth century. The remains of the priory buildings, to the east of Lincoln, are now known by the popular name of 'Monks' abbey,' and the mediæval prior and his *socius* are remembered in the title of the modern thoroughfare of Monks' road.
14. LUFFIELD, St. Mary. Northampton (Brackley), the church being in the chapelry of Silverstone in the old parish of Green's Norton, while the rest of the buildings were in the parish of Lillingstone Dayrell, archdeaconry and deanery of Buckingham. Robert Bossu, earl of Leicester, before 1133. The priory was given as a cell to Westminster abbey, in 1500. John Hals was prior in the time of bishops Flemyng and Gray. His election was confirmed 14 Sept., 1420 (Reg. Flemyng, fo. 49*d*): he died before 15 July, 1443 (*Cal. Pat.* 1441-6, p. 166). Royal assent was given to the election of his successor, John Pynchebeke, on 1 Aug. (*ibid.* p. 189): his election was confirmed on 13 Aug. (Reg. Alnwick, fo. 131), and temporalities were restored on 18 Aug. (*Cal. Pat.*, ut sup., p. 189).
15. OXFORD, Canterbury college. Oxford (Oxford). Simon Islip, archbishop of Canterbury, 1362, for monks studying at Oxford. The site is now included in that of Christ Church. An earlier hostel had been established for monks of the cathedral priory of Canterbury in the parish of St. Peter's in the east, 1331.
16. OXFORD, Durham college, Holy Trinity, St. Mary, and St. Cuthbert. Oxford (Oxford). Richard de Hoton, prior of Durham, 1291, for student-monks from the cathedral priory of Durham. The site is now included in that of Trinity college.
17. OXFORD, Gloucester college, St. John the Evangelist and St. Benedict. Oxford (Oxford). John Giffard of Brimpsfield, for student-monks of houses in the province of Canterbury, 1283. Placed under the charge of the abbot and convent of St. Peter's, Gloucester, but became independent in 1291, its head being known as the prior of Oxford. Rooms in the college were appropriated to students from various abbeys and cathedral priories. The site and a range of rooms are included in the site of Worcester college.
18. OXNEY, St. Mary. Northampton (Peterborough): to the north-east of Peterborough. A cell of Peterborough before 1272. It appears from Alnwick's visitations to have been the place of furlough for monks after their periodical blood-letting. See note on p. 37.
19. ST. IVES (*de Sancto Ivone*), St. Ivo and All Saints. Huntingdon (St. Ives). Eadnoth, first abbot of Ramsey, translated the relics of St. Ivo to Slepe, afterwards known as St. Ives, 29 April, 1001. Cell of Ramsey, to which it stood in the same relation as Oxney to Peterborough. See note on p. 37 and the injunctions for Ramsey, no xliii.
20. ST. NEOT'S (*de Sancto Neoto*), St. Neot. Huntingdon (St. Neot's). Originally at Eynesbury, by Ælfric and his wife Æthelflaed, c. 974.

Re-founded by Richard, son of Gilbert de Clare, and Rohese his wife, temp. William I, as a cell of the abbey of Bec-Hellouin, dio. Evreux. Regarded as an alien priory during the French wars, it was made denizen in 1409. See no. xlv. 9 monks at Alnwick's visitation, 28 Sept., 1439, one in apostasy.

21. SNELSHALL, St. Leonard. Buckingham (Mursley): in Whaddon parish. Ralf Martell, lord of Whaddon, by 1210.
22. SPALDING, St. Mary and St. Nicholas. Lincoln (Holland). Thorold, sheriff of Lincolnshire, 1051 or 1052, as a cell of Croyland abbey. Given by Ivo Taillebois, lord of Spalding, to the abbot and convent of Saint Nicholas, Angers, 1074, of which it was reputed a cell; but it was agreed in 1232 that its prior should be elected in England, and its position as an independent priory was established by an inquisition held in 18 Edward II. The prior and convent paid an annual rent of 60 marks to the abbey at Angers. John Multon was prior when Flemyng became bishop, but died soon after. His successor, Robert Holand, was confirmed in his office 13 Jan., 1421-2 (Reg. Flemyng, fo. 15*d*), and was still prior at the time of bishop Alnwick's visitation, which began on 21 Aug., 1439. Bishop Gray is known, from the minutes of this visitation, to have sent injunctions to this important and wealthy house, but they no longer exist. 27 monks in 1438.
23. STAMFORD, St. Leonard. Lincoln (Ness). Said to have been founded by St. Wilfrid in the seventh century. Re-founded by William of Saint-Calais, bishop of Durham, by grant from William I, 1082, as a cell of the cathedral priory of Durham. John Swyneshede was admitted as prior, 4 Nov., 1419 (Inst. Repyngdon, fo. 102). The next prior whose name is known is Richard Barton, prior at Alnwick's visitation, 21 Oct., 1440, when there was only one monk in the cell beside the prior.

C. ABBEYS OF NUNS (2).

24. ELSTOW, St. Mary and St. Helen. Bedford (Bedford). Judith, countess of Huntingdon, late in 11th cent. See nos. xx, xxi. 13 nuns at Alnwick's visitation, 21 Jan., 1442-3.
25. GODSTOW, St. Mary and St. John Baptist. Oxford (Woodstock). Edith, widow of sir William Launcelene, with aid of Henry I and others, on a site granted by John St. John, c. 1133. Church dedicated in 1138-9. See no. xxviii. 16 nuns at Alnwick's visitation, 29 May, 1445.

D. PRIORIES OF NUNS (12).

26. ANKERWYKE, St. Mary Magdalene. Buckingham (Burnham): in Wraysbury parish. Gilbert de Muntfichet, lord of Wraysbury, c. 1160. Elizabeth Golafre resigned early in 1421: the nuns had licence to elect on 26 May: Clemence Medeford, a nun of Bromhale priory, Berks., was provided by bishop Flemyng, the royal assent was granted 4 Dec., and the temporalities restored 16 Dec. (*Cal. Pat.* 1416-22, pp. 342, 401-2, 404). She died before 8 Jan., 1442-3 (*ibid.* 1441-6, p. 141). Bishop Alnwick visited the house 10 Oct., 1441: 10 nuns.

27. FLAMSTEAD, St. Giles (*Sancti Egidii de Bosco*). Huntingdon (Berk-hampstead, Herts.) Roger de Tony, temp. Stephen. See no. xxxiv. The election of Maud Lucy as prioress was confirmed 18 Sept., 1415 (Inst. Repyngdon, fo. 361*d*).
28. HINCHINBROOKE, St. James. Huntingdon (Huntingdon): extra-parochial. Originally founded at Eltisley, Cambs. Removed to Hinchinbrooke, temp. William I. The election of Anne Brynkle as prioress was confirmed by bishop Flemyng's commissary, 5 Dec., 1421 (Reg. Flemyng, fo. 107*d*, 108). The next admission recorded is that of Alice Lidyate, on the death of Anne Chesterford, 17 May, 1449 (Reg. Alnwick, fo. 170).
29. IVINGHOE, St. Margaret (*Sancle Margarete de Bosco*). Buckingham (Mursley). A bishop of Winchester, probably William Giffard (1107-29). The only prioress whose name is known at this period is Eleanor Cross, who died in 1467 (Inst. Chedworth, fo. 153).
30. LANGLEY, St. Mary. Leicester (Akeley): extra-parochial. William Pantulf and Burga his wife, temp. Hen. II. Margaret Salhowe was prioress in 1429 (Dugdale, *Monasticon*, iv, 220). At bishop Alnwick's visitation, 20 Jan, 1440-1, there were 8 nuns and Margery Pole was prioress. She resigned before 2 Feb., 1447-8, when Margaret Bellers was admitted (Reg. Alnwick, fo. 161*d*).
31. LITTLE MARLOW, St. Mary. Buckingham (Wycombe). Foundation attributed to Geoffrey Spenser, temp. Richard I, but possibly earlier and the work of another founder, suggested in Dugdale, *Monasticon*, iv, 418-22, as possibly one of the Clares. *V.C.H. Bucks.* i, 357, limits the foundation to a period earlier than 1218.
32. LITTLEMORE, St. Mary, St. Nicholas, and St. Edmund. Oxford (Oxford): in a detached portion of the parish of St. Mary the Virgin, locally in Cuddesdon deanery. Robert de Sandford, temp. Stephen: the site being described as a piece of pasture in the manor of Sandford (Bullington hundred) known as Cherley. Agnes Pydyngton was prioress in 1409 and 1415 (*V.C.H. Oxon*, ii, 77): when bishop Alnwick visited the convent on 1 June, 1445, there were 7 nuns and the prioress was Alice Wakely. The nunnery was suppressed in Feb., 1524-5.
33. MARKYATE, Holy Trinity (*Sancle Trinitatis de Bosco*). Bedford (Dunstable): in Caddington parish. 1145, on site granted by Ralf de Langford, dean of St. Paul's, and under influence of Geoffrey, abbot of St. Alban's. The site appears to have been that of adjacent hermitages occupied by Roger, a monk of St. Alban's, and Christine of Huntingdon. See nos. xxxiv, xxxv. 7 nuns at Alnwick's visitation, 7 May, 1442.
34. ROWNEY, St. John Baptist. Huntingdon (Baldock, Herts.): in Great Munden parish. Conan, duke of Brittany and earl of Richmond, temp. Hen. II. Agnes Selby, the last prioress, resigned about or before 1458, when John Fray, the patron, entered upon the priory. He had licence on 30 June, 1459, to found a chantry of St. John the Baptist at the high altar of the church, that the memories of the founders and benefactors might be continued (*Cal. Pat.* 1452-61, pp. 503-4).
35. STAINFIELD, St. Mary. Lincoln (Wraggöe). William or Henry de Percy, before or in the reign of Henry II. See no. xlv. 21 nuns at Alnwick's visitation, 5 July, 1440.

36. STAMFORD, St. Mary and St. Michael. Northampton (Peterborough). William Waterville, abbot of Peterborough, c. 1155. Under control of the abbot and convent of Peterborough, with a warden appointed by the monastery. Agnes Leek, elected prioress in 1413, resigned in 1429 (*V.C.H. Northants*, ii, 101). Bishop Alnwick visited the priory three times, 21 Oct., 1440, 19 June, 1442, 6 Aug., 1445. The prioress on these occasions was Elizabeth Weldon. 8 nuns in 1440 and 1442, 11 in 1445.
37. STUDLEY, St. Mary. Oxford (Cuddesdon) : in Beckley parish. Founded earlier than c. 1176, the date of a grant by Bernard of St. Valéry, the probable founder. In 1424 and 1436 Agnes was prioress (*V.C.H. Oxon*, ii, 79). At bishop Alnwick's visitation, 26 May, 1445, there were 8 nuns and the prioress was Eleanor Cobcote.

II. CARTHUSIAN PRIORY (1).

38. AXHOLME, Visitation of our Lady, St. John the Evangelist, and St. Edward the Confessor. Thomas Mowbray, earl of Nottingham and earl marshal, by royal licence of 26 June, 1396.

III. CISTERCIAN HOUSES (25).

A. ABBEYS OF MONKS (15).

39. BIDDLESDEN, St. Mary. Buckingham (Buckingham). Arnold de Bois, seneschal of the earl of Leicester, 1147. Colonised from Garendon.
40. BRUERNE, St. Mary (*Sancle Marie de Brueria*). Oxford (Chipping Norton) : now in the modern parish of Milton-under-Wychwood. Nicholas Basset, 1147, on the heath (*brueria*) of Treton. Colonised from Garendon.
41. GARENDON, St. Mary (other forms, *Gerondon*, *Gerweidon*, etc.) Leicester (Akeley) : 2½ m. w. of Loughborough. Robert Bossu, earl of Leicester, 1133. Colonised from Waverley.
42. KIRKSTEAD, St. Mary (*De loco ecclesie*, referred to in the will of Ralph, lord Cromwell, 1457, as *de loco Christi*). Lincoln (Gartree) : in part of the manor of Tattershall. Hugh son of Eudes, called Hugh the Breton, lord of Tattershall, 1139. Colonised from Fountains.
43. LOUTH PARK, St. Mary (*De parco Lude*). Lincoln (Louthesk and Ludborough) : close to Louth. Alexander, bishop of Lincoln. Founded at Haverholme, near Sleaford. 1137, and colonised from Fountains. Removed to Louth park, 2 Feb., 1138-9.
44. MEDMENHAM, St. Mary. Buckingham (Wycombe). Hugh de Bolebec, 1204. Colonised from Woburn. Re-colonised from Cîteaux, 1212.
45. PIPEWELL, St. Mary (*Sancle Marie de Divisis*). Northampton (Weldon) : 5 m. n.w. of Kettering. William Butevileyn, 11 Sept., 1143. Colonised from Newminster in Northumberland. For the benediction of an abbot by bishop Gray see note on p. 122.
46. REVESBY, St. Mary and St. Lawrence. Lincoln (Bolingbroke). William of Roumare, earl of Lincoln, Hawise his wife, and William his son, 1142. Colonised from Rievaulx.

47. REWLEY, St. Mary (*De regali loco*). Oxford (Aston) : on a site west of Oxford. Edmund, earl of Cornwall, 1281, in lieu of a college of chantry priests projected by his father, Richard, king of the Romans. Founded for Cistercians studying at Oxford. Colonised from Thame.
48. SAWTRY, St. Mary. Huntingdon (Yaxley). Simon of Senlis the younger, earl of Northampton, 1147. Colonised from Warden.
49. SWINESHEAD, St. Mary. Lincoln (Holland). Robert de Greslei and Albert his son, 1134, or, according to the Book of Furness, 1148. Colonised by Savigniacs from Furness : possibly the second date may be that of a second colony sent from Furness, soon after the absorption of the Savigniac in the Cistercian order.
50. THAME, St. Mary (*Sancte Marie de parco Thame*). Oxford (Aston). Robert Gait, le Gai, or Geyt, 22 July, 1138, at Otteley in the parish of Oddington-on-Otmoor. Colonised from Waverley. Removed to Thame by bishop Alexander in or before 1140.
51. VAUDEY, St. Mary (*De Valle Dei*). Lincoln (Beltisloe). William, earl of Albemarle, 23 May, 1147, in Castle Bytham parish. Removed later to a site in Edenham parish, granted by Geoffrey de Brachecourt, a tenant of Gilbert of Ghent 'the good,' great-grandson of the founder of Bardney. Colonised from Fountains. The earl of Albemarle was also in 1150 the founder of Meaux abbey in Yorkshire, also a daughter of Fountains.
52. WARDEN, St. Mary (*Sancte Marie de Essartis*). Bedford (Shefford). Walter Espec, 1135. Colonised from Rievaulx, which Walter had founded in 1131-2.
53. WOBURN, St. Mary. Bedford (Fleete). Hugh de Bolebec, 1145. Colonised from Fountains.

B. PRIORY OF MONKS (1).

54. OXFORD, St. Bernard's college, St. Mary and St. Bernard. Oxford (Oxford). Henry Chichele, archbishop of Canterbury, 1437, for Cistercian students.

C. PRIORIES OF NUNS (9).

55. CATESBY, St. Mary, St. Edmund, and St. Thomas the martyr. Northampton (Daventry). Robert de Esseby, c. 1175. Agnes Terry, the prioress, died in 1431 (*V.C.H. Northants*, ii, 125). At bishop Alnwick's visitation, 17 July, 1442, there were 7 nuns and Margaret Wavere was prioress.
56. FOSSE, St. Nicholas. Stow (Lawres) : in All Saints' parish, Torksey. The men of Torksey, before the reign of John. The election of Margaret Barneby was confirmed 4 Dec., 1410 (Inst. Repyngdon, fo. 119), but no other name appears before Margaret Redynges, prioress at Alnwick's visitation on 6 April, 1440, when there were 6 nuns in the house.
57. GOKEWELL, St. Mary. Stow (Manlake) : in Broughton parish. William de Hauterive (de Alta Ripa, Dawtrey), before 1185 or possibly before 1148. Joan Thorpe was prioress at Alnwick's visitation on 11 April, 1440 : 8 nuns.
58. GREENFIELD, St. Mary. Lincoln (Calcewaith) : in Aby parish. Eudes of Grainsby and Ralf of Aby his son, before 1153.

59. HEYNINGS, St. Mary. Stow (Lawres). Rayner d' Evermue, temp. Stephen or earlier. See no. xxix. Joan Humberstone was elected prioress in 1419, her election being confirmed on 17 May (Inst. Repyngdon, fo. 135*d*, 136). Joan Hothum was prioress at Alnwick's visitation, 6 April, 1440 : 13 nuns, 2 *conversae*.
60. LEGBOURNE, St. Mary. Lincoln (Calcewaith). Founded at Hallington, Kedington, or Karedale before 1150, possibly by successive removals. Removed to Legbourne after 1150 by Robert son of Gilbert of Tathwell. Maud Louthe was elected prioress in 1408 and confirmed 1 Dec. (Inst. Repyngdon, fo. 35 and *d*). At Alnwick's visitation, 3 July, 1440, Joan Polvertofte was prioress : 11 nuns.
61. NUN COTON or NUN COTHAM, St. Mary. Lincoln (Yarborough) : in Brocklesby parish. Alan de Mounceaux, at earliest before 1129. The prioress at Alnwick's visitation, 9 July, 1440, was Elizabeth Skypwythe : 14 nuns.
62. SEWARDSLEY, St. Mary Magdalene. Northampton (Preston) : in Easton Neston parish. Richard de Lestre, lord of Easton Neston, temp. Hen. ii. See no. xlv.
63. STIXWOULD, St. Mary. Lincoln (Gartree). Lucy, countess of Perche, widow of (1) Ivo Taillebois, (2) Roger of Roumare, (3) Ranulf de Meschines, earl of Chester, after 1129, probably early in the reign of Stephen. Eleanor Welby was prioress at Alnwick's visitation, 23 July, 1440 : 20 nuns.

D. CLUNIAN HOUSES (4).

A. PRIORIES OF MONKS (3).

64. DAVENTRY, St. Augustine. Northampton (Daventry). Hugh of Leicester, sheriff of Northampton, c. 1090, founded the priory at Preston Capes. Removed soon after to Daventry with the consent of Simon of Senlis, earl of Northampton. Cell of La-Charité, but subject to the jurisdiction of the bishops of Lincoln from the thirteenth century, and ordinarily regarded as a Benedictine house. See nos. xvi, xvii. 9 monks at bishop Alnwick's visitation, 15 July, 1442.
65. NORTHAMPTON, St. Andrew. Northampton (Northampton). Simon of Senlis, earl of Northampton, between 1093 and 1100. Cell of La-Charité. The prior and convent received letters of denization 22 May, 1405 (*Cal. Pat.* 1405-8, p. 12), and the general chapter of the English Benedictines was held here in 1426, 1429, 1432, and 1435 (*V.C.H. Northants.* ii, 108); but the priory does not appear to have come under episcopal jurisdiction or to have lost its nominal connexion with La-Charité.
66. TICKFORD, St. Mary. Buckingham (Newport) : in Newport Pagnell parish. Probably Fulk Paynell, temp. Will. ii. Cell of Marmoutier : the bishop of Lincoln had the right of instituting the prior. On 16 Feb., 1433-4, bishop Gray instituted Robert Blythe, monk of St. Andrew's, Northampton, on the presentation of queen Joan, relict of Henry iv (Reg. Gray, fo. 49 and *d*). Tickford was closely connected with Holy Trinity priory, York, which was subordinate to Marmoutier ; and Robert Blythe's successor, Thomas Derneton,

was admitted 28 June, 1465, on the presentation of the prior of Holy Trinity, York, vicar-general in spirituals of the abbot of Tours (i.e. of Marmoutier). The right of admission was established by bishop Sutton at the end of the thirteenth century (Mem. Chedworth, fo. 64).

B. ABBEY OF NUNS (1).

67. DELAPRE, St. Mary (*Sainte Marie de Pratis*). Northampton (Northampton): in Hardingstone parish. Simon of Senlis the younger, earl of Northampton, temp. Stephen, at Fotheringhay. Removed here soon after. See no. xviii. Ordinarily regarded as a Benedictine house, and the only house of Cluniac nuns in England.

E. AUGUSTINIAN HOUSES (47).

A. ABBEYS OF CANONS (10).

68. BOURNE, St. Peter and St. Paul. Lincoln (Aveland). Baldwin, son of Gilbert, 1138, for canons of the congregation of Arrouaise. See no. v. 12 canons at Alnwick's visitation, 16 Aug., 1440.
69. DORCHESTER, St. Peter, St. Paul, and St. Birinus. Oxford (Henley). Alexander, bishop of Lincoln, c. 1140-5. The list of the abbots for this period is imperfect. Bishop Alnwick visited the house twice, on 24 March, 1441-2, and on 22 May, 1445. In 1441-2 there were 11 canons: the abbot was John Clyfton, who appears as one of the 7 canons in 1445, the abbot being Alan Bateson.
70. LEICESTER, St. Mary (*Sainte Marie de Pratis*). Leicester (Christianity of Leicester): on a site north of the town. Robert Bossu, earl of Leicester, 1143. This abbey, which for a time was an exempt house, was vacated in 1405 by the promotion of its abbot, Philip Repyngdon, to the bishopric of Lincoln: after this time, it returned to its subordination to the bishop. Repyngdon's successor was Richard Rothley: *congé d'élire* 13 April, 1405; royal assent 3 May (*Cal. Pat.* 1405-8, pp. 11, 8); election confirmed 12 June (Inst. Repyngdon, fo. 138-9); temporalities restored 19 July (*Cal. Pat.* ut sup., p. 33). He died before 13 Oct., 1420. Royal assent was given to the election of William Sadyngton, 26 Oct. (*ibid.*, 1416-22, pp. 312, 302), which was confirmed 4 Nov. (Reg. Flemyng, fo. 89 and *d*), temporalities being restored 14 Nov. (*Cal. Pat.* ut sup., p. 313). Sadyngton was abbot at bishop Alnwick's visitation, 3 Dec., 1440, and died before 6 April, 1442 (*ibid.* 1441-6, p. 64). 17 canons in 1440.
71. MISSENDEN, St. Mary. Buckingham (Wendover). William de Missenden, 1136, for canons of the congregation of Arrouaise. See no. xxxvi.
72. NORTHAMPTON, St. James. Northampton (Northampton). William Peverel, c. 1104-5. John Bacon was elected abbot in 1410: royal assent 28 April (*Cal. Pat.* 1408-13, p. 135); election confirmed 20 May (Inst. Repyngdon, fo. 243*d*); temporalities restored 28 May (*Cal. Pat.* ut sup., p. 196). He died before 22 June, 1430: royal assent was given to the election of John Watford on 16 July (*ibid.* 1429-36, pp. 67, 68). Neither the confirmation nor the restitution of temporalities seem to be forthcoming. Watford was abbot at

- Alnwick's visitation, 7 July, 1442, and died before 9 Oct., 1445 (*ibid.* 1441-6, p. 374). 12 canons in 1442.
73. NUTLEY, St. Mary and St. John Baptist (*Sainte Marie de Parco de Crendon*). Buckingham (Waddesdon): in Long Crendon parish. Walter Giffard, earl of Buckingham, and Ermengarde his wife, for Arrouaisian canons, probably temp. Stephen. The list of abbots for this period is defective. The abbot at bishop Alnwick's visitation in 1447 was Nicholas Redyng: about 13 canons.
 74. OSENEY, St. Mary. Oxford (Aston): on a site west of Oxford. Robert d' Oilly the younger, 1129, at the instigation of Edith Forne his wife. See note on p. 64. 26 canons at Alnwick's visitation, 4 June, 1445.
 75. OSOLVESTON or OWSTON, St. Mary, St. Andrew, and All Saints. Leicester (Gartree). Robert Grimbald, before 1167, for canons following the order of the church of Haughmond, Salop. See note on p. 92. 15 canons at Alnwick's visitation, 22 Nov., 1440.
 76. THORNTON, St. Mary. Lincoln (Yarborough): in Thornton Curtis parish. William le Gros, earl of Albemarle, 13 Jan., 1138-9. Colonised from Kirkham priory, Yorks., of which the earl was the founder. He was also founder of the Cistercian abbey of Vaudey, on its first site at Bytham, and of Meaux abbey, Yorks. See no. xlix. 28 canons at Alnwick's visitation, 11 July, 1440.
 77. WELLOW, St. Augustine and St. Olave. Lincoln (Grimsby): in Great Grimsby parish. King Henry I. See nos. li, lii. 11 canons at Alnwick's visitation, 7 July, 1440.

B. PRIORIES OF CANONS (31).

78. BICESTER, St. Eadburg. Oxford (Bicester). Gilbert Basset, lord of Headington, between 1182 and 1185. Richard Parentyn, elected prior in 1397, died in 1434, and was succeeded by John Wantyng, who resigned in 1454 (Mem. Chedworth, fo. 95). Bishop Alnwick visited the house 28 May, 1445. 8 canons.
79. BRADLEY. Leicester (Gartree): at Holt in Medbourne parish. Robert Bundy or Burneby, temp. John. John Coventre, canon of Osolveston, was admitted on the presentation of Richard Scrope, lord of Bolton, 6 June, 1415 (Inst. Repyngdon, fo. 180*d*).
80. BREEDON, St. Mary and St. Hardulph. Leicester (Akeley). Robert de Ferrars, earl of Nottingham, 1144, as a cell of St. Oswald's priory, Yorks. William Horbery or Horbury, canon of St. Oswald's, was admitted 26 Nov., 1422, on the presentation of the prior and convent of St. Oswald's, with the consent of the Crown as duke of Lancaster (Reg. Flemyng, fo. 96). James Byrthby was prior at bishop Alnwick's visitation, 19 Jan., 1440-1, when one canon was in apostasy and Horbury was the only other resident canon. Byrthby or Brithby resigned by 2 Nov., 1449 (Reg. Alnwick, fo. 163).
81. BROKE, St. Mary. Northampton (Rutland): in Oakham parish. Hugh de Ferrars, before 1153, as a cell of Kenilworth priory (later abbey). William Shroesbury, canon of Kenilworth, presented by the prior and convent of Kenilworth to the custody or regimen of the cell, vacant by the resignation of John Stretche, was admitted 25 June, 1425 (Reg. Flemyng, fo. 72).

82. BUSHMEAD, St. Mary. Bedford (Eaton): in Colmworth parish. Hugh de Beauchamp, before 1187. The list of priors at this period is incomplete, and no names appear to be known between William of Lidlington, elected 1385, and William Chanewe, elected 1444, resigned 1465 (*V.C.H. Beds.*, i, 387). The Bushmead cartulary, however, indicates that Robert Techemers was prior from 1403 to 1428: his name is not recorded at Lincoln.
83. CALDWELL, St. John Baptist and St. John Evangelist. Bedford (Bedford): close to the town. Founded for canons of the holy Sepulchre about the beginning of the reign of Henry ii: the founders were said in 1348-9 to be the ancestors of Simon Barsecote, alderman of Bedford. See nos. ix, x.
84. CANONS ASHBY, St. Mary. Northampton (Brackley). Stephen de Leye, temp. Henry ii. See nos. xii, xiv. 12 canons at Alnwick's visitation, 8 July, 1442.
85. CHACOMBE, St. Peter and St. Paul. Northampton (Brackley). Hugh de Chacombe, temp. Hen. ii. Thomas Brackley was prior in 1413 (*V.C.H. Northants*, ii, 135). When bishop Alnwick visited the house, 12 July, 1442, there were 8 canons and Richard Campedene was prior.
86. CHARLEY, St. Mary. Leicester (Akeléy): in Barrow-on-Soar parish. Robert Blanchesmains, earl of Leicester, temp. Henry ii. John Ince, canon of Burscough priory (Lanc.) was admitted 25 Aug., 1414, on the presentation of William de Ferrars, lord of Groby (Inst. Repyngdon, fo. 177). John Botyler, canon of Repton, was admitted 30 Aug., 1422, on the presentation of sir William de Ferrars of Groby (Reg. Flemyng, fo. 96). John Belton resigned in 1444, and John Whitewyk, canon of Ulverscroft, was admitted on 20 May (Inst. Alnwick, fo. 158*d*). This small priory was united to the neighbouring house of Ulverscroft in 1465 (Mem. Chedworth, fo. 80 and *d*).
87. CHETWODE, St. Mary and St. Nicholas. Buckingham (Buckingham). Ralf de Norwich, 1245. Thomas Rede was elected prior in 1405: his election was confirmed 11 Sept. (Inst. Repyngdon, fo. 429 and *d*). Richard Borton died by 16 June, 1445, when John Humberston, canon of Haughmond (Salop) was admitted (Reg. Alnwick, fo. 193). The priory was united to Nutley abbey in 1460.
88. COLD NORTON, St. Mary, St. John Evangelist, and St. Giles. Oxford (Chipping Norton): in Chipping Norton parish. Aveline, daughter and heiress of Ernulf of Hesdin and wife of (1) Alan son of Flaald, and (2) Robert son of Walter, before 1158. Suppressed temp. Hen. vii; its possessions granted to the dean and canons of St. Stephen's, Westminster, 1507.
89. DUNSTABLE, St. Peter. Bedford (Dunstable). King Henry i, c. 1132. See no. xix. 14 canons at Alnwick's visitation, 24 Jan., 1442-3.
90. ELSHAM, St. Mary and St. Edmund. Lincoln (Yarborough). Beatrice d' Amundeville, before 1166, as a hospital, augmented by her sons Walter, William and Elias. Canons were introduced in the time of her grandson Jocelyn son of Elias. John Cowyke was elected prior on the death of Richard Ouresby in 1412, and received confirmation in Jan., 1412-3 (Inst. Repyngdon, fo. 61*d*). When bishop Alnwick visited the house, 14 July, 1440, there were 5 canons and William Clyfton was prior.

91. FINESHADE, St. Mary (*Sainte Marie de Fynnesheued* or *de Castro Hymel*). Northampton (Weldon): in Laxton parish. Richard Engayn the elder, d. 1208. See no. xxvii, the note on which (p. 64) should be qualified by the fact that in Reg. Alnwick, fo. 133*d*, is noted the confirmation of the election of Henry Weldon, 5 Feb., 1444-5.
92. HUNTINGDON, St. Mary. Huntingdon (Huntingdon). Eustace de Lovetot, sheriff of Huntingdon, temp. Hen. i, granted a site on the east side of the town to canons previously established in the parish church of St. Mary, and representing the Saxon monastery granted as a cell to Thorney abbey in 973. See nos. xxxi, xxxii. 10 canons at Alnwick's visitation, 15 Oct., 1439, 2 non-resident.
93. HYRST, St. Mary. Stow (Corringham): in Belton parish, isle of Axholme. Nigel d' Albini, temp. Hen. i, as a cell to St. Oswald's priory (Yorks., W. R.).
94. KIRBY BELLARS, St. Peter (*Kirkeby super Wrelhek*). Leicester (Framland). A college of chantry priests was founded here by Roger Beler in August, 1319. Canons regular were introduced instead of secular priests, 21 March, 1359-60. Henry Dalby, elected 1418-9 on the death of Alexander Thurgarton, was confirmed 24 Jan. (Inst. Repyngdon, fo. 202*d*), and was still prior at Alnwick's visitation, 26 Nov., 1440, when there were 13 canons.
95. KYME, St. Mary. Lincoln (Lafford). Philip de Kyme, before 1169. See no. xxxiii. 11 canons at Alnwick's visitation, 14 Oct., 1440.
96. LAUND, St. John Baptist (*Landa*). Leicester (Goscote): in Loddington parish. Richard Basset and Maud his wife, between 1123 and 1128. William Northampton, elected in 1423, was confirmed on 7 August (Reg. Flemyng, fo. 100*d*), and was still prior at Alnwick's visitation, 21 Nov., 1440, when there were 10 canons.
97. MARKBY, St. Peter. Lincoln (Calcewaith). Ralf son of Gilbert, before 1203-4. At Alnwick's visitation, 19 Aug., 1438, the prior, John Fenton, resigned and was appointed a lodging and allowance. From the statement made at the visitation, he was elected in or before 1398. 12 canons in 1438.
98. NEWNHAM, St. Paul. Bedford (Bedford): in Goldington parish. Simon Beauchamp, son of Payn, c. 1166: founded in place of a college of secular canons in St. Paul's, Bedford. See note on p. 90: *V.C.H. Beds.*, i, 377, attributes the translation of the priory to Newnham to c. 1166. See nos. xxxvii (a) and (b). 13 canons at Alnwick's visitation, 18 Jan., 1442-3.
99. NEWSTEAD, St. Mary (*De Novo loco juxta Stamfordiam* or *ad pontem de Uffingtone*). Lincoln (Ness): in Uffington parish. William d' Albini, temp. Hen. iii, as a hospital: a priory before 1247. See no. xxxviii. 3 canons in 1440.
100. NOCTON PARK, St. Mary Magdalene (*De Parco Noctone*). Lincoln (Longoboby). Robert Darcy, temp. Stephen. The election of John Stamford, canon of St. James' abbey, Northampton, was confirmed 18 March, 1415-6 (Inst. Repyngdon, fo. 78*d*). John Shelford, prior at Alnwick's visitation, 12 Oct., 1440, stated that his election had been confirmed by bishop Flemyng, but of this there is no record in the registers. 5 canons in 1440.
101. OXFORD, St. Frideswide. Oxford (Oxford). Canons regular introduced in 1122 in place of seculars by Gwymund, chaplain of

Henry i, in pursuance of a royal grant. See nos. xl, xli. 12 canons at Alnwick's visitation, 3 June, 1445.

102. RAVENSTONE, St. Mary. Buckingham (Newport). Peter Chaceporc, archdeacon of Wells and rector of Ivinghoe, before 1255, when Hen. iii confirmed the foundation. John Stanwyg was elected on the death of John Raundes, in 1417: *congé d'élire* 7 July, royal assent 24 July (*Cal. Pat.* 1416-22, pp. 108, 110), election confirmed 5 Aug. (Inst. Repyngdon, fo. 466), temporalities restored 12 Aug., (*Cal. Pat.*, ut sup, p. 110). Stanwyg resigned in 1443, and was succeeded by Ralph Newport or Belacyse: *congé d'élire* 9 Nov., royal assent 23 Nov. (*Cal. Pat.* 1441-6, p. 226). Newport resigned by 29 Oct., 1456 (*ibid.* 1452-61, p. 327).
103. STONELY, St. Mary. Huntingdon (Leightonstone): in Kimbolton parish. William de Mandeville, earl of Essex (d. 1189). At Alnwick's visitation, 20 Nov., 1442, only the Christian name, Henry, of the prior is given: there were 6 canons.
104. THORNHOLM, St. Mary. Stow (Manlake): in Appleby parish. King Stephen. William Ayschendon, canon of St. Frideswide's, Oxford, was appointed prior, 8 Nov., 1413 (Inst. Repyngdon, fo. 136 and d). At Alnwick's visitation, 12 April, 1440, Robert Nevyle was prior, but his predecessor was still a canon of the house. 9 canons.
105. TORKSEY, St. Leonard. Stow (Lawres). King Henry ii or (as generally stated) King John. William Cotyngham, canon of Wellow, whose election was confirmed in July, 1416 (Inst. Repyngdon, fo. 129d, 130), resigned in 1417. His successor, in May, 1417, was Richard Hellay, canon of Haltemprice (*ibid.* fo. 131 and d), who was prior (his name is not given) at Alnwick's visitation, 6 Apr., 1440. He was deprived in 1444, according to *V.C.H. Lincoln*, ii, 171. 4 canons in 1440.
106. ULVERSCROFT, St. Mary. Leicester (Akeley): in Charnwood forest. Robert Bossu, earl of Leicester, or his son Robert Blanchesmains, temp. Henry ii. John Annesley was prior at Alnwick's visitation, 29 July, 1438, when there were 8 canons. He resigned and was succeeded, 14 July, 1439, by John Pollesworth, canon of Laund (Reg. Alnwick, fo. 151d).
107. WROXTON, St. Mary. Oxford (Deddington). Michael Belet, rector of Wroxton, c. 1217. John Abberbury was prior at Alnwick's visitation, 16 June, 1445, when there were 12 canons.
108. WYMONDLEY, St. Laurence. Huntingdon (Hitchin, Herts.) Richard Argentein, temp. Hen. iii. At Alnwick's visitation, 30 Nov., 1442, there were 5 canons and Richard Chapman was prior.

C. ABBEY OF NUNS (1).

109. BURNHAM, St. Mary. Buckingham (Burnham). Richard, king of the Romans, 1266. See no. viii.

D. PRIORIES OF NUNS (5).

110. GORING, St. Mary (*Garynges*). Oxford (Henley). Thomas de Druval, temp. Hen. i. Nichola Inglefeld died in 1439-40, and was succeeded by Maud James: *congé d'élire* 17 March, royal assent 28 March, 1440, temporalities restored 5 July (*Cal. Pat.* 1436-41,

- pp. 416, 424). Maud James (Jame or Jaine) was prioress at Alnwick's visitation, 21 May, 1445 : she died before 28 Nov., 1446 (*Cal. Pat.* 1446-52, p. 24). 8 nuns.
- III. GRACEDIEU, Holy Trinity and St. Mary (*De Gracia Dei*). Leicester (Akeley) : in Belton parish. Rohese de Verdon, c. 1239. The election of Alice Dunwyche as prioress was confirmed 10 June, 1418 (Inst. Repyngdon, fo. 198 and *d*), and she was still prioress at Alnwick's visitation, 21 Jan., 1440-1, when there were 14 nuns.
- II2. GRIMSBY, St. Leonard. Lincoln (Grimsby). Unknown founder before 1184. The election of Eleanor Byllesby was confirmed 28 June, 1409 (Inst. Repyngdon, fo. 35*d*, 36). She resigned in 1410, and was succeeded by Beatrice Grymscrofte, admitted 13 July, (*ibid.* 43*d*). The next name known appears to be that of Maud Beesby, who resigned in 1465 (*V.C.H. Lincoln* ii, 179).
- II3. HARROLD, St. Peter (*Harewold*). Bedford (Clapham). Sampson le Fort, before 1148, for canons and nuns of the congregation of Arrouaise, apparently as a priory in dependence upon Missenden. An independent nunnery from 1181. At Alnwick's visitation, 16 Jan., 1442-3, there were 8 nuns, and Alice Watyr was prioress.
- II4. ROTHWELL, St. John Baptist. Northampton (Rothwell). One of the house of Clare, lords of Rothwell, 13 cent. See no. xlv. 7 nuns at Alnwick's visitation, 22 July, 1442.

VI. GILBERTINE PRIORIES OF NUNS & CANONS (13).

- II5. ALVINGHAM, St. Mary. Lincoln (Louthesk and Ludborough). Founder uncertain, temp. Stephen or early Hen. ii. The charter of confirmation by bishop Robert de Chesney mentions William of Frieston and Hugh of Scotney as early benefactors, while the church of Alvingham was granted about the same time by Hamelin the dean and Gocelin son of Roger.
- II6. BULLINGTON, St. Mary. Lincoln (Wraggöe). Simon, son of William, temp. bishop Robert de Chesney (1148-67). The priory of Tunstal in Redbourne parish (Stow archdeaconry, deanery of Manlake), founded by Reginald de Crevequer before 1164, was united to Bullington before 1180.
- II7. CATLEY, St. Mary. Lincoln (Longoboby) : in Billingham parish. Peter of Billingham, between 1146 and 1154.
- II8. CHICKSANDS, St. Mary. Bedford (Shefford) : in Campton parish. Payn de Beauchamp and his wife Rohese, widow of Geoffrey de Mandeville, earl of Essex, between 1148 and 1153.
- II9. CLATTERCOTE, St. Leonard. Oxford (Deddington) : on the manor of Cropredy. Founded as leper hospital temp. bishop Robert de Chesney. Became Gilbertine priory soon after 1246.
- II0. HAVERHOLME, St. Mary. Lincoln (Lafford) : on St. Mary's isle between Ewerby and Anwick. Alexander, bishop of Lincoln, for Cistercians of Fountains, 1137. Occupied by Gilbertines after the removal of the Cistercians to Louth park, 1139.
- II1. HOLLAND BRIDGE or BRIDGEND, St. Saviour. Lincoln (Aveland) : in Horbling parish. Godwin of Lincoln, in or before 1199.
- II2. LINCOLN, St. Katherine. Lincoln (Christianity). Bishop Robert de Chesney, in or soon after 1148.

123. NEWBIGGIN or HITCHIN, St. Mary. Huntingdon (Hitchin) : in Herts. Temp. Edw. iii.
124. NEWSTEAD, Holy Trinity (*De Novo loco super Ancholme*). Lincoln (Yarborough) : on the isle of Rucholme in Cadney parish. King Henry ii, c. 1171.
125. ORMSBY, St. Mary. Lincoln (Louthesk and Ludborough) : in North Ormsby parish. Gilbert, son of Robert of Ormsby, with the consent of William, earl of Albemarle, between 1148 and 1154.
126. SEMPRINGHAM, St. Mary. Lincoln (Aveland). Gilbert son of Jocelyn (St. Gilbert), between 1131 and 1139 : on site granted by Gilbert of Ghent. The mother house of this exclusively English order.
127. SIXHILLS, St. Mary. Lincoln (Wraggoe) : in Hainton parish. Founded by a Gresley, possibly Robert, founder of Swineshead, c. 1148-54, or later.

VII. PREMONSTRATENSIAN HOUSES (9).

A. ABBEYS OF CANONS (8).

128. BARLINGS, St. Mary. Stow (Lawres). Ralph de Haya, lord of Burwell and Carlton, 1154 : first at Barlings grange, later on a site called Oxney. Colonised from Newhouse.
129. CROXTON, St. John Evangelist (*Sancti Johannis de Valle*, i.e. of the vale of Belvoir). Leicester (Framland). William Parker, son of Ingelram, 1162. Colonised from Newhouse.
130. HAGNABY, St. Thomas the Martyr. Lincoln (Calcewaith). Agnes, widow of Herbert, son of Alard of Orby, 1175. Colonised from Welbeck (Notts).
131. LAVENDEN, St. Mary and St. John Baptist. Buckingham (Newport). John de Bidun, temp. Hen. ii. Colonised from Sulby.
132. NEWBO, Assumption of our Lady. Lincoln (Grantham) : in Barrowby parish. Richard de Malebisse, c. 1198. Colonised from Newhouse.
133. NEWHOUSE, St. Mary and St. Martial (*Neuhus, Neuhusum, Newsham*). Lincoln (Yarborough) : in Brocklesby parish. Peter de Gousla (i.e. of Goxhill). 1143. The earliest house of the order in England. Colonised from Lisques.
134. SULBY, St. Mary. Northampton (Rothwell). William de Wideville, c. 1155, at Welford. Removed later to Sulby, some two miles further off, possibly temp. Rich. i : the manor of Sulby was granted to the abbey and convent by Robert de Pavely, temp. Hen. iii. Colonised from Newhouse.
135. TUPHOLME, St. Mary. Lincoln (Walshcroft). Gilbert de Nevill and Alan his brother, before 1190. Colonised from Newhouse. See no. 1.

B. PRIORY OF NUNS (1).

136. IRFORD, St. Mary (sometimes called Orford). Lincoln (Walshcroft) : in Stainton-le-Vale parish. Probably Ralph d' Albini, temp. Hen. ii.

II. ALPHABETICAL INDEX.

NAME OF PLACE.	DESCRIPTION OF HOUSE.	COUNTY.	ORDER.	No. IN DETAILED LISTS.
ALVINGHAM	priory	Lincoln	Gilbertine	115
ANKERWYKE	priory	Buckingham	Benedictine nuns	26
AXHOLME	priory	Lincoln	Carthusian	38
BARDNEY	abbey	Lincoln	Benedictine	1
BARLINGS	abbey	Lincoln	Premonstratensian	128
BEAULIEU	priory	Bedford	Benedictine	7
BELVOIR	priory	Lincoln	Benedictine	8
BICESTER	priory	Oxford	Augustinian	78
BIDDLESDEN	abbey	Buckingham	Cistercian	39
BOURNE	abbey	Lincoln	Augustinian	68
BRADLEY	priory	Leicester	Augustinian	79
BRADWELL	priory	Buckingham	Benedictine	9
BREEDON	priory	Leicester	Augustinian	80
BRIDGEND	see Holland Bridge			
BROKE	priory	Rutland	Augustinian	81
BRUERNE	abbey	Oxford	Cistercian	40
BULLINGTON	priory	Lincoln	Gilbertine	116
BURNHAM	abbey	Buckingham	Augustinian nuns	109
BUSHMEAD	priory	Huntingdon?	Augustinian	82
CALDWELL	priory	Bedford	Augustinian	83
CANONS ASHBY	priory	Northampton	Augustinian	84
CATESBY	priory	Northampton	Cistercian nuns	55
CATLEY	priory	Lincoln	Gilbertine	117
CHACOMBE	priory	Northampton	Augustinian	85
CHARLEY	priory	Leicester	Augustinian	86
CHETWODE	priory	Buckingham	Augustinian	87
CHICKSANDS	priory	Bedford	Gilbertine	118
CLATTERCOTE	priory	Oxford	Gilbertine	119
COLD NORTON	priory	Oxford	Augustinian	88
CROXTON	abbey	Leicester	Premonstratensian	129
CROYLAND	abbey	Lincoln	Benedictine	2
DAVENTRY	priory	Northampton	Cluniac	64
DEEPING	priory	Lincoln	Benedictine	10
DELAPRE	abbey	Northampton	Cluniac nuns	67
DORCHESTER	abbey	Oxford	Augustinian	69
DUNSTABLE	priory	Bedford	Augustinian	89
ELSHAM	priory	Lincoln	Augustinian	90
ELSTOW	abbey	Bedford	Benedictine nuns	24
EYNSHAM	abbey	Oxford	Benedictine	3
FINESHADE	priory	Northampton	Augustinian	91
FLAMSTEAD	priory	Hertford	Benedictine nuns	27
FOSSE	priory	Lincoln	Cistercian nuns	56
FRIESTON	priory	Lincoln	Benedictine	11
GARENDON	abbey	Leicester	Cistercian	41
GODSTOW	abbey	Oxford	Benedictine nuns	25
GOKEWELL	priory	Lincoln	Cistercian nuns	57
GORING	priory	Oxford	Augustinian nuns	110
GRACEDIEU	priory	Leicester	Augustinian nuns	111

LISTS OF MONASTERIES.

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NAME OF PLACE.	DESCRIPTION OF HOUSE.	COUNTY.	ORDER.	No. IN DETAILED LISTS.
GREENFIELD	priory	Lincoln	Cistercian nuns	58
GRIMSBY	St. Leonard's priory	Lincoln	Augustinian nuns	112
HAGNABY	abbey	Lincoln	Premonstratensian	130
HARROLD	priory	Bedford	Augustinian nuns	113
HAVERHOLME	priory	Lincoln	Gilbertine	120
HERTFORD	priory	Hertford	Benedictine	12
HEYTINGS	priory	Lincoln	Cistercian nuns	59
HINCHINBROOKE	priory	Huntingdon	Benedictine nuns	28
HITCHIN	see Newbiggin			
HOLLAND	St. Saviour's			
BRIDGE	priory	Lincoln	Gilbertine	121
HUMBERSTONE	abbey	Lincoln	Benedictine (Thiron)	4
HUNTINGDON	priory	Huntingdon	Augustinian	92
HYRST	priory	Lincoln	Augustinian	93
IRFORD	priory	Lincoln	Premonstratensian nuns	136
IVINGHOE	priory	Buckingham	Benedictine nuns	29
-KIRBY BELLARS	priory	Leicester	Augustinian	94
KIRKSTEAD	abbey	Lincoln	Cistercian	42
KYME	priory	Lincoln	Augustinian	95
LANGLEY	priory	Leicester	Benedictine nuns	30
LAUND	priory	Leicester	Augustinian	96
LAVENDEN	abbey	Buckingham	Premonstratensian	131
LEGBOURNE	priory	Lincoln	Cistercian nuns	60
LEICESTER	abbey	Leicester	Augustinian	70
LINCOLN	St. Katherine's priory	Lincoln	Gilbertine	122
LINCOLN	St. Mary Magd. priory	Lincoln	Benedictine	13
LITTLE MARLOW	priory	Buckingham	Benedictine nuns	31
LITTLEMORE	priory	Oxford	Benedictine nuns	32
LOUTH PARK	abbey	Lincoln	Cistercian	43
LUFFIELD	priory	Northampton & Buckingham	Benedictine	14
MARKBY	priory	Lincoln	Augustinian	97
MARKYATE	priory	Bedford	Benedictine nuns	33
MEDMENHAM	abbey	Buckingham	Cistercian	44
MISSENDEN	abbey	Buckingham	Augustinian	71
-NEWBIGGIN	priory	Hertford	Gilbertine	123
NEWBO	abbey	Lincoln	Premonstratensian	132
NEWHOUSE	abbey	Lincoln	Premonstratensian	133
NEWNHAM	priory	Bedford	Augustinian	98
NEWSTEAD-BY-STAMFORD	priory	Lincoln	Augustinian	99
NEWSTEAD-ON-ANCHOLME	priory	Lincoln	Gilbertine	124
NOCTON PARK	priory	Lincoln	Augustinian	100
NORTHAMPTON	St. Andrew's priory	Northampton	Cluniac	65
NORTHAMPTON	St. James' abbey	Northampton	Augustinian	72

NAME OF PLACE.	DESCRIPTION OF HOUSE.	COUNTY.	ORDER.	No. IN DETAILED LISTS.
NUN COTON or				
COTHAM	priory	Lincoln	Cistercian nuns	61
NUTLEY	abbey	Buckingham	Augustinian	73
ORFORD	see Irford			
ORMSBY	priory	Lincoln	Gilbertine	125
OSENEY	abbey	Oxford	Augustinian	74
OSOLVESTON	abbey	Leicester	Augustinian	75
- OXFORD	Canterbury college	Oxford	Benedictine	15
- OXFORD	Durham college	Oxford	Benedictine	16
- OXFORD	Gloucester college	Oxford	Benedictine	17
- OXFORD	St. Bernard's college	Oxford	Cistercian	54
OXFORD	St. Frideswide's priory	Oxford	Augustinian	101
^q OXNEY	priory	Northampton	Benedictine	18
PETERBOROUGH	abbey	Northampton	Benedictine	5
PIPEWELL	abbey	Northampton	Cistercian	45
RAMSEY	abbey	Huntingdon	Benedictine	6
RAVENSTONE	priory	Buckingham	Augustinian	102
REVESBY	abbey	Lincoln	Cistercian	46
- REWLEY	abbey	Oxford	Cistercian	47
ROTHWELL	priory	Northampton	Augustinian nuns	114
ROWNEY	priory	Hertford	Benedictine nuns	34
St. IVES	priory	Huntingdon	Benedictine	19
St. NEOT'S	priory	Huntingdon	Benedictine	20
SAWTRY	abbey	Huntingdon	Cistercian	48
SEMPRINGHAM	priory	Lincoln	Gilbertine	126
SEWARDSLEY	priory	Northampton	Cistercian nuns	62
SIXHILLS	priory	Lincoln	Gilbertine	127
SNELSHALL	priory	Buckingham	Benedictine	21
SPALDING	priory	Lincoln	Benedictine	22
STAINFIELD	priory	Lincoln	Benedictine nuns	35
STAMFORD	St. Leonard's priory	Lincoln	Benedictine	23
STAMFORD	St. Michael's priory	Northampton	Benedictine nuns	36
STIXWOULD	priory	Lincoln	Cistercian nuns	63
STONELY	priory	Huntingdon	Augustinian	103
STUDLEY	priory	Oxford	Benedictine nuns	37
SULBY	abbey	Northampton	Premonstratensian	134
SWINESHEAD	abbey	Lincoln	Cistercian	49
THAME	abbey	Oxford	Cistercian	50
THORNHOLM	priory	Lincoln	Augustinian	104
THORNTON	abbey	Lincoln	Augustinian	76
TICKFORD	priory	Buckingham	Cluniac	66
TORKSEY	priory	Lincoln	Augustinian	105
TUPHOLME	abbey	Lincoln	Premonstratensian	135

LISTS OF MONASTERIES.

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NAME OF PLACE.	DESCRIPTION OF HOUSE.	COUNTY.	ORDER.	No. IN DETAILED LISTS.
ULVERSCROFT	priory	Leicester	Augustinian	106
VAUDEY	abbey	Lincoln	Cistercian	51
WARDEN	abbey	Bedford	Cistercian	52
WELLOW	abbey	Lincoln	Augustinian	77
WOBURN	abbey	Bedford	Cistercian	53
WROXTON	priory	Oxford	Augustinian	107
WYMONDLEY	priory	Hertford	Augustinian	108

APPENDIX II.

THE DEAN AND CHAPTER OF LINCOLN IN 1432.

The following notes are an attempt to trace the ecclesiastical careers of the various members of the chapter of Lincoln at the time of bishop Gray's visitation in 1432 (see no. liii above). In the footnotes to the text some account has already been given of the chief clerks who were in the service of bishops Flemyng and Gray. Some of these were members of the chapter, and a few particulars regarding them are added here. The names are arranged in order of dignity, beginning with the dean and continuing with the precentor, chancellor and treasurer. The sub-dean follows, succeeded by the archdeacons of Lincoln and Northampton, and the six other archdeacons in the alphabetical order of their arch-deaconries. The various prebendaries then follow in the alphabetical order of their prebends.

There is some difficulty in making a list of this kind for any period owing to the irregularity with which collations of prebends were recorded; and in this particular case the difficulty is increased by the imperfect state of Flemyng's register between 1424 and 1430. It happens, however, that a list of canons and prebendaries, with only one omission, is preserved in Gray's register (fo. 130 and *d*), forming part of the record of his convocation of the chapter in Oct., 1433. Although this list is some eighteen months later in date than the visitation of 1432, the changes which took place in the interval were few and are easily traced. The visitation documents printed in Bradshaw and Wordsworth's *Lincoln Cathedral Statutes*, vol. ii, are of much help in determining the length of tenure of certain prebends and supply much necessary information for a period during which the institution registers are not only defective but extremely inaccurate as well. It will be found that several of the names recovered from these and other sources are not in Le Neve's lists. In some cases it is impossible to ascertain the exact date at which a prebend was obtained; but, save in one case, the approximate dates can be settled with a minimum of doubt. This exception is Scamblesby prebend, in connexion with which notes are given on two successive holders, either of whom may have been in possession at this time. One or two other instances may be claimed as doubtful, but with high probability in favour of the names here given.

In attempting to trace the preferments of each member of the chapter, the editor has searched the episcopal registers at Lincoln in detail, and has examined every institution recorded during the first half of the fifteenth century and for some years before and after. His work has been materially aided by the records of Crown presentations in the *Calendars of Patent Rolls* and of papal dispensations in the *Calendars of Papal Letters*. Such well-known works as Hardy's edition of Le Neve's *Fasti Ecclesiae Anglicanae*, Newcourt's *Repertorium*, Hennessy's *Novum Repertorium* and Jones' *Fasti Ecclesiae Sarisburiensis* have been freely but

critically consulted; and it has been possible to supply emendations here and there, especially to the first named work. To make such a list quite perfect, it would be desirable to consult every diocesan registry in the kingdom. This has been impossible, but the editor has been able to examine the registers at Lambeth, Hereford and Worcester for himself, while he has been aided by Mr. W. Brown and others with notes from other registries. Many valuable details have been gleaned from the note-books of Matthew Hutton of Aynho, now among the Harleian MSS. in the British Museum. Other sources of information will be found duly recorded in the notes.

A careful examination and analysis of these notes will shew that no member of the chapter at this time held that excessive number of benefices which was possible in the thirteenth or early part of the fourteenth century. Canonries and prebends were compatible benefices, to which no cure of souls was attached; and their fruits were the ordinary perquisites of the office of a clerk in the service of a king, bishop, or some great nobleman. Free chapels and hospitals as a rule belonged to the same category. Incompatible benefices, which involved cure of souls, included dignities in cathedral and collegiate churches, archdeaconries, and rectories or vicarages of parish churches. It was rarely that a clerk, like Macworth, was dispensed to hold two dignities and a church simultaneously. It will be found that such dispensations usually applied to two incompatible benefices only, and that their terms were strictly kept. Some prominent members of the chapter held two dignities together: thus the precentor, Robert Burton, was archdeacon of Northumberland; Richard Caudray, archdeacon of Lincoln, was also archdeacon of Norwich; John Forest, prebendary of Banbury, was dean of Wells and archdeacon of Surrey. As usual, several of the canons and prebendaries belonged to other cathedral and collegiate chapters at the same time. The deans of York, St. Paul's, Salisbury and Wells were all canons and prebendaries of Lincoln. Six held archdeaconries in other dioceses: nine were canons and prebendaries of Salisbury, eight of York, five of St. Paul's, four of Wells, three or four of Hereford, three of Lichfield, one of Chichester. Others subsequently rose to distinction. Five became bishops, two deans. Three members of the chapter, Stephen Wilton, Robert Wyot, and Thomas Kempe, devoted their lives to the acquisition of archdeaconries, Kempe eventually obtaining under somewhat doubtful conditions the bishopric of London. Another archbishop's nephew, Thomas Chichele, held the archdeaconry of Canterbury for several years.

The senior canon in point of standing at this time was John Southam, archdeacon of Oxford, who had received collation of his earliest prebend in the church from bishop Buckingham in 1389, and had held his archdeaconry since 1404. John Forest, dean of Wells, had been a member of the chapter from 1396 and had held the prebend of Banbury since 1401. John Haget the treasurer and eleven others were senior to the dean. Over forty per cent. had been connected with the chapter for less than ten years: this section included the precentor, chancellor and five of the archdeacons. The variety of age between all these persons was very considerable. Southam was probably born in 1367 or 1368, and therefore was a link with the age of Edward iii; while mere youths, such as Thomas Kempe and Robert Flemyng, passed their seventieth year, Flemyng dying in 1483, and Kempe as late as 1489, in the reign of

Henry vii. The actual tie which bound some of the chapter to Lincoln was very slight. A reference to no. liii will shew that the number of canons who appeared personally at a visitation was small and was almost limited to the residentiaries who made their homes actually or nominally in Lincoln. The more scrupulous absentees sent proctors on their behalf, as appears from other sources: some did not trouble even to do this. If canons and dignitaries drew the income of their prebends and offices with little attention to the cathedral church from which it was derived, the chapter was at any rate almost free from that foreign element which at an earlier date had usurped the richer prebends here and elsewhere. The archdeacon of Northampton was an Italian cardinal, but his tenure of office was short: he died two years later, and, although bishop Gray and the pope came into collision over his successor, the nominees of the pope and bishop alike were Englishmen.

The following abbreviations have been used in this appendix:—Adm., admitted, admission. Coll., collated, collation. Exch., exchanged, exchange. Inst., instituted, institution. Res., resigned, resignation. Works frequently alluded to, such as Le Neve's Fasti and others mentioned above, are quoted by the names of their authors only; while Bradshaw and Wordsworth's Lincoln Cathedral Statutes is referred to throughout as B. & W.

DEAN. JOHN MACWORTH, ARCHDEACON OF DORSET. See note on p. 69, to the contents of which the following details may be added. Inst. to Great Dunmow, Essex, 1 May, 1401; res. by 23 Dec., 1406 (Newcourt, ii, 225), probably as incompatible with the archdeaconry of Dorset, his exch. of which with John Hody (see p. 69) included Hody's church of Tredington, Worcestershire, to which he was inst. 22 Feb., 1436-7 (Nash, *Hist. of Worcestershire*, ii, 431). He was prebend of Combe quinta in Wells cathedral before his grant of Yatton (p. 69), which was the result of an exch. with John Prophete, then dean of Hereford and later dean of York (Harl. 6966, p. 3). He was adm. to Yatton prebend, 22 Oct., 1406 (*ibid.*). The date of his voidance of Tredington is not recorded, but he probably held the church with his deanery till his death. He was absent from the visitation of the chapter by Alnwick's commissary, 22 Mar., 1442-3, on the plea that he had gone to Tredington to hear his parishioners' Lenten confessions (B. and W., ii, 459).

PRECENTOR. ROBERT BURTON, S.T.D., ARCHDEACON OF NORTHUMBERLAND. Possibly identical with the master of Univ. coll. Oxon, 1420-6 (Le Neve, iii, 536). Inst., being then D. Th: and priest, to Drayton Parslow, Bucks., 12 Nov., 1421 (Reg. Flemyng, fo. 150), which he res. 1422 (*ibid.* fo. 152), being inst. to Stepney, Middlesex, on 7 Dec. in that year (Hennessy, *Nov. Rep.*, p. 410). As rector of Stepney, he had dispensation to hold an incompatible benefice for life. On 29 Oct., 1424, he was inst. to Burmarsh, Kent (Lambeth Reg. Chichele, i, fo. 152). He exch. Stepney and Burmarsh with Marmaduke Lumley, afterwards bishop of Carlisle and Lincoln, for the precentorship of Lincoln and the archdeaconry of Northumberland, 12 Nov., 1427 (*ibid.* fo. 170; Hennessy, *ut sup.*; Le Neve, ii, 84; iii, 307) and about 1430 obtained a dispensation to hold another incompatible benefice for five years, by virtue of which he

obtained Blyborough in Lindsey, 14 June, 1434 (Reg. Gray, fo. 17). This dispensation was extended for life, 23 Aug., 1435, when he was also holding the preb. of Grenecroft in Lanchester: he also had on the same day an indult to visit his archdeaconry for life, and on 24 Aug. another to receive the fruits of his benefices, while at an university, in the service of Humphrey, duke of Gloucester, or while residing upon one of them (*Cal. Papal Letters*, viii, 285). There is no record of his avoidance of Blyborough or of his archdeaconry; but he obtained Wheathampstead, Herts., at some unrecorded date after 1435, and vacated it by death before 3 May, 1449 (Reg. Alnwick, fo. 170). His successor as precentor was installed 16 Oct., 1446 (Le Neve, ii, 84).

CHANCELLOR. PETER PARTRICH, S.T.B. in 1414-5, when, as priest of the diocese of London, he had a papal indult for a portable altar (25 Jan.; *Cal. Papal Letters*, vi, 358). He exch. West Kington, Wilts., for St. Nicholas Olave, London, 14 May, 1419 (Hennessy, pp. cxliv, 350; cf. Phillipps, *Wills. Inst.*, i, 108, who does not give his inst. to West Kington), which he res. in 1420. On 18 Nov., 1422, he had coll. of Biddenden, Kent (Lambeth Reg. Chichele, i, fo. 136*d*). He obtained Carlton Kyme preb. before 1423, when (28 Oct.), he was dispensed, being then S.T.P., to hold an incompatible benefice for life with Biddenden (*Cal. Papal Letters*, vii, 284). By virtue of this he exch. Carlton Kyme for the chancellorship with John Castell by royal letters patent, 30 Oct., 1424 (*Cal. Pat.* 1422-9, p. 253), and was inst. on 6 Nov. (Lambeth Reg. Chichele, i, fo. 250*d*). On 9 Oct., 1427, he had an indult to reside at Biddenden, where he desired "to recreate his parishioners with preaching," receiving the fruits of the chancellorship without his share in the daily distributions to residentiaries (*Cal. Papal Letters*, vii, 497). It appears that there was some difficulty about his obtaining the church of Nettleham, annexed to the chancellorship, as he received a special grant of it by letters patent, 7 July, 1431 (*Cal. Pat.* 1429-36, p. 120). He probably became resident about this time and resigned Biddenden upon his inst. to Castle Ashby, Northants., 26 Feb., 1435-6 (Lambeth Reg. Chichele, i, fo. 210). He acted as official during the vacancy of the see following bishop Gray's death (*ibid.* pp. 508, 596). He exch. Castle Ashby for Seaton, Rutland, 3 Mar., 1439-40 (Reg. Alnwick, fo. 122), which he held with the chancellorship till his death. This took place on 10 Jan., 1450-1 (Le Neve, ii, 93). The chancellorship was granted to his successor, Hugh Tapton, 3 Mar., 1450-1 (*Cal. Pat.* 1446-52, p. 416). There is a notice of him in *D.N.B.*, which gives details of his connexion with and opposition to the lollard heresies of his day. He was present at the councils of Constance and Basel, on the second occasion as one of the proctors of the English clergy, and in 1428 was ambassador to the king of Aragon and the king of the Romans. See *B. & W.* and *D.N.B.* for details of his quarrel with dean Macworth.

TREASURER. JOHN HAGET, D.C.L., abbreviator of papal letters, called bachelor of canon and civil law in 1412. Inst. (clerk) to King's Nympton, Devon, 17 Oct., 1392 (*Exeter Epis. Reg. Brantingham*, ed. Randolph, i, 123). On 10 Apr., 1405, as priest of the

diocese of Exeter, he had an indult for a portable altar (*Cal. Papal Letters*, vi, 16). He had coll. of a can. and preb. in Exeter, 15 Aug., 1406 (*Exeter Epis. Reg. Stafford*, ed. Randolph, p. 168), of Chardstock in Salisbury, 14 Oct., 1406 (Jones, *Fasti Eccl. Sar.*, p. 370), and of the treasurership of Lincoln, 12 Nov., 1406 (Inst. Repyngdon, fo. 477 and *d*), for the last of which he exch. the hospital of St. Mary Magd., Sandon, Herts. He res. King's Nympton by 24 July, 1407 (*Exeter Epis. Reg. Stafford*, ut sup., p. 181), and was inst. to Fugglestone with Bemerton, Wilts., in 1408 (Phillipps, *Wilts. Inst.*, i, 96). On 17 Apr., 1412, he was dispensed to exchange his treasurership and hold an incompatible benefice with his rectory for life (*Cal. Papal Letters*, vi, 317). On 21 Apr. following he had coll. of St. Botolph's preb. (Inst. Repyngdon, fo. 487). He exch. his Exeter preb. for Major pars altaris in Salisbury in 1413 (*Exeter Epis. Reg. Stafford*, ut sup., p. 168), to which he was adm. 2 May (Jones, op. cit., p. 400), resigning Chardstock; and in 1416 he quitted St. Botolph's for Welton Brinkhall preb. (Le Neve, ii, 29). He exch. Fugglestone for Lamport, Northants., 15 Sept., 1422 (Reg. Flemyng, fo. 62), and quitted Major pars altaris for Yetminster secunda in Salisbury, which he held till his death, being adm. 16 Nov., 1423 (Jones, op. cit., p. 436). In 1435 he exch. Welton Brinkhall for Scamblesby preb. with Nicholas Burton (Reg. Gray, fo. 85 and *d*). He res. Lamport by 28 June, 1438 (Reg. Alnwick, fo. 118*d*). His death took place 6 Oct., 1442 (Le Neve, ii, 89), his successor as treasurer, Thomas Skaman, being adm. 10 Oct. (Reg. Alnwick, fo. 110*d*).

SUB-DEAN. JOHN PERCY, DEC. DOC. Res. St. Michael's, Northgate, Oxford, by 23 May, 1418 (Inst. Repyngdon, fo. 414): no inst. recorded. He had coll. of med. of South Ferriby, Lincs., 25 June, 1418 (*ibid.*, fo. 94*d*, 95), and of Welton Westhall preb. and the sub-deanery, 14 July, 1419 (*ibid.*, fo. 496*d*), and was inst. to the free chapel of Blaston, Leices., 14 Dec., 1419 (*ibid.*, fo. 204). On 16 Mar., 1420-1, he had coll. of Quarrington, Lincs. (Reg. Flemyng, fo. 13). Two indults *de fructibus percipiendis* for five years during non-residence as sub-dean occur, 22 Apr., 1422, and 30 May, 1429 (*Cal. Papal Letters*, vii, 218; viii, 116). He res. Quarrington by 10 Jan., 1431-2 (Reg. Gray, fo. 1), and Blaston by 17 Oct., 1441 (Reg. Alnwick, fo. 154*d*), but did not res. the sub-deanery until 1450 (Le Neve, ii, 40). On 3 July, 1432, he had ratification of his estate as sub-dean (*Cal. Pat.* 1429-36, p. 188). His successor, John Morton, was adm. 9 May, 1450 (Le Neve, ut sup.). Percy retained Welton Westhall preb., resigning it by 14 Apr., 1458 (Inst. Chedworth, fo. 205*d*).

ARCHDEACON OF LINCOLN. RICHARD CAUDRAY, ARCHDEACON OF NORWICH. Exch. the free chapel of Henlllys, dio. St. David's (probably Cardiganshire), for the church of Old Radnor, to which he was pres. by the Crown, 21 Apr., 1413 (*Cal. Pat.* 1413-6, p. 14), and was inst. 24 Apr. (Hereford Epis. Reg. Mascall, fo. 46). He exch. Old Radnor for Berkswell vic., Warwicks., 27 Feb., 1415-6 (*ibid.*, fo. 52*d*). On 20 May, 1419, he had a grant of Walton preb. in the free chapel of Bridgnorth (*Cal. Pat.* 1416-22, p. 235). He res. Berkswell vic. by 9 May, 1421 (Dugdale, *Ant. Warwickshire*,

ed Thomas, ii, p. 982), and was inst. to St. Vedast, London, on 10 May; but res. in 1421-2 (Hennessy, p. 433), being inst. on 16 Mar. to St. Dunstan's-in-the-East (*ibid.*, p. 135). On 28 Jan., 1421-2, he had been inst. to the chapel of St. Tirioc near Tidenham, Glouc., after a previous collation made by archbishop Chichele, 2 Dec., 1421 (Hereford Epis. Reg. Polton, fo. 10 and *d*). He had coll. of the archdeaconry of Bedford, 17 Apr., 1423 (Reg. Flemyng, fo. 165); and on 18 Nov. he was inst. to Hayes, Middlesex (Hennessy, p. 208). He had coll. of Holme preb. in York, 14 Oct., 1424 (Le Neve, iii, 193, by letters patent of 15 May, *Cal. Pat.* 1422-9, p. 195), of Rampton preb. in Southwell, 27 July, 1425 (Le Neve, iii, 453, by letters patent of 16 July, *Cal. Pat.*, ut sup., p. 292), of Holywell in St. Paul's, 9 Jan., 1424-5 (Hennessy, p. 31), and of Buckland Dinham preb. in Wells, 8 Sept., 1425 (Harl. 6966, p. 38), and obtained Bedford Major preb. in Lincoln by letters patent of 28 Feb., 1425-6 (*Cal. Pat.*, ut sup., p. 332). His compatible benefices also included Fontmel preb. in the abbey church of Shaftesbury, the first portion in the church of Bromyard, Herefordshire, and the free chapel of 'Polchows,' dio. Hereford (probably the hospital of Poolhouse in Bleddfa or Blethvaugh, Radnorshire, mentioned in *Cal. Pat.* 1446-52, p. 85). These last are mentioned in a dispensation of 19 May, 1426, by which he was empowered to hold two incompatible benefices for life (*Cal. Papal Letters*, vii, 364). It is doubtful whether he actually possessed the portion in Bromyard: the Hereford registers appear to contradict this statement. He res. Hayes by 24 June in this year (Hennessy, p. 208). He was adm. to Chardstock preb. in Salisbury, 1 Nov., 1426 (Jones, op. cit., p. 370, by letters patent of 26 Oct., *Cal. Pat.* 1422-9, p. 147). He obtained the archdeaconry of Norwich by 1428 (Le Neve, ii, 480), holding it with Bedford archdeaconry under his dispensation. In 1427-8 he was chancellor of Cambridge university (*Cal. Pat.* 1422-9, p. 614). He res. his preb. in Bridgnorth in 1428-9 (*ibid.*, p. 527). On 2 July, 1431, he had a grant of the wardenship of King's hall, Cambridge, by letters patent (*ibid.* 1429-36, p. 147), and of Aylesbury preb. in Lincoln on 4 Aug. following (*ibid.*, p. 123), for which he quitted Bedford major. On 23 Oct., 1431, he was adm. to the archdeaconry of Lincoln (Reg. Gray, fo. 83), resigning Aylesbury preb. He also res. his prebs. in York, Wells and Southwell at this time, but retained the archdeaconry of Norwich and his prebs. in St. Paul's and Salisbury. On 8 Apr., 1433, he had coll. of a canonry and preb. in Exeter (*Exeter Epis. Reg. Lacy*, ed. Randolph, i, p. 153), and on 23 Dec. following, he was adm. to Chute and Chisenbury preb. in Salisbury (Jones, op. cit., p. 374), quitting Chardstock. In 1434 he res. his preb. in Exeter (*Cal. Pat.* 1429-36, p. 347). On 26 Jan., 1434-5, he had coll. of Corringham preb. (Reg. Gray, fo. 85), succeeding bishop Bouchier, whose promotion to the see of Worcester left the deanery of St. Martin's-le-Grand vacant, to which Caudray was appointed by letters patent, 1 Oct., 1435 (*Cal. Pat.*, ut sup., p. 489). He seems to have resigned St. Dunstan's-in-the-East by 2 May in this year (Hennessy, p. 135), and res. the wardenship of King's hall in 1439; but, as St. Dunstan's was not

compatible with the terms of his disp., he may have res. it some years earlier. He had an indult, 26 Apr., 1441, to visit his two archdeaconries by deputy for life (*Cal. Papal Letters*, viii, 295). In 1448 he res. Chute preb. in Salisbury for South Grantham preb., of which he had coll. 29 Apr. (Jones, op. cit., p. 386). He died before 26 Aug., 1458 (Le Neve, ii, 395): his successor as archdeacon of Lincoln, Richard Ewen, was installed on 11 Sept. (*ibid.* ii, 45). He res. Corringham preb. earlier (*ibid.* ii, 135): the date is not recorded. At his death he was still dean of St. Martins-le-Grand, and held his prebs. in St. Paul's and Salisbury: he was archdeacon of Norwich as late as 1452, and probably held this dignity till his death, as there appears to be a confusion in Le Neve, ii, 480, between the archdeaconries of Norwich and Norfolk, the second of which was certainly held by his alleged successor (*ibid.* ii, 484).

ARCHDEACON OF NORTHAMPTON. ARDICINO DELLA PORTA, also called ARDICINIO, I.U.D., cardinal-deacon of Sti Cosma e Damiano. Born at Novara in the Milanese. Advocate of the consistory at the council of Constance. Created cardinal by Martin v in the promotion of 24 May to 23 June, 1426, in which Henry Beaufort also obtained his cardinalate (Cardella, *Memorie Storiche dei Cardinali*, iii, 43). He received a grant of the archdeaconry from the Crown by letters patent of 4 Aug., 1431 (*Cal. Pat.* 1429-36, p. 107), under the name of Hardesinus, cardinal of Novara, which is mistranslated 'cardinal of Navarre,' by Le Neve (ii, 58). The title is distinctive of his native place, not of any see, just as Beaufort was known as the cardinal of England. In the list of the chapter in Oct. 1433 he is called Ardizinus (Reg. Gray, fo. 130d). He died in Rome in 1434, and was buried in St. Peter's near the oratory of St. Thomas: on the destruction of the old basilica, his tomb was removed into the crypt (Cardella, ut sup.). His successor, the young William Gray, had coll. of the archdeaconry 16 May, 1434 (Reg. Gray, fo. 84d, where Ardicino is called *cardinalis Nauariensis*). C. Moor, *Roman Cardinals at Lincoln* (Assoc. Arch. Soc. Reports, xxix, 358), gives the date of his death as 9 Apr., 1434. Eugenius iv coll. the vacant archdeaconry to Andrew Holes, the king's agent at the Curia, and in *The Bekynlon Correspondence* (Rolls Ser.), ii, 251-2, a letter from Eugenius to bishop Gray is printed, upbraiding the bishop for collating the dignity to Gray and ordering him to execute Holes' provision.

ARCHDEACON OF BEDFORD. WILLIAM DERBY. Inst. to Terrington, Norfolk, in 1418 (Blomefield, *Hist. Norfolk*, ix, 96). He had coll. (priest) of Combe decima preb. in Wells, 18 Oct., 1419 (Harl. 6966, p. 25). He was treasurer of bishop Fordham of Ely by 4 Dec., 1422, when he had disp. to hold an incompatible benefice with Terrington for life (*Cal. Papal Letters*, vii, 232). It does not appear when he first took advantage of this. He res. his preb. in Wells by 1 Nov., 1426 (Harl. 6966, p. 39), and in 1427 obtained Stow-in-Lindsey preb. (Le Neve, ii, 211, where his Christian name is wrongly given as John). He res. Terrington in 1429 (Blomefield, ut sup.), and was inst. (William Derby or Horylade), 22 Jan., 1429-30, to St. Leonard, Foster Lane, London, which he res. by

31 Jan., 1430-1 (Hennessy, p. 127). He succeeded Caudray as archdeacon of Bedford in 1431 (Le Neve, ii, 73), and was a residentiary in Oct. 1433 (Reg. Gray, fo. 130). On 26 July, 1433, he had coll. of Sherington, Bucks. (*ibid.*, fo. 48*d*, 49). He died by 27 Sept., 1438, when a preb. held by him in St. Stephen's, Westminster, was filled up (*Cal. Pat.* 1436-41, p. 203). His successor in Stow-in-Lindsey preb., John Tyryngton, was adm. 2 Oct., 1438 (Reg. Alnwick, fo. 108). Robert Thornton, his successor in the archdeaconry (see note on p. 60), was adm. 14 Feb., 1438-9 (*ibid.*, fo. 107*d*). See the index to Bradshaw and Wordsworth, *Linc. Cath. Statutes*, ii, for numerous references to Derby as residentiary. At Alnwick's visitation in 1437 dean Macworth complained of his talkativeness in quire, and his violation of the statutes of residence: he had obtained licence from the chapter, without the dean's consent, to receive his daily distributions while remaining at the treasury in Westminster, and had taken a portion of the common goods of the church to London to meet the expense of law-suits (op. cit., ii, 366-8).

ARCHDEACON OF BUCKINGHAM. THOMAS BEKYNTON, LL.D. For the life of this distinguished clerk, born at Beckington, Somerset, c. 1390, adm. to Winchester coll. in 1403 or 1404, and fellow of New college, Oxford, 1408-20, who entered public life under the protection of Humphrey, duke of Gloucester, see *The Bekynton Correspondence (Memorials of the reign of Henry VI)*, ed. G. Williams (Rolls Ser., no. 56), and the article in *D.N.B.* He had disp., 1 Jan., 1422-3, being then duke Humphrey's chancellor, and preb. of Morehall in Gnosall, to hold an incompatible benefice with Sutton Courtenay, Berks. (*Cal. Papal Letters*, vii, 249-50). He probably had obtained Sutton Courtenay about 1420, and seems under his disp. to have obtained St. Leonard's, Sussex (see *Bekynton Correspondence*, i, p. xviii). He had coll. of Bilton preb. in York, 19 Apr., 1423 (Le Neve, iii, 173), which he quitted for Warthill preb., to which a med. of Axminster, Devon, was annexed, on 18 Aug. following (Harl. 6969, p. 114). He became dean of the court of arches in the same year (see a document of 1 Nov., relating to his office as sub-conservator of the apostolic privileges of the priory of St. John of Jerusalem in England, *Cal. Papal Letters*, ut sup., p. 282), and on 1 Oct. was granted the archdeaconry of Buckingham by letters patent (*Cal. Pat.* 1422-9, p. 232). On 22 Oct., 1423, he was inst. to Bishop's Hatfield, Herts. (Reg. Flemyng, fo. 114*d*, 115). While it appears that he had had a grant or other coll. of the archdeaconry before the death of Henry V (see *Bekynton Corr.*, i, p. xix), he was certainly not inst. to it until 15 Oct., 1424 (Lambeth Reg. Chichele, i, fo. 248*d*). He had coll., 4 May, 1424, of Ruscomb preb. in Salisbury (Jones, p. 414). In Oct., 1424, he exch. Bishop's Hatfield for Brenthall or Penkrigde preb. in Penkrigde (Lambeth Reg. Chichele, i, fo. 247*d*, 248). On 11 Oct., 1427, he had a disp. to visit his archdeaconry by deputy for life, which was not formally drawn up, but was made valid 11 Mar., 1430-1 (*Cal. Papal Letters*, ix, 40). In Nov. 1433, he was prolocutor of convocation (*Bekynton Corr.*, i, p. xx). He quitted Warthill

for Stillington preb. in York, 23 June, 1435 (Le Neve, iii, 213, where he is called Bekingham), and on 13 July quitted Ruscomb for Bedwin preb. in Salisbury (Jones, p. 363), his predecessor in Bedwin, Nicholas Bildeston or Billesdon, dean of Salisbury, succeeding him at York in Warthill preb. On 30 Aug., 1436, he had coll. of Longden preb. in Lichfield (Le Neve, ii, 613). On 14 Oct., 1437, he had a grant by letters patent of the wardenship of St. Katherine's hospital by the Tower of London, being then king's secretary (*Cal. Pat.* 1436-41, p. 220), and on 10 Nov. had coll. of Holborn preb. in St. Paul's (Le Neve, ii, 392). He had coll., 21 Apr., 1439, of Wormestre preb. in Wells (Harl. 6966, p. 53), which he quitted for Dultingcote preb. 11 April, 1441 (*ibid.*, p. 54). It was in Dultingcote that he was installed in 1442, when on his way to Plymouth as an envoy upon the business of the king's marriage to a daughter of the count of Armagnac (*Bekynton Corr.*, i, p. xxxix, which omits to notice Dultingcote). He res. Dultingcote by 4 May, 1443 (Harl., ut sup.), but retained his archdeaconry with his prebs. in York, St. Paul's, Lichfield and Salisbury until his provision, 24 July, 1443, to the see of Bath and Wells (*Cal. Papal Letters*, ix, 342), then void by the translation of bishop Stafford to Canterbury. The pope wished to translate bishop Ayscough to Bath and Wells, and nominate Bekynton to Salisbury, but Ayscough refused to leave his diocese (*Bekynton Corr.*, i, p. xlv, 239-40; ii, 75-7). In pursuance of a faculty, 30 July, 1443, allowing him to be consecrated by any catholic bishop assisted by two or three others (*Cal. Papal Letters*, ix, 336), he was consecrated on 13 Oct., 1443, by bishop Alnwick, assisted by bishops Ayscough of Salisbury and Ashby of Llandaff, in the old collegiate church of Eton. After his consecration he celebrated pontifical high mass in the new church, the present chapel of Eton college, then *nondum semiconstructa*, under a pavilion at the altar erected above the place where Henry vi laid the foundation stone, and held a banquet in the new fabric of the college on the north side of the chapel, where the lower storey of the lodgings was completed without the partition walls (Harl. 6966, p. 57). He was at this time keeper of the privy seal. His successor as archdeacon of Buckingham was Richard Andrew, afterwards dean of York (see Le Neve, ii, 69): the collation is not recorded. Bekynton left his mark on the architecture of the close of Wells, and, on 20 Sept., 1451, granted the citizens of Wells their water-supply from the conduit-head in the palace grounds (Harl. 6966, pp. 72-4). He died 14 Jan., 1464-5 (Stubbs, *Reg. Sac.*, p. 89). His will was proved in P.C.C. (7 Godyn). As archdeacon of Buckingham, he was one of the commissioners for the erection of Eton college (see bull of 28 Jan., 1440-1, printed in *Bekynton Corr.*, ii, 270-93), and almost his last act as archdeacon was to surrender his jurisdiction over the church of Eton to the provost (*ibid.*, i, p. xlv).

ARCHDEACON OF HUNTINGDON. WILLIAM LASSELS, I.U.B. Inst. to Holywell, Hunts., 5 Dec., 1403 (Inst. Beaufort, fo. 162), which he res. in 1407, being inst. to Therfield, Herts., 7 Apr. (Inst. Repyngdon, fo. 329d). This he exch., 1 Nov., 1407, for Shillington

Beds. (*ibid.*, fo. 291*d*, 331*d*). On 10 Jan., 1413-4, he had an indult for a portable altar, being then described as priest of the diocese of Lincoln (*Cal. Papal Letters*, vi, 306). On 12 Aug., 1413, he had disp. to hold an incompatible benefice with Shillington: at this time he also held Monmore preb. in Wolverhampton (*ibid.*, vi, 412-3). By virtue of this disp. he obtained Wistow, Hunts., which, like Holywell and Therfield, was in the gift of the abbot and convent of Ramsey, 22 Oct., 1414 (Inst. Repyngdon, fo. 357*d*). He res. Wistow by 8 Oct., 1415 (*ibid.*, fo. 360). On 15 Dec., 1421, he had coll. of the archdeaconry of Huntingdon (Reg. Flemyng, fo. 164), for which he evidently exchanged Shillington with Richard Hethe (*ibid.*, fo. 122*d*). He obtained Weighton preb. in York, 22 Jan., 1422-3 (Harl. 6969, p. 114). On 11 Oct., 1427, he obtained an indult, similar to that granted to Bekynton (see above) and with a similar validation, to visit his archdeaconry by deputy for life (*Cal. Papal Letters*, ix, 40). He exch. his Wolverhampton preb. with Thomas Dulkan for Thorngate preb. in Lincoln, 24 Nov., 1435 (Reg. Gray, fo. 85*d*, 86). He was a residentiary in 1437, 1439, 1440, and 1442 (Bradshaw and Wordsworth, ii, 378, etc.). It is not clear when he vacated Thorngate preb., but it was earlier than 1448 and probably than 1446 (see Le Neve, ii, 223, and cf. the coll. of Thurgarton (*sic*) preb., void by the death of John Smeton, to John Crosby, 19 Dec., 1448, in Reg. Alnwick, fo. 109). He voided his preb. in York by 28 Aug., 1443 (Le Neve, iii, 224), and died 22 Aug., 1453 (*ibid.*, ii, 51), apparently retaining his archdeaconry until his death.

ARCHDEACON OF LEICESTER. THOMAS BARNESLEY, DEAN OF STOKE-BY-CLARE. He acted as proctor for Richard Flemyng, the future bishop, at his inst. to Boston, 27 Nov., 1408 (Inst. Repyngdon, fo. 29*d*, 30), being then called 'chaplain'; and, although no inst. is recorded, he probably succeeded to Gosberton, then vacated by Flemyng. He res. Gosberton by 14 Sept., 1410 (*ibid.*, fo. 45). After this no preferment appears until 1422, when, probably in Jan., 1421-2, he had coll. of Leicester St. Margaret's preb., then void by the death of Thomas More, dean of St. Paul's (Reg. Flemyng, fo. 164*d*). In 1422 he became first dean of the college of Stoke-by-Clare, Suffolk, the statutes of which, dated 28 Jan., 1422-3, were drawn up by him and confirmed by bishop Flemyng as papal commissary (Dugdale, *Monasticon*, vi, 1417-22). He appears to have succeeded John Legbourne as archdeacon of Leicester in 1429: no coll. is recorded, but Legbourne died about this time and his preb. of Sandiacre in Lichfield was void by 29 Dec. (Le Neve, i, 624, who calls him Leyborne). Barnesley was certainly archdeacon by 13 June, 1430, when he had disp. to visit his archdeaconry by deputy for seven years: this was left incomplete by the death of Martin v and was made valid on 11 Mar. following (*Cal. Papal Letters*, viii, 344). On 6 May, 1437, this was renewed during his tenure of the dignity, on his petition that he had completed his sixtieth year and was suffering from an incurable disease (*ibid.*, viii, 642). At Alnwick's visitation of 8 June, 1437, he appeared by proxy (Bradshaw and Wordsworth, ii, 437) and again at the visitation of 1442 (*ibid.*, 455). He voided

the archdeaconry by death on 7 Aug., 1454 (Le Neve, ii, 61) : his successor, Richard Ewen, had coll. on 14 Aug. (Inst. Chedworth, fo. 204d). Le Neve, ut sup., postdates Barnesley's accession to the archdeaconry by twelve years, and inserts the name of John Southam from 1438 to 1441 : Southam, however, never held it. It is not clear when Barnesley vacated Leicester St. Margaret's preb., but the voidance took place before Oct. 1433 (see Reg. Gray, fo. 130), and possibly closely followed his appointment as archdeacon. His name shews that he was a countryman of bishop Flemyng, and his promotion, at any rate in Lincoln diocese, seems to have followed Flemyng's fortunes.

ARCHDEACON OF OXFORD. JOHN SOUTHAM, LIC. C.L. Pres. by the Crown to a med. of West Walton, Norfolk, 9 Dec., 1388 (*Cal. Pat.* 1388-92, p. 1), when he was apparently nearly twenty-one years old, as in Feb. 1437-8, he was completing his seventieth year (*Cal. Papal Letters*, viii, 636). His long connexion with Lincoln began with his adm. to Asgarby preb. by proxy, 15 March, 1388-9 (Le Neve, ii, 102) : his estate in this preb. was ratified by letters patent, 13 Sept., 1390 (*Cal. Pat.* 1388-92, p. 306). In 1389 he exch. West Walton for Whitchurch, Oxon., to which he was pres. by the Crown on 8 Oct. (*ibid.* p. 111), and inst. 31 Oct. 1389 (Inst. Buckingham, ii, fo. 312d, 313). He exch. Whitchurch for Little Ponton, Lincs., in 1395 (*Cal. Pat.* 1391-6, p. 609), and was inst. to the latter church on 29 Sept. (Inst. Buckingham, ii, fo. 74, 331). On 22 Sept., 1395, he was appointed archdeacon of Berkshire by letters patent (*ibid.* p. 619), and had coll. 13 Oct. (Jones, pp. 148, 149) : his estate was ratified 16 Nov. (*Cal. Pat.*, ut sup., p. 657), but the grant had been made in face of an earlier grant, which led to litigation (*ibid.* 1396-9, p. 104). He res. Little Ponton by 8 April, 1397 (Inst. Buckingham, ii, fo. 86d). In 1401 he exch. Asgarby preb. with John Thomas, for Dunholme preb., of which he had coll. on 22 Oct. (Inst. Beaufort, fo. 219d); and, on 30 Jan., 1403-4, exch. the archdeaconry of Berkshire with Thomas Southam for that of Oxford (Le Neve, ii, 65-6). On 8 June, 1406, he obtained Ufton Cantoris preb. in Lichfield (*ibid.* i, 634), his estate in which was ratified 20 June, 1408 (*Cal. Pat.* 1405-8, p. 368). He had been inst. to the church of Ufton on 6 June, (Dugdale, *Ant. Warw.*, i, 357). On 7 May, 1408, he was inst. to Loughborough, Leicestershire (Inst. Repyngdon, fo. 149d). He had coll. of North Kelsey preb. 13 Dec., 1408 (*ibid.* fo. 481d), quitting Dunholme, and of Apesthorpe preb. in York, 26 July, 1409 (Le Neve, iii, 166), for which he exch. his Lichfield preb. (Dugdale, ut sup.) On 15 Nov., 1416, he was pres. by the Crown, on exch. of Loughborough with Thomas Enkeston, to South Grantham preb. in Salisbury (*Cal. Pat.* 1416-22, p. 22), of which he had coll. by commission (Jones, p. 386), being inst. on 6 Dec. (Inst. Repyngdon, fo. 84d : cf. fo. 188). On 21 March, 1416-7, he exch. North Kelsey preb. with John Dalton (see Stow Longa preb. below) for Coningsby, Lincs. (*ibid.*, fo. 86d), and presumably for Welton Beckhall preb. (see Le Neve, ii, 226). His estate in his archdeaconry and Welton Beckhall preb. was ratified 14 Oct., 1418 (*Cal. Pat.* ut sup., p. 450) : he quitted the

latter for Holy Cross preb. on 1 Nov., 1420 (Reg. Flemyng, fo. 163). From 10 Oct., 1405, he had received a series of dispensations to visit his archdeaconry by deputy (see *Cal. Papal Letters*, vi, 105, 134): on 22 Feb., 1437-8, being then, as already stated, at the close of his seventieth year, and suffering from an incurable disease, he had a disp. for life (*ibid.* viii, 636). In his later years, he was normally in residence at Lincoln and was embroiled in the disputes with dean Macworth. He appears in residence as late as 3 Oct., 1440, retaining his archdeaconry (Bradshaw and Wordsworth, ii, 443). According to Reg. Alnwick, fo. 108, he quitted Holy Cross preb. by death before 6 March, 1438-9; but this is obviously wrong, and the register was kept, as other entries shew, with great carelessness. He probably died 23 Feb., 1440-1, the date suggested by Le Neve, iii, 166. Elsewhere Le Neve gives the date of his death as 24 Aug., 1440 (ii, 65-6), but states that his will was proved 18 March, 1440-1 (ii, 61). This last statement tallies with the probable date of his death, although it occurs in connexion with the inaccurate statement that he was archdeacon of Leicester. Jones (p. 149) says that he died 23 Aug., 1440, an error founded on Le Neve's mistake of the date. The original errors in Le Neve may be traced to two careless errors in Reg. Alnwick, one of which, as already noted, ascribes his death to 1438-9 instead of 1440-1. The other (fo. 107*d*, 108) assigns the archdeaconry of Oxford to William Lyndewode on 10 May, 1438, with no cause of avoidance. Bradshaw and Wordsworth, however, *ut sup.*, shew that Southam was still archdeacon in Oct., 1440; and it appears (*ibid.*, p. 428) that Lyndewode's archdeaconry was Stow, not Oxford. The Leicester entry and the date of death in Aug., 1440, appear to be fabrications of Le Neve, who was evidently puzzled to fit his facts together. No coll. of the archdeaconry to his successor, Fulk Bermyngham, is recorded; but his York preb. was filled on 28 Feb. (Le Neve, iii, 166), and his Salisbury preb. on 7 March, 1440-1 (Jones, p. 386), which corroborate the likelihood that 23 Feb. was the true date of his death. The date of his avoidance of Coningsby is not recorded, but he probably held it to the end of his life. The next institution noted occurs on 22 Dec., 1448 (Reg. Alnwick, fo. 102*d*).

ARCHDEACON OF STOW. STEPHEN WILTON, DEC. DOC. Inst. to Baston vic., Lincs., 3 May, 1420 (Inst. Repyngdon, fo. 104). He certainly obtained the archdeaconry of Stow and Norton Episcopi preb. before 14 Oct., 1433 (Reg. Gray, fo. 130). Neither coll. is recorded, but it seems probable that he succeeded Thomas Brouns, when the latter became dean of Salisbury in 1431 (see note on p. 16). He exch. Norton preb. with John Bathe for Ealdland preb. in St. Paul's 24 July, 1433 (Reg. Gray, fo. 84 and *d*), and probably quitted the archdeaconry of Stow soon after Gray's visitation in 1433, as he had coll. of the archdeaconry of Salisbury on 18 Oct. in that year. Le Neve, ii, 624, and Jones, p. 161, give a wrong date, 1451; but the real date is quite clear from the circumstantial evidence and by comparison with Le Neve, ii, 635, and Jones, p. 150. On 14 May, 1434, he had coll. of Bishopstone preb. in Salisbury (Jones, p. 364), and on 17 Oct. of Tockerington

preb. in York (Le Neve, iii, 217). He quitted Bishopstone preb. and the archdeaconry on 9 Nov., 1441, when he succeeded William Bothe, the future archbishop of York, in the archdeaconry of Middlesex (Le Neve, ii, 329), and Chardstock preb. in Salisbury (Jones, p. 370). The following day he quitted Tockerington preb. for Strensall preb. in York (Le Neve, iii, 215). On 10 Nov., 1442, he had coll. of the preb. of St. Martin's altar in Beverley (*Test. Ebor.* [Surt. Soc.] ii, 140); he quitted his Salisbury preb. by 23 Nov. in the same year (Jones, p. 370), and about this time or rather earlier he obtained the archdeaconry of Winchester, his estate in which and his York and Beverley prebs. was ratified on 12 March, 1442-3 (*Cal. Pat.* 1441-6, p. 163). On 16 April, 1443, he exch. the archdeaconry of Middlesex with Robert Wyot for Bainton, Yorks., and was also inst. to Huggate, Yorks., which Wyot also res. (York Epis. Reg. Kempe, fo. 49d). This implies that he had disp. to hold three incompatible benefices, but not two archdeaconries; but this disp. does not seem to exist. He res. Bainton in 1446 (*Test. Ebor.*, ut sup.), and appears as provost of St. Elizabeth's college, Winchester, in Nov. of the same year (*Cal. Pat.* 1446-52, p. 24). On 27 Sept., 1446, he had an indult to visit his archdeaconry by deputy for life (*Cal. Papal Letters*, ix, 558), and on 14 Nov. had a grant of Empingham preb. in Lincoln (*Cal. Pat.*, ut sup., p. 19; Le Neve, ii, 147, gives the date wrongly as 16 May). In 1447 he was one of the executors of Cardinal Beaufort's will (*Test. Ebor.*, ut sup.). On 10 Feb., 1448-9, he is said to have quitted Strensall preb. for South Cave preb. in York (*Test. Ebor.*, ut sup.), but the date is almost certainly 1449-50, as the preb. was not vacated by the consecration of Thomas Kempe (see Farndon preb. below) as bishop of London until 8 Feb., 1449-50 (Stubbs, *Reg. Sac.*, p. 90); Le Neve (iii, 312) is vague on this point. He had coll. of North Muskham preb. in Southwell on 20 Feb., 1449-50 (Le Neve, iii, 429). Later in 1450 he res. his preb. in St. Paul's (*ibid.* ii, 383). It is not certain when he res. the archdeaconry of Winchester, but he obtained the archdeaconry of Cleveland about March, 1453-4 (*ibid.* iii, 147), or, according to *Test. Ebor.*, ut sup., as early as 8 Aug., 1453. In this capacity he was one of the founders of St. William's college, York, in March, 1454-5 (*Cal. Pat.* 1452-61, p. 218). He res. his Southwell preb. by 4 Nov., 1453 (Le Neve, iii, 429), but kept his prebs. in York, Lincoln and Beverley. His will bears date 4 June, 1457, and was proved 6 July: it is printed in *Test. Ebor.*, and among its provisions is the wish to be buried by preference at Beverley. His connexion with Lincoln as archdeacon of Stow, the stepping-stone to wealthier archdeaconries, was very short, and seems to have been left hitherto unnoticed. The name of his immediate successor is not certain: Lyndewode, as shewn above (see note on archdeacon of Oxford), did not come in till 1438, and the reason of the vacancy which he filled is not recorded.

ALL SAINTS', HUNGATE, PREB. JOHN STONE OR STOWE, called STOWE in Reg. Gray, fo. 130d, and Stoone in Bradshaw and Wordsworth, ii, 429. The uncertainty attaching to this person's real surname makes his career hard to trace: he may have been

a relation of John Stone, secretary to Henry iv, dean of St. Martin's-le-Grand and archdeacon of Northampton, who disappears from his various benefices about 1419-20. He had coll. of Asgarby preb. on 12 May, 1429 (Reg. Flemyng, fo. 32*d*), but quitted it by 24 Oct., 1430 (see Reg. Flemyng, fo. 34 and *d*), when he probably received coll. (unrecorded) of All Saints' preb. This he held until his death in 1449: his successor, Simon Say, obtained the preb. on 4 July in that year (Reg. Alnwick, fo. 109*d*).

ASGARBY PREB. WILLIAM SCROPE, I.U.B. Dr. J. T. Fowler, *Memorials of Ripon* (Surt. Soc.), ii, 195, states that he was a son of sir Stephen le Scrope, knight, second lord Scrope of Masham. He appears to have been born about 1394, as he was in his sixteenth year in 1410 (6 March), when he had disp. to be beneficed. He was inst. 13 March, 1410-11, to Catton, Yorks., (Harl. 6969, p. 104) having been pres. on the previous day to Nunwick preb. in Ripon (Fowler, ut sup.). He also acquired St. Michael's altar preb. in Beverley at an early date, and was resident both there and at Ripon. He was inst., 5 Aug., 1421, to the free chapel of West Witton in Richmondshire (Harl. 6978, p. 35), but res. by 29 Dec., 1428 (*ibid.* p. 43). Meanwhile, on 15 July, 1426, as preb. of Beverley, he had an indult for a portable altar (*Cal. Papal Letters*, vii, 431). On 18 March, 1428, he had an incomplete disp. to hold an incompatible benefice with Catton for life: this was confirmed and completed by disps. of 11 March, 1430-1, and 24 July, 1431 (*ibid.* viii, 338-9). He had coll. of Asgarby preb. 25 Oct., 1431 (Reg. Gray, fo. 83), and had a grant from the Crown of the important mastership of St. Leonard's hospital, York, on 28 Nov. following (*Cal. Pat.* 1429-36, p. 183). He exch. Asgarby preb. with Walter Adams for Middleton Cheney, Northants, 31 Aug., 1437 (Reg. Alnwick, fo. 116), and was again inst. to West Witton free chapel on 4 March, 1437-8 (Harl. 6978, p. 56). In 1443 he appears as archdeacon of Stow (Bradshaw and Wordsworth, ii, 461), in which office he presumably succeeded Lyndewode, who was consecrated bishop of St. David's in 1442. The execrable carelessness with which Alnwick's register was kept has left no trace of this, nor of his possession of Stow Longa preb., which the York registers shew that he exch. with Henry Hanslape, 22 June, 1448, for Skipwith preb. in Howden and Middleton-on-the-Wolds, Yorks. (Fowler, ut sup.). On 2 Sept. following he exch. Middleton Cheney with Hanslape for his preb. in Darlington (Reg. Alnwick, fo. 139*d*). These dates probably mark his demise of Stow archdeaconry and his accession to the archdeaconry of Durham (see Le Neve, iii, 304), which he held with Goldsborough, Yorks, after 30 Aug., 1452 (Fowler, ut sup.). He surrendered St. Leonard's hospital by 24 Jan., 1455-6 (*Cal. Pat.* 1452-61, p. 277). He died 22 May, 1463 (Le Neve, ut sup.), vacating the archdeaconry and Goldsborough, and is buried with other members of his family in St Stephen's chapel in the north aisle of the presbytery of York minster (Fowler, ut sup.).

AYLESBURY PREB. JOHN URRY OR HYRRY. Rector of Hurstpierpoint, Sussex, as early as 1419, when he seems to have obtained a disp. to hold an incompatible benefice for three years, which was

prolonged, 16 Feb., 1421-2, by another ten years, on his petition that he had almost rebuilt the church of Hurstpierpoint (*Cal. Papal Letters*, vii, 219). The first disp., however, seems to have been granted some years before 1419, as he obtained Beeston Regis, Norfolk, on the pres. of John, earl of Arundel and Matravvers, in 1414 (Blomefield, *Norfolk*, viii, 90). He also held a canonry of Chichester, as appears from various indults of 7 March, 1428-9 (*Cal. Papal Letters*, viii, 130-2). On 25 Oct. 1429, he had coll. of Warminster or Luxville preb. in Wells (Harl. 6966, p. 40); and on 24 Oct. 1430, he succeeded John Stone (see All Saints, Hungate, preb. above) in Asgarby preb. (Reg. Flemyng, fo. 34 and *d*). As canon of Lincoln, he had a safe-conduct from the pope, when going a journey on his own business and that of the Roman church with a household of fifteen persons (*Cal. Papal Letters*, viii, 278). He quitted Asgarby preb. for Aylesbury preb., 25 Oct. 1431, (Reg. Gray, fo. 83) succeeding Richard Caudray (see archdeacon of Lincoln). He died before 1 June, 1434 (Reg. Gray, fo. 84*d*), when Thomas Chichele (see Bedford major preb.) succeeded him. His preb. in Wells was filled on 7 June (Harl. 6966, p. 45).

BANBURY PREB. JOHN FOREST, DEAN OF WELLS AND ARCHDEACON OF SURREY. Had coll. of St Botolph's preb., 25 Feb., 1395-6 (Inst. Buckingham, ii, fo. 443), which he quitted for Banbury preb. in 1401 (Inst. Beaufort, fo. 219), his estate in the latter being ratified 8 July 1401 (*Cal. Pat.* 1399-1401, p. 484). On 15 Oct., 1405, he had an indult, as canon of Lincoln, for a portable altar (*Cal. Papal Letters*, vi, 19). It is not clear at what date he obtained the church of Middleton Stoney, Oxon., in consequence of an early disp. for illegitimacy (see *ibid.* vi, 247-8), which was followed by a disp. to hold two other benefices compatible with his canonry and rectory. He quitted a preb. in St. Mary's, Shrewsbury, by 24 July, 1407 (*Cal. Pat.* 1405-8, p. 247), and obtained Wheathampstead, Herts., before 11 Sept., 1408, when he exchanged it for the hospital of Domus Dei (St. John Baptist and St. Nicholas) at Portsmouth (Inst. Repyngdon, fo. 337*d*). He was re-inst., however, to Wheathampstead, 2 Oct., 1408 (*ibid.* fo. 338), and, on 21 Dec., 1411, had another disp. to hold two other compatible benefices (*Cal. Papal Letters*, vi, 247-8). On 8 May, 1412, he once more exch. Wheathampstead, this time for Wonston, Hants. (Inst. Repyngdon, fo. 348*d*), and on 4 Jan., 1413-4, had. coll. of Bilton preb. in York (Harl. 6969, p. 108). He had a royal grant of the archdeaconry of Surrey, 13 Aug., 1414 (*Cal. Pat.* 1413-6, pp. 236-7), which was followed, 13 Feb., 1414-5, by a papal provision of the same dignity (*Cal. Papal Letters*, vi, 472-3). As archdeacon, he acted for many years as cardinal Beaufort's vicar-general, and Beaufort and bishop Repyngdon are named among the persons to be remembered in a chantry which Forest was instrumental in founding in Banbury church (*Cal. Pat.* 1413-6, p. 145). His provision shews that he was holding with the archdeaconry and Banbury preb. the compatible masterhips of the hospitals of St. Cross at Winchester and St. Nicholas at Portsmouth. These last he seems to have resigned soon after, for, when he had disp., 16 Feb., 1417-8, to hold any

number of compatible benefices (*Cal. Papal Letters*, vii, 40-1), the two which he was holding under his previous disp. were Prees or Pipa minor preb. in Lichfield, of which he had coll. 30 Nov., 1415 (Le Neve, i, 618), and Dunham preb. in Southwell, of which he had coll. 17 Nov., 1416 (*ibid.* iii, 419). He took advantage of his new disp. to obtain Dunnington preb. in York on 4 Sept., 1419 (Harl. 6969, p. 113), and Alton Borealis preb. in Salisbury, to which he was adm. 19 Oct., 1420 (Jones, p. 352). On 16 Feb., 1422-3, he had disp. to hold an incompatible benefice for life with his archdeaconry (*Cal. Papal Letters*, vii, 256). On 1 March, 1424-5, he had letters patent for Combe quartadecima preb. in Wells (*Cal. Pat.* 1422-9, p. 270), and soon after obtained his incompatible benefice in the shape of the deanery of Wells, in which he was confirmed by bishop Stafford on 19 Nov., 1425 (Harl. 6966, p. 56). He had an indult, 4 Dec., 1429, to visit his archdeaconry by deputy for five years (*Cal. Papal Letters*, viii, 172). He res. his Lichfield preb. in 1440, and his prebs. in York and Southwell by 18 June, 1442 (see previous references to Le Neve). On 12 Oct. 1444, three canons of Wells and Thomas Forest, master of St. Cross, Winchester, were deputed as coadjutors to the dean, an old man *caligine oculorum et imbecillitate corporis laboranti*: in the following March one of these men was removed for maladministration (Harl. 6966, p. 59). On 3 March, 1445-6, Forest, decrepit and blind as before, had an indult to choose a confessor (*Cal. Papal Letters*, ix, 484): he died three weeks later, on 25 March, 1446 (Le Neve, i, 152), vacating his deanery, archdeaconry, and Banbury preb. His successor in the last, William Witham, obtained possession on 2 April, 1446, (*ibid.* ii, 105). His will (P.C.C. 30 Luffenham) describes Forest as dean of Wells, and of Middleton, Oxon., and Horton, Bucks. Thus he probably held Middleton Stoney till the end of his life.

BEDFORD MAJOR PREB. THOMAS CHICHELE. Probably a nephew of archbishop Chichele. As he is said to have been in his nineteenth year in or before 1432-3 (*Cal. Papal Letters*, viii, 401), he obtained Caddington minor preb. in St. Paul's, 18 Feb., 1429-30, at a rather early age (Hennessy, p. 19). He had coll. of a preb. in Crediton, 2 Feb., 1430-1 (*Excer. Epis. Reg. Lacy*, ed. Randolph, i, 129). It is probable that he succeeded Richard Caudray (see archdeacon of Lincoln) in Bedford major preb. in 1431, but no coll. is recorded. He certainly possessed it by 15 Jan., 1432-3, when he had disp. to hold an incompatible benefice after reaching his twenty-first year (*Cal. Papal Letters*, ut sup.). As his age is given, no doubt, in the terms of his petition for a disp., he probably had entered his twentieth year in the interval. He was at this time canon of St. Paul's, Lincoln, Crediton and Heytesbury, held the free chapels of 'Choherleton' in Salisbury, and 'Alerton' in York dioceses, and was studying at Oxford. 'Choherleton' appears to be a corruption of Sherston, Wilts.; Chichele was inst. to the free chapel of Sherston Pinkey on 18 Aug., 1426, during a vacancy in the see of Salisbury (Lambeth Reg. Chichele, i, fo. 153), and res. it in 1443 (Phillipps, *Wilts. Inst.*, i, 135). 'Alerton' is

probably the free chapel of St. Mary Magd., at Allerton Maul-everer, Yorks., mentioned by Lawton, *Collections*, p. 552. He had coll., 24 Jan., 1429-30, of the hospital of St. Thomas the martyr, Eastbridge in Canterbury, but res. it by 18 Feb. following (Lambeth Reg. Chichele, i, fo. 180d, 181d). On 3 May, 1433, he had coll. of Beckingham preb. in Southwell (Le Neve, iii, 416), and, on 14 Dec., 1433, which, to judge by the terms of the disp. already mentioned, may have been his twentieth birthday, he obtained the archdeaconry of Canterbury (*ibid.* i, 42). He quitted Bedford major preb. on 1 June, 1434, when he succeeded John Urry (see above) in Aylesbury preb. (Reg. Gray, fo. 84d). Later, on 17 May, 1438, he exch. Aylesbury for Biggleswade preb. (Reg. Alnwick, fo. 108) with John Forster (see below), whom he also succeeded, 29 Mar., 1440, in Fridaythorpe preb. in York (Le Neve, iii, 187). He res. his preb. in Southwell by 27 July, 1445 (*ibid.*, iii, 416); but kept his prebs. in York, St. Paul's and Lincoln with his archdeaconry until his death, which took place at Wingham, Kent, 26 Jan., 1466-7 (Hennessy).

BEDFORD MINOR PREB. RICHARD RYPON. Inst. to Holton Beckering, Lincs., 9 Jan., 1412-3 (Inst. Repyngdon, fo. 60d¹, which he res. by 14 Nov., 1416 (*ibid.*, fo. 84d). He had coll. of Bedford minor preb., 12 Jan., 1417-8 (*ibid.*, fo. 493). He was still in possession in Oct. 1433 (Reg. Gray, fo. 130d), and probably vacated the preb. by 15 Oct., 1435, when William Hoper, LL.D., had coll. (*ibid.*, fo. 85d).

BIGGLESWADE PREB. JOHN FORSTER, M.A. His career is somewhat difficult to trace, as it is crossed by that of contemporaries of the same name. He was proctor at Oxford in 1400, 1401, and 1402 (*Oxford Honours*, 1894, p. 91), and as such had a royal licence to obtain provision of and hold ecclesiastical benefices of the archbishop of York's collation (*Cal. Pat.* 1401-5, p. 92). He had a succession of papal disps. to hold minor and priest's orders. On 31 Dec., 1404, he had disp. for priest's orders and to hold any compatible benefices, being called clerk of the diocese of York. His petition requested rehabilitation on the ground that he had taken part in a battle, doubtless Shrewsbury, on the king's side, and "with a certain warlike instrument which had come into his hands, felled to the ground one of the conspirators, who was then killed by others, hurt the shin of a certain other layman who attacked him, and also smote a number of others, but killed nobody with his own hands" (*Cal. Papal Letters*, vi, 53). He appears about this date to have been provided by the pope to canonries in York and Ripon, for which he received royal pardon on 7 Oct., 1405 (*Cal. Pat.* 1405-8, p. 82), but these canonries have not been identified, nor does the provision seem to be noted in the papal registers. He also obtained St. Botolph's preb. in Lincoln at or soon after this time, which he quitted for Decem Librarum preb., 10 Aug., 1407 (Inst. Repyngdon, fo. 479). This he res. by 12 July, 1409 (*ibid.*, fo. 482), and had coll. of St. Botolph's a second time, 14 Oct., 1410 (*ibid.* fo. 484d). He was also rector of Kington magna, Dorset, by 10 Jan., 1410-11, when he had disp. for five years from proceeding to the sub-diaconate, and is

mentioned as an old member of the papal court (*Cal. Papal Letters*, vi, 191). His inst. to Kington magna is not recorded, but was certainly later than 7 Apr., 1408 (Hutchins, *Hist. Dorset*, iv, 72). On 8 Mar., 1411-2, he quitted St. Botolph's preb. for Langford manor preb. (Inst. Repyngdon, fo. 486*d*). As rector of Lutterworth, Leices., to which he was inst. 10 July, 1411 (Lambeth Reg. Arundel, ii, fo. 85*d*), having quitted Kington magna about 2 Apr., 1411 (Hutchins, ut sup.), he had an extension of his five years disp. for life (*Cal. Papal Letters*, vi, 376). He apparently res. Lutterworth by 20 Mar., 1415-6 (Inst. Repyngdon, fo. 184*d*, 185). In 1418-9, he is mentioned as a canon of York, and again in 1426-7 (*Cal. Papal Letters*, vii, 8, 551): it is possible, as he cannot be found to have held a prebend till 1428, that Le Neve has confused John Forest (see Banbury preb.) with him in his list for Dunnington preb. (iii, 181). In 1418-9 he was papal nuncio and writer of letters to the pope's penitencer (*Cal. Papal Letters*, vii, 8). On 19 May, 1423, he quitted Langford manor preb. for Biggleswade preb., of which he had had a royal grant on 26 Jan. previously, having recovered it from John Ixworth (Reg. Flemyng, fo. 165). On 5 July, 1425, he was inst. to Great Bowden, Leices. (Lambeth Reg. Chichele, i, fo. 260). On 8 Apr., 1428, he had coll. of Fridaythorpe preb. in York (Le Neve, iii, 187), in which his estate was ratified 24 Oct., 1437 (*Cal. Pat.* 1436-41, p. 102). He exch. Biggleswade preb. for Aylesbury preb. with Thomas Chichele, 17 May, 1438 (Reg. Alnwick, fo. 108), and on the same day exch. Great Bowden for Biddenden, Kent (*ibid.*, fo. 109). He died by 29 Mar., 1440 (Le Neve, iii, 187). His successor in Aylesbury preb. was John Beverley, whose name appears in the visitation of 1442 (*B. & W.* ii, 455).

BRAMPTON PREB. JOHN MARSHALL, M.A., S.T.B., DEAN OF BRIDGNORTH. Here again there is some difficulty in distinguishing between this person and others of the same name. He seems to have been a Leicestershire man, as he was inst. to the seventh preb. in the Newarke college, Leicester, 28 Apr., 1401 (Inst. Beaufort, fo. 73*d*), and to Syresham, Northants., on the pres. of the abbot and convent of Leicester, 4 Dec., 1404 (*ibid.*, fo. 125). He exch. these preferments with Henry Botheby for Navenby, Lincs., 21 Apr., 1407 (Inst. Repyngdon, fo. 18, 145*d*), to which he was pres. by the Crown on 12 Apr. (*Cal. Pat.* 1405-8, p. 311). On 21 Oct. following he had a grant of Brampton preb. by letters patent (*ibid.*, p. 370), and had coll. on 25 Oct. (Inst. Repyngdon, fo. 479 and *d*). The Crown pres. him to Wistow, Leices., 14 Dec., 1411 (*Cal. Pat.* 1408-13, p. 350), to which he was inst. 11 May, 1412 (Inst. Repyngdon, fo. 168*d*, 169), on resigning Navenby (*ibid.*, fo. 55*d*; *Cal. Pat.* 1408-13, p. 397). His estate in Wistow was ratified on 16 May (*ibid.*, p. 355). It is not known when he vacated Wistow, and his identity with the John Marshall, priest, inst. to Swayfield, Lincs., 21 Jan., 1413-4 (Inst. Repyngdon, fo. 68), is disputable, although not improbable. Meanwhile the deanery of Bridgnorth had fallen vacant by the rebellion of the Scottish dean, Columb Dunbar; and Marshall had a grant of it on 9 May, 1410, which was repeated on 24 Oct., 1413 (*Cal. Pat.* 1408-13,

p. 192; 1413-6, p. 43). He did not obtain possession at once, and his estate in the deanery was ratified on 30 Oct., 1420 (*ibid.* 1416-22, p. 288). He probably retained it till his death. As canon of Lincoln, he had an indult for a portable altar, 29 Sept., 1413 (*Cal. Papal Letters*, vi, 405). He had coll. of Wanstrow preb. in Wells, 19 Feb., 1433-4 (Harl. 6966, p. 45), succeeding Alan Humberstone (see Louth preb. below). He seems to have been constantly in residence at Lincoln from as early as 1432 to the end of his life (see p. 128 above; Reg. Gray, fo. 130; B. & W. ii, 387, 512, etc.); but he quitted Brampton preb. for Louth preb., 12 Sept., 1440, his successor being Thomas Ryngstede (Reg. Alnwick, fo. 108*d*). He died on 12 June, 1445 (Le Neve, ii, 180).

BUCKDEN PREB. JOHN DEPYNG, LL.D. Inst. to Market Overton, Rutland, 2 Aug., 1419 (Inst. Repyngdon, fo. 278), which he res. by 17 Mar., 1420-1 (Reg. Flemyng, fo. 54*d*), having had ratification of his estate, 5 Aug., 1419 (*Cal. Pat.* 1416-22, p. 214). He was constantly engaged in the legal business of the see, and was present as a notary at bishop Flemyng's award in 1421 (*ibid.*, pp. 404-6). He obtained Buckden preb. in 1427 (Le Neve, ii, 119). In 1433, he was a papal commissioner in the famous Barnwell process, by which the dispute between the university and town of Cambridge was settled (*Cal. Papal Letters*, viii, 485). He was bishop Alnwick's chancellor, and acted as his assessor and commissary in many visitations of religious houses. He probably died before 1449 (see Le Neve, ii, 120).

CAISTOR PREB. RICHARD HETHE, S.T.B. Inst. to Long Whatton, Leices., 7 Feb., 1403-4 (Inst. Beaufort, fo. 82*d*), but res. by 21 Oct., 1405 (Inst. Repyngdon, fo. 139*d*), on obtaining the subdeanery of Lincoln, of which he had a royal grant on 19 Oct. (*Cal. Pat.* 1405-8, p. 83). He res. this, with the annexed preb. of Welton Westhall, in 1414, being inst. on 15 June to St. Mary Magd., Blatherwycke, Northants. (Inst. Repyngdon, fo. 258). On 26 July, 1414, he had coll. of the archdeaconry of Huntingdon (*ibid.*, fo. 489*d*), and on 5 Aug., of Welton Beckhall preb. (*ibid.*), which Le Neve (ii, 226) confuses with Welton Westhall. He res. Blatherwycke by 25 Nov. following (Inst. Repyngdon, fo. 259), possibly as incompatible with the archdeaconry, and quitted Welton Beckhall preb. for Caistor preb. on 23 Sept., 1415 (*ibid.*, fo. 491*d*). He was a residentiary in 1419 (*Cal. Pat.* 1416-22, p. 258). He was inst. to Stibbington, Hunts., 20 July, 1420 (Reg. Flemyng, fo. 104*d*), holding the living with his archdeaconry, which he appears to have exchanged with William Lassels (see archdeacon of Huntingdon above) for Shillington, Beds., 15 Dec., 1421 (*ibid.*, fo. 122*d*, 164). He res. Stibbington by 7 Nov., 1422 (*ibid.*, fo. 112), but held Shillington with Caistor preb. till his death. On 19 Apr., 1429, his estate in Shillington was ratified (*Cal. Pat.* 1422-9, p. 523). He was elected master of the college of Northill, Beds., 5 July, 1423 (Reg. Flemyng, fo. 126): this office also he held till his death, which occurred before 13 Oct., 1443 (Reg. Alnwick, fo. 183*d*; cf. fo. 184). Philipps, *Wills. Inst.*, i, 124, notes the inst. of a person of this name to Donhead St. Mary, Wilts., in 1433: the identity is doubtful. His successor in Caistor preb. seems to have been Robert Wetherynsett (Le Neve, ii, 127).

CARLTON KYME CUM DALBY PREB. JOHN CASTELL, S.T.M., ARCHDEACON OF BERKS. *Test. Ebor.* (Surt. Soc.), iii, 153, gives details of his early career. He was ordained subdeacon at York, with a title from the Gilbertine priory of St. Andrew, York, and deacon, 18 Sept., 1406, with a title from St. John's hospital without the east gate of Oxford. He was proctor at Oxford in 1405, master of University college, 1413-20, and chancellor of the University, 1421-5 (*Oxford Honours*, p. 44). He, or one of his name, was adm. to the Golden preb. at Hereford, 2 Sept., 1414 (Le Neve, i, 501); but the identity seems doubtful, as the holder of this preb. was doubtless the same as John Castell, chaplain, inst. to the chapel of Tedstone Wafer, Herefs., 4 Jan., 1395-6 (Hereford Epis. Reg. Trefnant, fo. 35). In 1395-6 Castell could not have been described as chaplain. Moreover, when the Golden preb. fell vacant, by 8 Nov., 1430, the cause is said to have been the death of John Castell (Hereford Epis. Reg. Spofford, i, fo. 144); whereas the John Castell with whom this note is concerned did not die till 1456 or 1456-7. On 4 Feb., 1419-20, he had a Crown pres. to a portion of Waddesdon, Bucks. (*Cal. Pat.* 1416-22, p. 265): he was inst. on 10 Mar. following (Lambeth Reg. Chichele, i, fo. 107d), but res. it (Reg. Flemyng, fo. 157d) on obtaining the chancellorship of Lincoln with its annexed preb. of Sutton-in-Marisco and church of Nettleham, 15 Nov., 1423 (*ibid.* fo. 165d). He also res. Hayes, Middlesex, which he appears to have obtained in 1422, in 1423, and was succeeded by Richard Caudray (Hennessy, p. 208: see archdeacon of Lincoln above). On 18 Sept., 1423, he was inst. to Rudby, Yorks. (*Test. Ebor.*, ut sup.). In 1424 he exch. the chancellorship with Peter Partrich (see chancellor above) for Carlton Kyme preb., by royal grant of 30 Oct. (*Cal. Pat.* 1422-9, p. 253, and see p. 175 above). On 9 Jan., 1424-5, he had coll. of Skelton preb. in Howden (*Test. Ebor.*, ut sup.). He had ratification of his estate in Rudby, 23 May, 1425 (*Cal. Pat.*, ut sup., p. 275); and, although holding no disp. for an incompatible benefice, had coll. of the chancellorship of Hereford, 7 July, 1425 (Le Neve, i, 492). This dignity, which he obtained by exch. of St. Clement Danes, London (Hereford Epis. Reg. Spofford, i, fo. 82d), is not mentioned in his subsequent dispensations, and possibly its holder may be identified with the holder of the Golden preb. already mentioned as another person of the same name. As rector of Rudby and canon of Lincoln and Howden, he had disp., 16 May, 1426, to hold an incompatible benefice for 5 years (*Cal. Papal Letters*, vii, 459). He had coll. of Yetminster prima preb. in Salisbury, 28 Aug., 1428 (Jones, p. 434), and was inst. to St. Clement Danes, London, 2 Dec., 1428 (Hennessy, p. 128), apparently for the second time. He res. this church in 1430, and on 2 April had disp. to hold an incompatible benefice for life (*Cal. Papal Letters*, viii, 169). On 15 Sept., 1431, he obtained the archdeaconry of Berkshire (Jones, p. 150), but res. it by 24 Sept., 1432. He had quitted Yetminster prima preb. for Kingsteignton with Yealmpton preb. in Salisbury on 8 May, 1432 (*ibid.*, p. 423), and now, on 22 Sept., quitted the latter for the rich preb. of

Charminster and Bere (*ibid.*, p. 373). He also res. the mastership of St. Nicholas' hospital, Salisbury, in 1432 (Phillipps, *Wilts. Inst.*, i, 123). He exch. Charminster preb. with Nicholas Dixon (see Gretton preb. below) for Wetwang preb. in York and Cottingham, Yorks, by a royal grant of 29 Nov., 1435 (*Cal. Pat.* 1429-36, p. 493), and had coll. of Wetwang preb. 12 Feb., 1435-6 (Le Neve, iii, 223). He now res. Carlton Kyme preb., of which Robert Rolleston had a royal grant, 17 March, 1435-6 (*Cal. Pat.*, ut sup., p. 511). He res. his Howden preb. in 1436 (*Test. Ebor.*, ut sup.), and had voided the chancellorship of Hereford, if it was ever his, by 1438 (Le Neve, i, 492). The Hereford dates are hard to reconcile with those of his other benefices, but it is probable that he res. the chancellorship earlier, as incompatible with Rudby and St. Clement Danes; and a comparison of Hennessy, p. 128, with Hereford Epis. Reg. Spofford, i, fo. 82*d*, indicates that he re-exch. the dignity for St. Clement Danes. On 12 June, 1447, he exch. Cottingham for the precentorship of York (*Cal. Pat.* 1446-52, p. 56), and was adm. to the precentorship on 7 Oct. (Harl. 6971, p. 19), holding it with Rudby and Wetwang preb. till his death. In 1455 he was one of the founders of St. William's college, York (*Cal. Pat.* 1452-61, p. 218). His will bears date 30 Oct., 1456, and was proved 20 Feb., 1456-7: he was buried in York minster (*Test. Ebor.*, ut sup.).

CARLTON PAYNELL CUM THURLBY PREB. THOMAS BALDYNG.

Vicar of Moulton, Lincs.; his inst. is not recorded, but he res. by 24 April, 1412, when he was succeeded by John Baysham (Inst. Repyngdon, fo. 55: see Langford ecclesia preb. below). As he had coll. of Baysham's preb. of Moreton-cum-Whaddon in Hereford, 8 April, 1412, being then preceptor of St. Wulfstan's hospital, Worcester (Hereford Epis. Reg. Mascall, fo. 44*d*), and was also inst. to Baysham's church of Hampton Lovett, Worces., on 12 May following (Nash, *Hist. Worcestershire*, i, 540), it is evident that the two men exch. benefices (see note on p. 81 above). He had coll. of Carlton-cum-Thurlby preb. on 21 Sept., 1418 (Inst. Repyngdon, fo. 495*d*). On 22 April, 1415, he received a grant by letters patent of a preb. in St. Chad's, Shrewsbury (*Cal. Pat.* 1413-6, p. 307). He res. Hampton Lovett by 25 June, 1415 (Nash, ut sup.), and quitted his Hereford preb. by 14 Oct. following (Le Neve, i, 513), apparently re-exchanging for Moulton vicarage, to which he was again inst., 14 Nov., 1415 (Inst. Repyngdon, fo. 77). He was inst. to Algarkirk, Lincs., on the pres. of Baysham and others, 14 Oct., 1416 (*ibid.*, fo. 83), and res. his vicarage by 25 April, 1421 (Reg. Flemyng, fo. 13*d*). On 24 Feb., 1428-9, he was inst. to Irby in Grimsby deanery, Lincs., on the pres. of Henry Retford (*ibid.*, fo. 33*d*); but the pres. was recovered by the Crown, and the church quitted by Baldyng before 19 June, 1430 (*ibid.*, fo. 34). He vacated Algarkirk by death before 24 Aug., 1433 (Reg. Gray, fo. 7), and was succeeded in his preb. by Thomas Warde (see note on p. 3 above).

CENTUM SOLIDORUM PREB. THOMAS SOUTHWORTH probably held this preb., which he occupied in 1433 (Reg. Gray, fo. 130*d*),

and in 1439 (*B. & W.*, ii, 429). His other preferments, if any, have not yet been traced.

CLIFTON PREB. JOHN CARPENTER, S.T.M. Pres. by the Crown to Navenby, Lincs., 17 May, 1412 (*Cal. Pal.* 1408-13, p. 398), and inst. 25 May (Inst. Repyngdon, fo. 55d), on the res. of John Marshall (see Brampton preb. above). Phillipps, *Wills Inst.*, vol. i, notes the inst. of John Carpenter to Winterbourne Bassett in 1413 (p. 102), which he res. in 1414 (p. 103). This may be the same person, but it is doubtful whether he is identical with the vicar of Steeple Ashton, inst. 1427 (*ibid.*, p. 117), and of Norton Bavant, inst. 1433 (p. 123), res. 1424 (p. 124), and the rector of Stratford Tony, inst. 1434 (p. 125)—indeed, this does not seem very likely. He was inst. to a portion in Pontesbury church, Salop, 15 July, 1413 (Hereford Epis. Reg. Mascall, fo. 46d), which he res. by 18 Dec. 1417 (*ibid.* Reg. Lacy, fo. 4). It is uncertain when he obtained Mathry preb. in St. Davids, which he exch. with David Pryce (see note on p. 16 above) for Clifton preb. in Lincoln, 8 June, 1426 (*Le Neve*, ii, 132). His res. of Navenby is not recorded, but he probably quitted it some time after 1420 (see Reg. Flemyng, fo. 147) for Beaconsfield, Bucks., which he res. by 21 June, 1435 (Reg. Gray, fo. 53). Meanwhile, he became provost of Oriel college, Oxford, in 1430, and was chancellor of the university in 1437 and 1438 (*Oxford Honours*, p. 43). He was inst. in 1436, according to *D.N.B.*, to St. Mary Magd., Old Fish Street, London; but this is not the case, as the John Carpenter who was rector of that church was inst. in 1415 and died in 1441 (*Hennessy*, p. 319). About 1420 he had obtained the mastership of St. Anthony's hospital in Threadneedle street. It appears that, before 9 June, 1438, he quitted or intended to quit the secular priesthood to become an Austin canon, and a papal mandate of that date required him to resign his hospital in favour of a canon of the mother foundation in the diocese of Vienne (*Cal. Papal Letters*, ix, 3-4). He certainly res. Clifton preb. before 1439, when Thomas Ryby was in possession (*B. & W.*, ii, 428). It seems very doubtful whether he actually entered a religious order, as he kept the provostship of Oriel till 1443 (*Le Neve*, iii, 549). He also retained his hospital, and did not res. it until 1445 (*Cal. Papal Letters*, ix, 219, 497), when, on 20 Dec., he received a bull of provision to the see of Worcester, then void by the translation of Thomas Bourchier to Ely (*ibid.*, 327). On 30 Dec., he had a faculty to be consecrated by any catholic bishop (*ibid.*, 372). He had a grant of the custody of the temporalities of the see, 9 Feb., 1443-4 (*Cal. Pal.* 1441-6, p. 266): they were restored to him on 27 Feb. (*ibid.* p. 256), but his consecration did not take place until 22 March, when, five months after the consecration of Bekynton (see archdeaconry of Buckingham above) in the same place, he was consecrated in the collegiate church of blessed Mary of Eton by bishop Ayscough of Salisbury, assisted by bishops Bekynton of Bath and Wells and Low of St. Asaph (*Stubbs, Reg. Sac.*, p. 89). He died in 1476, and was buried in the collegiate church of Westbury-on-Trym, Gloucestershire, which, like some of his predecessors, he regarded

as one of his cathedral churches, calling himself bishop of Westbury and Worcester. Henry vi held him in high estimation. In *The Bekynlon Corr.* (Rolls Ser.), i, 235, there is a letter without a date from Henry to Eugenius iv, on behalf of the poverty-stricken condition of St. Anthony's hospital, which was in dire straits, although under the governance "valde vigilis prudentisque ac circumspccti admodum, fidelis ac dilecti capellani nostri, magistri Johannis Carpenter, S.T.P. egregii, custodis seu magistri." The church of St. Benet Fink was annexed to the hospital in 1440 under Carpenter's rule and on his petition (Newcourt, i, 229). See also *Bekynlon Corr.*, ii, 357, for an indult of Eugenius iv, 20 Nov., 1441.

CORRINGHAM PREB. THOMAS POLE, M.A., a member of the noble house of Pole, and probably a son of Michael, second earl of Suffolk, and brother of Michael, third earl, and William, fourth earl and first duke. He had coll. of Chiswick preb. in St. Paul's, 20 Feb. 1418-9 (Hennessy, p. 22), which he quitted for Brownswood preb., 18 June, 1419 (*ibid.*, p. 16). He obtained Corringham preb. by a royal grant, 16 July, 1426 (*Cal. Pat.* 1422-9, p. 290), and had coll. of Fenton preb. in York, 11 June, 1428 (Le Neve, iii, 184). On 30 Nov., 1428, he had disp. to hold two incompatible benefices for life (*Cal. Papal Letters*, viii, 92). He was adm. to Hansacre preb. in Lichfield, 16 Dec., 1432 (Le Neve, i, 611). He died before 14 July, 1433 (*ibid.*, iii, 184), holding his prebs. in York, St. Paul's, Lichfield, and Lincoln. His successor in Corringham preb. was Thomas Bouchier, subsequently bishop of Worcester and Ely, archbishop of Canterbury and cardinal, adm. by proxy 15 July, 1433 (Reg. Gray, fo. 83d, 84).

CRAKEPOLE ST. MARY PREB. WALTER IXWORTH. Very little seems to be known of him, but he was probably nearly related to John Ixworth, archdeacon of Worcester 1412-31, who is said by Le Neve (ii, 137) to have res. this preb. in 1408. Walter Ixworth pres. a vicar to the prebendal church, 4 Oct., 1419 (Inst. Repyngdon, fo. 101d), but apparently res. the preb. or did not obtain full possession, as the only coll. recorded in his name bears date 11 Sept., 1429 (Reg. Flemyng, fo. 33). He res. before 29 Oct., 1433, when he was succeeded by Roger Mersshe (Reg. Gray, fo. 84d).

CROPREDY PREB. ROBERT ALLERTON, LL.B. Adm. 26 April, 1420, in succession to Richard Flemyng, then bishop elect (Inst. Repyngdon, fo. 497d). On 29 Oct. following, he was inst. on a Crown pres. to Amersham, Bucks. (Reg. Flemyng, fo. 147d, 148), and on 18 Dec. had coll. of Studley preb. in Ripon (Fowler, *Mem. of Ripon* [Surt. Soc.], ii, 190). His estate in Studley preb. was ratified 4 Dec., 1423 (*Cal. Pat.* 1422-9, p. 165). On 23 May 1431 he had a grant of a preb. in St. George's Windsor, for which he exch. Bracklesham preb. in Chichester with Robert Felton (*ibid.*, 1429-36, p. 193). He died on 19 April, 1437 (Le Neve, ii, 140), and was succeeded in Cropredy preb. by Robert Felton. He also voided his Windsor preb. by his death (*Cal. Pat.* 1436-41, p. 47). The inst. of his successor at Amersham is not recorded.

DECEM LIBRARUM PREB. WALTER SHIRYNGTON. Preb. of Givendale in York by royal grant, 12 Aug., 1407 (*Cal. Pat.* 1405-8, p. 340): he was adm. 29 Aug. (Harl. 6969, p. 97). He had a further grant of the free chapel of Marchamley, Salop, 26 Dec., 1408 (*ibid.*, 1408-13, p. 45). He was inst. to Bishop's Hatfield, Herts., 17 March, 1408-9 (Inst. Repyngdon, fo. 339*d*, 340), which he exch., 23 Feb., 1409-10, for Harlaxton, Lincs. (*ibid.*, fo. 40*d*). On 10 April, 1410, he had coll. of Combe tertia preb. in Wells (Harl. 6966, p. 16). He had disp., as rector of Harlaxton, subdeacon and clerk of the privy seal, 22 Dec., 1410, from being promoted to higher orders for seven years. A further disp. of the same date allowed him to hold an incompatible benefice or dignity with Harlaxton or another church for life. He already had an expectative provision of canonries in Lichfield and Lincoln and of a dignity in one of them: his free chapel and prebs. in York and Wells and Coppenhall preb. in Penkridge are also named (*Cal. Papal Letters*, vi, 210). At this date, however, he actually had res. Harlaxton, to which Robert Shiryngton, probably his kinsman, had been inst. on 13 March, 1409-10 (Inst. Repyngdon, fo. 41); but he was inst. a second time on 3 Feb., 1410-11 (*ibid.*, fo. 48). On 15 March, 1413-4, he had a Crown pres. to Holy Trinity, Dorchester (*Cal. Pat.* 1413-6, p. 156). He exch. Harlaxton and his Wells preb. with Thomas Pellycan for Goderynghill preb. in Westbury-on-Trym, 16 April, 1417 (Inst. Repyngdon, fo. 88*d*), in which his estate was ratified, as well as in the free chapel of St. Mary Rouncevale near Charing cross, on 28 Aug. following (*Cal. Pat.* 1416-22, p. 128). He vacated his York preb. by 7 Aug., 1420, by an exch. (Harl. 6969, p. 113), was adm. to Minor pars altaris preb. in Salisbury on 4 Nov. (Jones, p. 402), and exch. it with Richard Richeman for Decem librarum preb. in Lincoln, 14 Dec. following (Reg. Flemyng, fo. 163*d*). He was inst. on 12 July, 1429, to the first portion in the church of Holdgate, Salop (Hereford Epis. Reg. Spofford, i, fo. 128*d*). On 19 March, 1429-30, he is said to have been adm. to Offley preb. in Lichfield (Le Neve, i, 616). Ormerod, however (*Hisl. Cheshire*, ed. Helsby, i, 308), says that he obtained the deanery of St. John's, Chester, on the res. of Richard Leyot (see Leighton ecclesia preb. below), 27 March, 1431, and exch. it for Offley preb. in Lichfield, 5 March, 1437-8, so that Le Neve is probably wrong. On 10 April, 1431, he was adm. to Beaminster prima preb. in Salisbury (Jones, p. 357), and on 16 April, 1433, to Wedmore quinta preb. in Wells (Harl. 6966, p. 44). On 21 July, 1434, he exch. Barnby preb. in Howden with Thomas Morton (see note on p. 14 above) for Sidlesham and Bishopstone preb. in Chichester (*Test. Ebor.* [Surt. Soc.] iii, 106). He quitted Beaminster prima preb. for Shipton preb. in Salisbury, 3 May, 1436 (Jones, p. 417, who calls him William). On 20 June, 1438, he had a royal grant of Wigginton preb. in Tamworth and Peasemarsch preb. in Hastings (*Cal. Pat.* 1436-41, p. 172). He exch. his Lichfield preb. for Mora preb. in St. Paul's, 1 June, 1440 (Le Neve, ii, 411), but was adm. to Tachbrook preb. in Lichfield, 6 June, 1442 (*ibid.*, i, 628). He also held Erdington preb. in Bridgnorth, which he vacated (*Cal. Pat.* 1446-52,

p. 223), together with his prebs. in St. Paul's, Chichester, Lichfield, Lincoln, Salisbury, Hastings, and Tamworth, by his death on 2 Feb., 1448-9 (Le Neve, ii, 411). He also held the chancellorship of the duchy of Lancaster. The coll. of *Decem librarum preb.* to his successor, probably Robert Kirkham (see Inst. Chedworth, fo. 203*d*), is not recorded.

DUNHOLME PREB. JOHN BURDET, ARCHDEACON OF WORCESTER. Coll. not recorded; but, as the church of Market Deeping, Lincs., held by his predecessor, William Malberthorpe, was void by 23 Oct., 1429, no reason being given (Reg. Flemyng, fo. 33), it seems probable that Malberthorpe died in that year, and was succeeded in Dunholme preb. by Burdet, who had coll. of Inkberrow preb. in Hereford on 10 July (Hereford Epis. Reg. Spofford, i, fo. 128). He was inst. to the prebendal church, in Worcestershire, on 12 July, 1429 (Nash, *Hist. Worcestershire*, ii, 12). On 31 May, 1431, he obtained the archdeaconry of Worcester (Le Neve, ii, 74), Gaia minor preb. in Lichfield on 28 Sept., 1432 (*ibid.*, i, 609), and Blewbury preb. in Salisbury on 4 March, 1432-3 (Jones, p. 368). About this time he res. his archdeaconry (Le Neve, ii, 74) and his Lichfield preb., being adm. to the archdeaconry of Chester on 24 March, 1432-3 (*ibid.*, i, 567). On 15 July, 1433, he succeeded Thomas Pole (see Corringham preb. above) in Brownswood preb. in St. Paul's (Hennessy, p. 16). He occurs in the list of prebendaries of Lincoln in Oct., 1433 (Reg. Gray, fo. 130*d*). At this time he was chancellor of Abergwili, as he pres. a vicar to the prebendal church of Llanbister annexed to the chancellorship in Nov. 1433 (Lambeth, Reg. Chichele, i, fo. 201). He had coll. of Combe sexta preb. in Wells, 29 Sept., 1435 (Harl. 6966, p. 47). He quitted his preb. in Hereford by 23 Dec., 1437 (Nash, *ut sup.*). He still held Dunholme preb. in June, 1439, but quitted it for Langford manor preb. by July, 1440 (*B. & W.*, ii, 429, 446), his successor probably being John Tyryngton (*ibid.*, ii, 455). On 21 Feb., 1443-4, he had a royal grant of the deanery of St. Mary's, Shrewsbury (*Cal. Pat.*, 1441-6, p. 260). He died 18 Jan., 1448-9 (Hennessy, p. 16), holding his archdeaconry of Chester with his prebs. in St. Paul's, Lincoln, Salisbury and Wells. Le Neve (i, 511) implies that he also still held his preb. in Hereford, and is followed by *B. & W.* (ii, 446), but the inst. to the prebendal church in 1437 shews that he must have quitted it, at least for a time. Nevertheless, his death left void an unnamed stall in Hereford, of which his successor had coll. 27 Jan., 1448-9 (Lambeth Reg. Stafford, fo. 99). Le Neve (ii, 166) gives the wrong date of the accession both of his predecessor, Thomas Cotes (1438, not 1439), and of himself to Langford manor preb., and says that he voided it by resignation, whereas Reg. Alnwick (fo. 109) records his death.

EMPINGHAM PREB. ROBERT WYOT. Had coll. 9 Feb., 1431-2 (Reg. Gray, fo. 83). He res. by 27 June, 1433 (*ibid.*, fo. 84*d*), his successor being John Langton, the future bishop of St. David's. He was rector of Wimpole, Cambs., about 1430, when he appears to have had a disp. to hold an incompatible benefice for seven years (*Cal. Papal Letters*, ix, 67). It seems that he obtained Ash-

well, Herts., though no inst. is recorded : this he res. by 30 April, 1434 (Reg. Gray, fo. 79). He was inst. to Bainton, Yorks., 29 July, 1433, for which it is evident that he exch. Empingham preb. with John Langton (York Epis. Reg. Kempe, fo. 11*d*), and on 13 April, 1434, he succeeded Langton in Huggate, Yorks. (*ibid.*, fo. 12*d*). He may be the same as Richard Wyot (but see Leighton ecclesia preb. below), who obtained a preb. in St. George's, Windsor, by royal grant of 5 Aug., 1436 (*Cal. Pat.*, 1429-36, p. 601). At any rate, on 21 March, 1438-9, his incompatible benefices were Bainton and Huggate, Yorks., and he held Bountisbury preb. in Wimborne : his disp. was now prolonged for life (*Cal. Papal Letters*, ut sup.). On 16 April, 1443, he exch. Bainton with Stephen Wilton (see archdeacon of Stow above) for the archdeaconry of Middlesex (York Epis. Reg. Kempe, fo. 49*d* ; Hennessy, p. 9, says 15 April). On 16 April he also res. Huggate, to which Wilton was inst. (York Epis. Reg. Kempe, ut sup.). He had coll. of Brondesbury preb. in St. Paul's, 29 Sept., 1444 (Hennessy, p. 12 ; Le Neve, ii, 363, says 29 Dec., and calls him Richard, ii, 329). He res. his archdeaconry about 1448 (see Farndon preb. below), and Brondesbury preb. in 1449 (Hennessy, ut sup.). On 22 Feb., 1453-4, he was inst. to Barley, Herts., which he res. by 10 Aug., 1455 (Newcourt, i, 799). He exch. Cavendish, Suffolk, for Benefield, Northants., 27 Jan., 1460-1 (Inst. Chedworth, fo. 63 and *d*), and died by 4 Sept., 1463 (*ibid.*, fo. 66). Le Neve (ii, 172) mentions a Richard Wyot as preb. of Leighton Buzzard : this, however, is a confusion with Richard Leyot, preb. of Leighton ecclesia.

FARNDON-CUM-BALDERTON PREB. THOMAS KEMPE, TH. BAC. It is uncertain when he obtained this preb. Lewis Busshebury, of whom very little is known, obtained it by royal grant of 16 July, 1425 (*Cal. Pat.*, 1422-9, p. 271), and as, according to Le Neve (ii, 150), he did not die until 1450, he may still have been holding it in 1432. Kempe, however, was in possession in Oct., 1433 (Reg. Gray, fo. 130); and it is likely that he succeeded to it considerably earlier in spite of his youth, as he was the favoured nephew of John Kempe, archbishop of York and afterwards of Canterbury. In 1434 he was in or about his twentieth year, and, as canon of Lincoln, had disp. to hold any canonry or preb. requiring priest's orders after he had completed that age (*Cal. Papal Letters*, viii, 502). On 4 April, 1431, he was adm. to Stillington preb. in York (Harl. 6971, p. 19) : he quitted this for Driffild preb. 2 July, 1435 (Le Neve, iii, 183), and Driffild preb. for Langtoft preb., 18 Nov., 1436 (*ibid.*, iii, 199). He obtained the archdeaconry of York, 14 Dec., 1436 (*ibid.*, iii, 133). He was proctor at Oxford in 1437 (*Oxford Honours*, p. 142). In 1439 he quitted Langtoft preb. for South Cave preb., to which he was adm. on 28 March (Harl. 6971, p. 19), and on 17 May in this year had coll. of Bolton Percy, Yorks. (York Epis. Reg. Kempe, fo. 16*d*), which he appears to have held until his consecration in 1449-50 (cf. *ibid.*, fo. 68). He res. South Cave preb. with the archdeaconry in 1442, when, on 19 Nov., he succeeded Henry Bowett, the nephew of his uncle's predecessor in the arch-

bishopric, as archdeacon of Richmond (*ibid.*, p. 19*d*). Le Neve (iii, 169) says that he was chancellor of York in 1442: this, however, does not seem probable. On 5 March, 1442-3, his estate was ratified in Richmond archdeaconry, Farndon preb., Bolton Percy, and the hospitals of St. James by Westminster and St. Thomas by the East bridge, Canterbury (*Cal. Pat.* 1441-6, p. 162). He was adm. to South Cave preb. a second time on 25 June, 1447 (*Harl.* 6971, p. 19*d*). He res. Richmond archdeaconry by 3 May, 1449 (Le Neve, iii, 140), having succeeded Robert Wyot (see Empingham preb. above) as archdeacon of Middlesex (Hennessy, p. 9). He was provost of Eton college on 30 Nov., 1449 (Le Neve, iii, 342), but his appointment is not recorded. On 4 Feb., 1449-50, he had royal licence to accept his provision to the see of London, the temporalities of which were restored to him on 6 Feb. (*Cal. Pat.* 1446-52, p. 162). The provision was obtained by letters forged in the name of Henry vi, who actually wished to translate Marmaduke Lumley from Carlisle; but pope Nicholas v refused to recall the provision in Lumley's favour (*Bekynnton Corr.* [Rolls Ser.] i, 155-7). Kempe was consecrated on 8 Feb. in the chapel of York house, Westminster, by his uncle, assisted by bishops Waynflete of Winchester, Bouchier of Ely, Bekynnton of Bath and Wells, Lyhart of Norwich, and Beauchamp of Hereford (Stubbs, *Reg. Sac.*, p. 90). He now probably quitted Farndon preb., in which he seems to have been succeeded by Robert (Le Neve says Richard) Stillington, afterwards bishop of Bath and Wells. He died on 28 March, 1488-9 (Stubbs, *ut sup.*).

GRETTON PREB. NICHOLAS DIXON. Of this well beneficed official, clerk of the pipe and treasurer and baron of the exchequer, there is a notice in *Test. Ebor.* (Surt. Soc.), iii, 105. It appears from this that he began life in the service of Ralph, earl of Westmorland, and was inst. on his pres. to Welton, Yorks., 16 Nov. 1416: he was an executor of the earl, who died in 1425. He had, however, an earlier pres. by the prior and convent of the Charterhouse of St. Anne, Coventry, to Potterspury, Northants, in 1414, where, however, he did not obtain inst. (see Ketton preb. below). He quitted Welton about 1418 for Cheshunt, Herts. (Newcourt, i, 820). On 8 Feb. 1419-20, as rector of Cheshunt, he had an indult for a portable altar (*Cal. Papal Letters*, vii, 336). He obtained Stow-in-Lindsey preb. in Lincoln by a royal grant of 16 July, 1425, (*Cal. Pat.* 1422-9, p. 292), and on 19 Nov. had coll. of Combe quartadecima preb. in Wells (*Harl.* 6966, p. 38). On 28 Nov., 1427, he was inst. to the hospital of Sherburn by Durham (*Test. Ebor.*, *ut sup.*), and in the same year quitted Stow-in-Lindsey preb. for Empingham preb. in Lincoln, of which he was in possession by 18 Jan., 1427-8. On this date he obtained a disp., to hold an incompatible benefice with Cheshunt for five years, from which it appears that, in addition to his prebs. in Lincoln and Wells, and his hospital, he had obtained Chiswick preb. in St. Paul's, a preb. in St. Stephen's, Westminster, and the hospital of St. James by Westminster (*Cal. Papal Letters*, viii, 21-2). Thus he held Chiswick preb. at a date considerably earlier than has been recognised hitherto (see Hennessy, p. 22). In pursuance of his disp., he was

inst. to Gosberton, Lincs., on the pres. of the Crown, 24 May, 1428 (Reg. Flemyng, fo. 31). He exch. Empingham preb. with John Barnard for Gretton preb., 20 Nov., 1430 (*ibid.* fo. 83*d*), having previously had coll., 1 March, 1429-30, of Moreton-cum-Whaddon preb. in Hereford (Hereford Epis. Reg. Spofford, i, fo. 136*d*, 137). On 19 Oct., 1431, he had a grant of a preb. in St. Stephen's, Westminster (*Cal. Pat.* 1429-36, p. 155). On 25 July, 1432, his disp. was renewed for another five years (*Cal. Papal Letters*, viii, 408). He res. Gosberton by 22 Feb. 1432-3 (Reg. Gray, fo. 4*d*), having been inst. on 10 Feb. to Cottingham, Yorks. (*Test. Ebor.* ut sup.), on a Crown pres. of 6 Feb. (*Cal. Pat.* 1429-36, p. 252). It seems clear that he now succeeded John Dalton, who had voided Cottingham by death, in Stow Longa preb. in Lincoln, his successor in Gretton preb. being Richard Moresby (see note on p. 123 above). On 28 Feb., 1432-3, he had coll. of Wetwang preb. in York (Le Neve, iii, 223): he res. his preb. in Wells by 1 July, 1433 (Harl. 6966, p. 44), and Sherburn hospital about the same time (*Test. Ebor.*, ut sup.). He exch. Cottingham and Wetwang preb. with John Castell (see Carlton Kyme preb. above) for Charminster and Bere preb. in Salisbury in pursuance of letters patent of 29 Nov., 1435 (*Cal. Pat.* 1429-36, p. 493), and had coll. of the last, 10 Feb., 1435-6 (Jones, p. 373). On 25 April, 1436, he was inst. to Skelton preb. in Howden (*Test. Ebor.*, ut sup.), and quitted Stow Longa preb. for the rich preb. of Sutton-cum-Buckingham in Lincoln, 29 July, 1438 (Reg. Alnwick, fo. 107). On 14 March, 1438-9, he had a grant of another preb. in St. Stephen's, Westminster, which he res. the same day (*Cal. Pat.* 1436-41, p. 243). He appears to have res. his preb. in Hereford in or before 1439 (Le Neve, i, 513). He died 30 Oct., 1448 (Newcourt, i, 820), and was buried at Cheshunt. On 24 May, 1447, he had licence to found a chantry in Quadring church, Lincs., in honour of St. Mary (*Cal. Pat.* 1446-52, p. 58): as the persons mentioned in the licence in addition to the king, queen and himself are his father and mother and his brothers Robert and John, it seems highly probable that his family came from Quadring, close to his former church of Gosberton. The statement in *Test. Ebor.*, that he may have come from the bishopric of Durham, is merely a conjecture. He was one of the executors of Robert Thresk or Thirsk, remembrancer of the exchequer, and appears in 1432, some years after Thresk's death, as charged with the delayed foundation of the chantry of St. Anne in the church of Thirsk, Yorks., for which he obtained a new licence on 12 May, the first licence having been granted on 25 May, 1415 (*Cal. Pat.* 1429-36, p. 212).

HAYDOR-CUM-WALTON PREB. THOMAS SAVAGE. He had a grant of the mastership of St. Leonard's hospital, Newark, by letters patent, 7 Aug., 1417 (*Cal. Pat.* 1416-22, p. 119), and it is possible that he succeeded John Welbourne in this preb., i.e. about 1409-10 (cf. Le Neve, ii, 155, with i, 351). No coll. is recorded, but he was evidently a friend of bishop Repyngdon's, and his administration of the deceased bishop's effects as his executor (see Lambeth Reg. Chichele, i, fo. 373*d*, 374), led to his excommunication by archbishop Chichele and protracted litigation

at the curia (see *Cal. Papal Letters*, viii, 598-9). He held his preb. in Oct., 1433 (Reg. Gray, fo. 130), was excommunicated for non-attendance at Alnwick's visitation in 1436-7 (*B. & W.*, ii, 429), and appeared by proxy at the visitation of 1439 (*ibid.*, ii, 429). He was soon afterwards succeeded by Alan Kyrketon (see Le Neve, ii, 155, and cf. *B. & W.* ii, 452, 455).

KETTON PREB. NICHOLAS WYMBYSSH, ARCHDEACON OF NOTTINGHAM. Son of William Wymbyssh, esq., of Nocton, Lincs. Inst. to Potterspury, Northants, 28 Nov., 1414, on recovery of pres. by the Crown (Inst. Repyngdon, fo. 259 and *d*). His estate in the church had been ratified on 18 June, 1414 (*Cal. Pat.*, 1413-6, p. 197), but the pres. had been contested by Nicholas Dixon (see Gretton preb. above): it was again ratified on 12 Dec. (*Cal. Pat.*, ut sup., p. 183). On 22 March, 1417-8, he had a royal grant of Waltham preb. in Chichester (*ibid.*, 1416-22, p. 150). He res. Potterspury in 1419 (Inst. Repyngdon, fo. 277), and was inst. on 25 March to Hanslope, Bucks., on the pres. of John Baysham, rector of Olney (see Langford ecclesia preb. below), and John Throkmorton, esq. He res. Hanslope before 21 Feb., 1424-5 (Lambeth Reg. Chichele, i, fo. 256*d*), but was re-inst. on 23 Oct. following (*ibid.*, fo. 262). On 15 May, 1425, he had disp. to hold an incompatible benefice with Hanslope, which at this time he actually had res., for two years: he was then holding his preb. in Chichester and the mastership of St. Leonard's hospital at Stoke-by-Newark, Notts. (*Cal. Papal Letters*, vii, 379). He obtained Welton Rivall preb. in Lincoln by royal grant of 12 May, 1426, on the res. of John Hayworth (*Cal. Pat.* 1422-9, p. 340: Le Neve, ii, 234, calls him Wymbell). Under his disp. he obtained Skirbeck, Lincs.; his inst. is not recorded, but he exch. it and Welton Rivall preb. with Robert Iwardeby (see below) for Ketton preb. on 28 June, 1427 (Reg. Flemyng, fo. 30). He res. his preb. in Chichester by 20 July, 1430 (*Cal. Pat.* 1429-36, p. 69), probably on obtaining the archdeaconry of Nottingham (see Le Neve, iii, 151). In 1434 he res. Hanslope and was inst. to Olney, Bucks., on 20 June (Reg. Gray, fo. 50*d*). He protested residence at Lincoln on 8 Aug., 1439 (*B. & W.*, ii, 459: cf. *ibid.*, ii, 447, 452). He had coll. of Bole preb. in York, 29 June, 1444 (Le Neve, iii, 175). He res. Olney by 20 Nov., 1455 (Inst. Chedworth, fo. 140), and died apparently in Jan., 1460-1, vacating his archdeaconry and prebs. in Lincoln and York. His successor in Ketton preb., William Wytham, had coll. on 26 Jan. (*ibid.*, fo. 205*d*). Wymbyssh was buried in the cathedral, and the handsome canopied tomb popularly called "prior Wimbush's" beneath the eastern arch of the south arcade of the Angel quire is almost certainly his (see R. E. G. Cole in *Assoc. Archit. Soc. Reports*, xxxi, 399, 400). The title "prior" has been given him by a confusion of his position as lord of the manor and patron of the priory of Nocton, which he inherited from his father, the husband of a Darcy heiress, with that of prior of Nocton park, which he of course never held. He was a master in chancery from 1423 to 1450 (*ibid.*), and appears in 1439 as executor of Anne, daughter of Thomas, duke of Gloucester, and Eleanor Bohun, and widow of Edmund, earl of Stafford (Newcourt, ii, 137).

KILSBY PREB. Appropriated to the precentor, q.v.

LAFFORD OR SLEAFORD PREB. RALPH LOWTH. No coll. recorded, but he was preb. in 1426 (Le Neve, ii, 161), and probably succeeded Thomas La Warre in 1419. On 10 June, 1432, he exch. the preb. with Richard Tone for the church of St. Crux, York, to which he was inst. by commission on the same day (Reg. Gray, fo. 83 and *d*). It is not known when or how he quitted St. Crux, but he had certainly done so by 1449 (Drake, *Eboracum*, p. 297).

LANGFORD ECCLESIA PREB. JOHN BAYSHAM. See note on p. 81, to which the following details may be added. The benefice for which he exch. Moreton-cum-Whaddon preb. in Hereford and Hampton Lovett, Worces., with Thomas Baldyng (see Carlton-cum-Thurlby preb. above) was Moulton vicarage, Lincs., to which he was inst. 29 April, 1412 (Inst. Repyngdon, fo. 55). Subsequently, by virtue of his disp. of 12 May, 1412, obtained before quitting Hampton Lovett, he was inst. to Allexton, Leices., on 9 June, 1413 (*ibid.*, fo. 174). He res. Allexton, however, by 18 May, 1414 (*ibid.*, fo. 176*d*), evidently upon obtaining Hanslope, Bucks. (*ibid.*, fo. 454*d*). It is clear that he exch. Hanslope with Thomas Aldbury (see *ibid.*, fo. 470) for Olney, probably in 1415, the date given by Lipscomb; but the exch. is not recorded. While rector of Olney, he was one of the patrons who pres. Nicholas Wymbyssh (see Ketton preb. above) to Hanslope in 1419. He res. Moulton vicarage by 14 Nov., 1415 (Inst. Repyngdon, fo. 77, and see Carlton-cum-Thurlby preb. above). He was inst. to Kempsey vicarage, Worces., 15 Oct., 1420, but res. by 13 Nov., 1422 (Nash. *Hist. Worcestershire*, ii, 27). It is probable that he obtained Langford ecclesia preb. in 1429, the date to which the death of John Legbourne may be assigned (see note on p. 144 and archdeacon of Leicester above). He was inst. to Ross on 20 July, 1430 (Hereford Epis. Reg. Spofford, i, fo. 142): he was still rector on 1 June, 1434, but died before 13 June (*ibid.*, fo. 185). His will (Reg. Gray, fo. 157-8), said to be undated on p. 81 above, actually was made as early as 29 March, 1426: there is no date of proof. It includes bequests to the churches of Hampton Lovett, Moulton, Allexton and Hanslope, and to All Saints', Derby, in which he probably held a preb. Nicholas Wymbyssh was one of his executors, and succeeded him as rector of Olney on 20 June, 1434 (Reg. Gray, fo. 50*d*). His successor in his preb., William Bothe, afterwards bishop of Coventry and Lichfield and archbishop of York, had coll. on 11 June, 1434 (*ibid.*, fo. 84*d*, 85).

LANGFORD MANOR PREB. THOMAS BROUNS, DEAN OF SALISBURY. See note on p. 16, where the date of coll., 20 May, 1423, is noted. The following notes may be added. He was inst. to Cranford St. John, Northants., 2 April, 1410 (Inst. Repyngdon, fo. 242*d*), but res. the church by 27 Oct. following (*ibid.*, fo. 346*d*), having had coll. of Aylesby, Lincs., on 26 Oct. (*ibid.*, fo. 46*d*). He res. Aylesby by 11 Sept., 1413 (*ibid.*, fo. 66*d*). There is no record of his inst. to Twyford, Bucks., which he exch., 21 Aug., 1423, for the wardenship of the altar of Goldes in All Saints', Maidstone

(Reg. Flemyng, fo. 150*d*, 151). He held the treasurer's preb. in South Malling, which he exch., 1 Feb., 1430-1, for Rotefen preb. in Salisbury (Lambeth Reg. Chichele, i, fo. 187*d*). For the probable date of his res. of the archdeaconry of Stow, see archdeacon of Stow above. He vacated his preb. on his consecration as bishop of Rochester: his successor, Robert Sutton, had coll. 5 Sept., 1435 (Reg. Gray, fo. 85*d*). Bishop Sydenham, of Chichester, his predecessor as dean of Salisbury, was one of Chichele's assistants at his consecration (Stubbs, *Reg. Sac.*, p. 88).

LEICESTER ST. MARGARET PREB. REYNOLD KENTWODE, LL.B., DEAN OF ST. PAUL'S. There does not seem to be any direct evidence for his possession of this preb. before Oct., 1433 (Reg. Gray, fo. 130), but it is most probable that he succeeded Thomas Barnesley (see archdeacon of Leicester) about 1429. He obtained Bartonsham preb. in Hereford, 30 Sept., 1392 (Le Neve, i, 495), and Chamberlainwood preb. in St. Paul's, 16 Oct., 1396 (Hennessy, p. 20). In 1399 he was inst. to West Shefford, Berks., on the pres. of Alice Kentwode, lady of the manor (Phillipps, *Wilts. Inst.*, i, 86). He had coll. of the archdeaconry of London, 12 Nov., 1400 (Hennessy, p. 7), and on 25 Dec. following quitted Chamberlainwood preb. for Totenhale preb. in St. Paul's, which he held till his death (*ibid.*, p. 51). He was elected to the deanery of St. Paul's on 30 Dec., 1421 (*ibid.*, p. 5; Le Neve, ii, 313, says on 20 Jan., 1421-2). He now quitted his archdeaconry, and was adm. on 19 May to Faringdon preb. in Salisbury (Jones, p. 380). Bishop Gray appointed him his vicar-general in the diocese of London in 1428 (Hennessy), and in this capacity his name is for many years familiar to students of episcopal registers. It is possible that Gray, on his translation to Lincoln, may have collated Barnesley's preb. to him, but, as stated above, the probable date of his accession is a year or two earlier. On 7 Apr., 1439, he exch. some benefice for the wardenship of St. Radegund's chapel in St. Paul's (Hennessy). He died on 8 Oct., 1441: his will, bearing date 15 Sept., was proved on 23 Dec. (Lambeth Reg. Chichele, i, fo. 476*d*, 477). He vacated his deanery and prebs. in St. Paul's, Hereford, Lincoln, and Salisbury. *B. & W.* who give his name rightly in one place (ii, 429), wrongly call him "Lewtwade" in 1440 (*ibid.*, ii, 444). His successor in Leicester St. Margaret's preb. is not recorded: Le Neve (ii, 169) says that John Walpole, probably identical with the rector of St. Mary Magd., Lincoln, in 1437 (see *B. & W.*, ii, 415), voided the preb. by death in 1445.

LEIGHTON BUZZARD PREB. THOMAS WALTON, DEC. BAC. He had coll. of Thorngate preb., 7 Jan., 1407-8 (Inst. Repyngdon, fo. 479*d*), but exch. it, 1 Sept., 1410, with John Cotes (see Thorngate preb. below) for a preb. in St. John's, Chester (*ibid.* fo. 483*d*, 484). He was inst. to Barton-in-the-Clay, Beds., on the pres. of the abbot and convent of Ramsey, 3 Apr., 1414 (Inst. Repyngdon, fo. 306). On 14 Oct., 1415, he had coll. of Aylesbury preb. (*ibid.* fo. 491*d*), but quitted it for Leighton Buzzard preb. on 2 Aug., 1419 (*ibid.* fo. 496*d*). He had coll. of Moreton Magna preb. in Hereford, 23 April, 1416 (Hereford Epis. Reg. Mascall, fo. 52*d*; Le Neve, i, 515, wrongly says 1415). Le Neve (ii, 172) inserts

two names in his list of prebendaries between two apparently separate tenures of Leighton Buzzard preb. by Walton; but it does not appear that either of the two persons mentioned held it (see Leighton ecclesia preb. below), and Walton was in possession in 1439 and 1442 (*B. & W.*, ii, 428, 455). In 1438-9 he exch. Barton-in-the-Clay and his Hereford preb. for Cottenham, Cambs. (Reg. Alnwick, fo. 187*d*, gives 5 Feb.; but Hereford Epis. Reg. Spofford, i, fo. 225 and *d*, gives 27 Jan. as date of inst.). He died in 1451, at any rate before 10 Dec., when the preb. was granted on his death to "Petrus de Tastario," dean of Saint Séverin, Bordeaux (*Cal. Pat.* 1446-52, p. 511); but there is an earlier grant on 25 May, 1451, to John Holand, in which no cause of voidance is given (*ibid.*, p. 424). Le Neve is again in error here, and the registers afford no help.

LEIGHTON ECCLESIA PREB. RICHARD LEYOT, D.C.L. As clerk of the diocese of Lichfield, in his twenty-first year, he had disp., 25 July, 1405, to hold a benefice with cure (*Cal. Papal Letters*, vi, 69). This benefice seems to have been Lutton (*sic*), dio. London, which, with Keton preb. in St. Martin's-le-Grand, he exch. for Brampton, Northants., 1 June, 1406 (Inst. Repyngdon, fo. 220). There is, however, no benefice of Lutton, in the diocese of London, unless Loughton, Essex, is meant. Leyot's name does not appear in Newcourt's list of the incumbents of Loughton: Bridges (*Hist. Northants.*, ii, 464) assumes that Lutton, Northants., is meant; but the original inst. contradicts this. As rector of Brampton, he had disp. to hold an incompatible benefice for ten years from 28 Jan., 1411-2 (*Cal. Papal Letters*, vi, 246), and an indult of non-residence for seven years from the same date (*ibid.* vi, 327). On 12 Sept., 1415, he succeeded the future bishop Flemyng in South Newbald preb. in York (Le Neve, iii, 205); and on 8 July, 1418, exch. Brampton for Hampton Lucy, Warwicks. (Inst. Repyngdon, fo. 271*d*, 272). He had coll. of Yetminster secunda preb. in Salisbury, 6 Dec., 1418 (Jones, p. 436). He had coll. of Leighton ecclesia preb. at an unspecified date in 1418 (Inst. Repyngdon, fo. 495*d*, 496), but a later coll. is also recorded on 27 Mar., 1422 (Reg. Flemyng, fo. 110*d*). He obtained the deanery of St. Asaph about this period, possibly on the death of Hugh Holbache in 1417 (see Le Neve, i, 182, who omits his name); and, on 4 Mar., 1419-20, had an indult to farm the fruits of his deanery for five years (*Cal. Papal Letters*, vii, 146), when he held the office of chancellor to John, duke of Bedford. As, however, he was inst. to the vic. of St. Michael's, Coventry, on 19 Nov., 1419, and must have soon vacated it (Dugdale, *Antiq. Warwickshire*, ed. Thomas, i, 167), it seems probable that he did not obtain the deanery until the very end of 1419 or beginning of 1419-20. On 1 Nov., 1420, he was inst. to Brington, Northants. (Reg. Flemyng, fo. 51), which must have involved the res. of his deanery or of Hampton Lucy. Probably he res. the deanery, as the next inst. to Hampton Lucy does not occur till 14 Feb., 1425-6 (Dugdale, *op. cit.*, ii, 672). He obtained the deanery of St. John's, Chester, by 17 Nov., 1423, when he was dispensed to hold it for life as a compatible benefice (*Cal. Papal Letters*, vii, 282). He quitted his

preb. in Salisbury for Grimstone preb., 15 Nov., 1423 (Jones, p. 389), and res. Brington by 28 Jan., 1424-5 (Lambeth Reg. Chichele, i, fo. 255). In 1431 he was inst. to Berwick St. John, Wilts. (Phillipps, *Wills. Inst.*, i, 121). He vacated his deanery at Chester by 27 Mar., 1431, when Walter Shiryngton (see Decem librarum preb. above) was appointed (Ormerod, *Hist. Cheshire*, ed. Helsby, i, 308). In Dec. of the same year he obtained Eccleshall preb. in Lichfield (Le Neve, i, 601). He res. Berwick in 1432 (Phillipps, ut sup., i, 122), evidently upon his inst. to Boston, Lincs., to which he was adm. on the death of John Ixworth, 19 Feb., 1431-2 (Reg. Gray, fo. 1d). On 12 May, 1440, he obtained Compton Dundon preb. in Wells (Harl. 6966, p. 54). Le Neve, ut sup., says that he voided his Lichfield preb. by death in 1442-3: either the date is wrong, or he res. it. On 29 Apr., 1446, he was elected dean of Salisbury: the election was confirmed on 25 May (Jones, p. 316). He died on 26 Jan., 1448-9 (*ibid.*, p. 389), vacating his deanery and the church of Boston, and his prebs. in York, Lincoln and Wells. His successor in Leighton ecclesia preb., William Walesby, had coll. on 31 May, 1449 (Inst. Alnwick, fo. 109d). In this entry Leyot's name is wrongly given as Wyot, and in other cases he seems to be confused with Robert Wyot (see Empingham above). Le Neve (ii, 174) gives his name as Meryot, an obvious misreading, and without apparent authority introduces Leyot and Walesby, as Richard Wyot and William Wellesby, into his list for Leighton Buzzard preb., making 'Wyot' die and 'Wellesby' succeed him in 1439 (ii, 172).

LEIGHTON MANOR PREB. ROBERT THURGARTON. Le Neve (ii, 177) gives the date of his accession as 1417. On 16 July, 1433, he exch. Grundisburgh, Suffolk, for Molesworth, Hunts. (Reg. Gray, fo. 78d). He quitted Molesworth before 24 Oct., 1437 (see Lambeth Reg. Chichele, i, fo. 213, and St. Martin's preb. below), and may have been inst. to Castor, Northants., on the death of Thomas Whiston (see North Kelsey preb. below) in 1436-7; but neither res. nor inst. is recorded. On 25 Jan., 1436-7, he exch. his preb. with William Brewster for a preb. in St. George's, Windsor (Le Neve, ut sup.): this preb. he res. by 2 May, 1438 (*Cal. Pat.* 1436-41, p. 156). He voided Castor by death before 22 May, 1441 (Reg. Alnwick, fo. 128).

LIDDINGTON PREB. JOHN EDDERSTON, M.A. Probably of Balliol coll., Oxford, as he was inst. on the pres. of the master and scholars to Riseholme, Lincs., 28 Dec., 1405 (Inst. Repyngdon, fo. 105d). He was inst. to Stilton, Hunts., 15 Nov., 1418 (*ibid.*, fo. 369), vacating Riseholme (*ibid.*, fo. 135). He exch. Stilton for Peakirk, Northants., 27 Sept., 1420 (Reg. Flemyng, fo. 50). Le Neve (ii, 119) says that he obtained Buckden preb. in 1426, but he was succeeded by John Depyng (see above) in the following year and was adm. to Liddington preb., 9 May, 1427 (*ibid.*, ii, 78). He exch. Peakirk for Barnack, Northants., 12 June, 1429 (Reg. Flemyng, fo. 79), which he held until his death. This took place by 18 Jan., 1454-5, when Thomas Twyer succeeded him in Liddington preb. (Inst. Chedworth, fo. 203).

LOUTH PREB. ALAN HUMBERSTONE. Inst. to Gumley, Leices., in 1400 (Inst. Beaufort, fo. 73). He exch. Gumley for Branstons, Lincs., 10 April, 1403 (*ibid.*, fo. 38), and Branstons for Asfordby, Leices., 5 Nov., 1420 (Reg. Flemyng, fo. 11*d*, 88*d*, 89). Le Neve (ii, 210) says that he had coll. of Stoke preb., 24 Oct., 1420; but he did not hold this long, as he had coll. of Louth preb., 11 Feb., 1420-1 (Reg. Flemyng, fo. 163*d*). On 6 Dec., 1427, he obtained Wanstraw preb. in Wells (Harl. 6966, p. 40). His res. of Asfordby is not recorded, but, as he had no disp. for an incompatible benefice, he probably quitted it for Patrick Brompton in Richmondshire, to which he was inst. on 25 May, 1429 (Harl. 6978, fo. 43). He res. his preb. in Wells by 19 Feb., 1433-4 (*ibid.*, 6966, p. 45). He died in 1440: John Marshall (see Brampton preb. above), his successor at Wells, succeeded him in Louth preb. on 12 Sept., 1440 (Reg. Alnwick, fo. 108*d*).

MARSTON ST. LAWRENCE PREB. WILLIAM BEREฟอร์ด, S.T.P., Adm. to Bishopshill preb. in Lichfield, 6 May, 1418 (Le Neve, i, 589). He had coll. of Marston preb., 26 Nov., 1422 (Reg. Flemyng, fo. 165). On 13 Nov., 1422, he was inst. to Hanbury, Worces. (Nash., *Hist. Worcestershire*, i, 555). He vacated this living by 31 Aug., 1439. He was still in possession of his Lincoln preb. in that year (*B. & W.*, ii, 430), and probably held it till his death, which occurred before 14 Dec., 1450 (Le Neve, i, 589). Henry Grene was adm. to Marston preb. on 15 Jan. following (*ibid.*, ii, 182).

MILTON ECCLESIA PREB. ROBERT FLEMING. Kinsman and in all probability the nephew of bishop Fleming: he is mentioned in the will of Robert Fleming, of Wath-on-Dearne, Yorks., 20 Apr., 1458. He was adm. to this preb. 5 Aug., 1430, in the summer before the bishop's death (Le Neve, ii, 187). He was of Univ. coll., Oxford, and was proctor in 1438 (*Oxford Honours*, p. 89). On 21 Jan., 1451-2, he succeeded Macworth as dean of Lincoln (Le Neve, ii, 33), but continued, as the presentations to Milton vicarage shew, to hold the preb. until 1467, when he was adm. to Leighton manor preb. on 27 Sept. (*ibid.*, ii, 177). He quitted this for Leighton Buzzard preb., 3 Dec., 1478 (*ibid.*, ii, 172), and died on 30 Oct., 1483 (*ibid.*, ii, 33), vacating the deanery. His successor in Milton ecclesia preb. was Robert Isham, adm. 17 Oct., 1467 (*ibid.*, ii, 187). There is a notice of him in *D.N.B.*, which does justice to his scholarly attainments. He resided for some time in Italy, where he came in contact with the classical culture of the renaissance and produced Latin poems. He was buried in Lincoln cathedral: see R. E. G. Cole in *Assoc. Archit. Soc. Reports*, xxxi, 401-2. The tradition which asserts that he was a brother of bishop Fleming is contradicted by dates: he was probably a mere boy on obtaining his preb. in 1430.

MILTON MANOR PREB. RICHARD PETWORTH, LL.B. Res. the free chapel of St. Giles, Blaston, Leices., his inst. to which is not recorded, by 28 Mar., 1412 (Inst. Repyngdon, fo. 168). On 15 Oct., 1414, he was inst. to Horton, Bucks., on the pres. of Edward, duke of York (*ibid.*, fo. 456*d*), but exch. it with Simon Marcheford for Stow-

in-Lindsey preb. in Lincoln, and Middleton preb. in Chichester, 5 Mar., 1414-15 (*ibid.*, fo. 458, 490 and *d*). He now appears to have obtained All Hallows the Great, London (Hennessy, p. 83). On 5 Oct., 1422, he was inst. to Quainton, Bucks. (Reg. Flemyng, fo. 157), probably on resigning All Hallows; but in Sept. 1424, exch. Quainton for the wardenship of the chapel of Limerston, in the isle of Wight (Lambeth Reg. Chichele, i, fo. 245). By royal grant of 4 Dec., 1424, he exch. Stow-in-Lindsey preb. for Milton manor preb. with John Stafford, the future bishop of Bath and Wells and archbishop of Canterbury (*Cal. Pal.* 1422-9, p. 264), and was adm. 27 Dec. following (Lambeth Reg. Chichele, i, fo. 254). On 8 May, 1435, he had coll. of Combe tertia decima preb. in Wells, which had been vacated by the provision of the see of Worcester to Thomas Bourchier (Harl. 6966, p. 46). He was at this time secretary to cardinal Beaufort, and apparently through Beaufort's influence obtained a papal coll. of a canonry in York, also voided by Bourchier (see *Cal. Papal Letters*, viii, 235). This was in 1434-5: he evidently did not obtain possession, and probably received his preb. in Wells as a compensation. He res. this preb. by 19 Dec., 1457, but continued to receive a pension of 100s. from it (Harl. 6966, p. 87). Milton manor preb. was void by 28 Nov., 1458, when William Chedworth was adm. (Le Neve, ii, 189). Petworth's will (P.C.C. 14 Stokton) was proved in 1458: he is described as of the parishes of St. Mary Magdalene, Southwark, and Petworth, Sussex.

NASSINGTON PREB. JOHN MACWORTH. See dean above.

NORTH KELSEY PREB. THOMAS WHISTON, DEC. DOC. Possibly the same as Thomas Whiston, inst. to Ingatestone, Essex, 30 Nov., 1389, who res. by 6 Aug., 1391. This may be an elder kinsman: Thomas "Westurne," priest, was inst. to the same church, 12 Nov., 1408, and this second, if not identical with the first, may probably be identified with the canon and preb. of Lincoln (Newcourt, ii, 348). A person of the name of Thomas Whiston was rector of Ackworth, Yorks., in 1408, and had licence of absence to pursue his studies at Oxford on 13 Sept. (Harl. 6969, p. 101). The date of "Westurne's" voidance of Ingatestone is unfortunately not recorded. Whiston was inst. to Castor, Northants., 12 Jan., 1419-20 (Inst. Repynghdon, fo. 280). On 12 Oct., 1422, he had coll. of Welton Painshall preb. (Reg. Flemyng, fo. 164*d*), which he quitted for North Kelsey preb., 12 Feb., 1423-4 (*ibid.*, fo. 165*d*). He had ratification of his estate in this preb. on 26 Nov. following (*Cal. Pal.* 1422-9, p. 256). He voided it by his death before 1 Jan., 1436-7, when it was granted to Fulk Bermyngeham (*ibid.*, 1436-42, p. 32). His voidance of Castor is not recorded; but see Leighton manor preb. above.

NORTON EPISCOPI PREB. STEPHEN WILTON. See archdeacon of Stow above.

ST. BOTOLPH'S PREB. THOMAS WODEFORD OR BELTON. Had coll. of Empingham preb., 16 Dec., 1422 (Reg. Flemyng, fo. 164*d*), which he quitted for St. Botolph's preb., 6 Oct., 1423 (*ibid.*, fo. 165*d*). This latter coll. was made to Thomas Wodeford, who

appears as preb. in 1439 (*B. & W.*, ii, 429), and is therefore to be identified with Thomas Belton, preb. in 1433 (Reg. Gray, fo. 130d). Thomas Wodeford, clerk, had coll. of Holy Trinity, Shaftesbury, Dorset, 6 Nov., 1432 (Hutchins, *Hist. Dorset*, iii, 53). Wodeford obtained Caddington major preb. in St. Paul's, 20 July, 1438 (Hennessy, p. 17), which he res. for Totenhale preb., 9 Oct., 1441 (*ibid.*, p. 51), on the death of Reynold Kentwode (see Leicester St. Margaret's preb. above). He died in 1452, his will (P.C.C. 17 Rous) being proved on 12 Aug. (Hennessy, p. xxvi). It is not clear when he quitted St. Botolph's preb.; but Le Neve (ii, 114) says that his successor, Philip Tylney, held the preb. in 1444. Tylney was certainly in possession in 1452-3 (*B. & W.*, ii, p. ccv), and died by 12 Nov., 1453 (Inst. Chedworth, fo. 204d).

ST. CROSS PREB. (SANCTE CRUCIS). JOHN SOUTHAM. See archdeacon of Oxford above.

ST. MARTIN'S PREB. JOHN AYLESTONE. Had grant of prebs. in St. George's, Windsor, and St. Stephen's, Westminster, 12 Sept., 1404 (*Cal. Pat.* 1401-5, p. 395). He exch. his preb. in Windsor for the second preb. in Newarke college, Leicester, by royal grant of 16 Nov., 1405 (*ibid.*, 1405-8, p. 94): he had coll. of the latter, 18 Nov., 1405, and 9 May, 1406 (Inst. Repyngdon, fo. 140d, 141), but res. it by 8 Feb., 1406-7 (*ibid.*, fo. 145). He was inst. to Towcester, Northants., 28 April, 1408 (*ibid.*, fo. 230d), but had a Crown pres. to Stanwell, Middlesex, on 25 June following (*Cal. Pat.*, 1405-8, p. 446), for which he exch. Towcester on 3 July (Inst. Repyngdon, fo. 231d; Hennessy, p. 407, says 9 July, which was probably the date on which he did obedience for Stanwell, having been inst. by commission). He had coll. of St. Martin's preb. in 1411-2 (Inst. Repyngdon, fo. 486d; no date is given, but Le Neve, ii, 185, says 8 March). On 1 April, 1412, he had disp. to hold an incompatible benefice for life with Stanwell: he was then chaplain to queen Joan and master of St. Mary's hospital, Chichester, and had held a previous disp. for three years (*Cal. Papal Letters*, vi, 318). Under this disp. he was adm. to Worthen, Salop, on the pres. of queen Joan, 3 Aug., 1412, but res. by 23 Oct. following (Hereford Epis. Reg. Mascall, fo. 45). On 22 July, 1414, he exch. his preb. in St. Stephen's and Stanwell with John Welborne for Leverington in the isle of Ely, by royal grant (*Cal. Pat.*, 1413-6, p. 230). He res. St. Martin's preb. by 7 Oct., 1434 (Reg. Gray, fo. 85), being succeeded by John Fowler. About this time he probably obtained Molesworth, Hunts., which he res. by 24 Oct., 1437 (Lambeth Reg. Chichele, i, fo. 213). Of his subsequent career little record exists, but he seems to have been living as late as 1444-5, when, on 7 Feb., Richard Brunham (see Stoke preb. below) was inst. to Flixburgh, Lincs., on the res. of John Eylestone (Reg. Alnwick, fo. 114). His inst. to Flixburgh is not recorded, but he may have held it under his disp. with Leverington after resigning Molesworth.

SCAMBLESBY WITH MELTON ROSS PREB. WALTER BULLOCK, LL.B. It is uncertain whether he still held this preb. in 1432, but there is evidence that he was living at any rate as late as

the end of 1433. He appears first in the diocese of Exeter, when, on 7 June, 1390, being then subdeacon, he was granted the office of papal notary (*Cal. Papal Letters*, iv, 321). He was inst. to the chantry of our Lady in the churchyard of Ermington, Devon, 27 Nov., 1396 (*Exeter Epis. Reg. Stafford*, ed. Randolph, p. 406), and probably res. it by 3 Feb., 1397-8, on being inst. to Atherington, Devon (*ibid.*). He had a disp. to hold an incompatible benefice with Atherington, 13 Dec., 1398 (*Cal. Papal Letters*, v, 257), holding also the preb. of Longden in Lichfield, to which he had been adm. on 25 Nov., 1398 (Le Neve, i, 613). He is chiefly connected with Lichfield, where he quitted Longden preb. on being adm. to the chancellorship, 15 July, 1400 (Le Neve, i, 584). His estate in this dignity was ratified by letters patent, 10 Nov., 1400 (*Cal. Pat.*, 1399-1401, p. 367). He was inst. to Denford, Northants., 4 May, 1403 (Inst. Beaufort, fo. 119), and had ratification of his estate on 17 May (*Cal. Pat.*, 1401-5, p. 206). On 9 Nov., 1403, he had a Crown pres. to Witherley, Leices., for which he exch. the chancellorship (*ibid.*, p. 302), and by the same exch. appears to have obtained Eccleshall preb. in Lichfield, in which his estate was ratified on 13 April, 1404 (*ibid.*, p. 305). He was not adm. to Eccleshall preb. until 19 Oct., 1405 (Le Neve, i, 601). His connexion with Devon seems to have ceased with his res. of Atherington, which took place by 7 Sept., 1406 (*Exeter Epis. Reg. Stafford*, ut sup., which says wrongly that he vacated it by death). He was for many years resident at Lichfield, acting as vicar-general for the bishops, in which capacity his name occurs in most contemporary registers. He retained Denford, but res. Witherley by 29 Oct., 1405 (*Cal. Pat.*, 1405-8, p. 86; cf. p. 166). On 19 Dec. following, he exch. Beverlehall preb. in Gnosall with John Leyot for Scamblesby preb. in Lincoln, which was coll. to him at Eccleshall by bishop Burghill, acting under commission from the bishop of Lincoln (Inst. Repyngdon, fo. 475 and *d*). On 29 Jan., 1405-6, he had letters patent in pardon of a provision which he had obtained of a canonry and preb. in Exeter (*Cal. Pat.*, 1405-8, p. 121). He was pres. by the Crown to Elford, Staffs., 6 Sept., 1408 (*ibid.*, p. 463), in which his estate was ratified on 16 Feb. following (*ibid.*, 1408-13, p. 2). He seems, however, to have res. Elford in 1411, when he was pres. by the Crown to Barwell, Leices., on 13 Oct. (*ibid.*, p. 323), and inst. on 15 Nov. (Inst. Repyngdon, fo. 266*d*, 267). On 20 May, 1414, he was appointed one of the guardians of the temporalities of the see of Lichfield, void by the death of bishop Burghill (*Cal. Pat.*, 1413-6, p. 191). He exch. Barwell, 1 May, 1418, for the vicarage of St. Michael, Coventry (Inst. Repyngdon, fo. 197), but was re-inst. to Barwell in 1419 (*ibid.*, fo. 200), having res. St. Michael's vic., as appears from the inst. of Richard Leyot (see Leighton ecclesia above) on 19 Nov., 1419 (Dugdale, *Ant. Warwickshire*, ed. Thomas, i, 167). He obtained the archdeaconry of Derby, probably on the death of John Oudeby in 1417-8, and possibly before (Le Neve, i, 576). In 1431 he exch. Eccleshall preb. for Dernford preb. in Lichfield, to which he was adm. on 21 April (*ibid.*, i, 601): he quitted his archdeaconry by 30 Sept. following (*ibid.*, i, 576). This may have been

by death, but Dernford preb. was not filled by a successor until 3 April, 1433 (*ibid.*, i, 601). Unfortunately, the next inst. to Denford and Barwell are not recorded, nor is there any note of his voidance of Scamblesby.

His successor, however, NICHOLAS BURTON, who held the preb. in Oct., 1433 (Reg. Gray, fo. 130d), may have had coll. before the visitation of 1432. He was inst. to Aylestone, Leices., 30 July, 1408 (Inst. Repyngdon, fo. 150), which he exch. for Bickenhill vic., Warwicks., 7 Feb., 1408-9 (*ibid.*, fo. 153d, 154). This he held till 3 June, 1416, when, under the name of Nicholas de Croxale, he exch. the vic. for Saxby, Leices. (Dugdale, *Ant. Warwickshire*, ed. Thomas, ii, 975; Inst. Repyngdon, fo. 191d). His res. of Saxby is not recorded: the next inst. occurs 12 Dec., 1434 (Reg. Gray, fo. 42d). On 12 July, 1420, he had coll. of Combe nona preb. in Wells (Harl. 6966, p. 26), and was inst. to Bringhurst, Leices., 1 March, 1421-2 (Reg. Flemyng, fo. 95). On 27 March, 1422, he had disp. to hold an incompatible benefice with Cley, Norfolk, for life (*Cal. Papal Letters*, vii, 227). He exch. Scamblesby preb. with John Haget (see treasurer above) for Welton Brinkhall preb. in 1435 (Reg. Gray, fo. 85 and d; no date), and died by 4 May, 1438 (Le Neve, ii, 229).

SEXAGINTA SOLIDORUM PREB. ROGER WESTWOOD. Le Neve (ii, 106) says that he obtained Bedford major preb. in 1402. This he res. in Nov. of the same year (Inst. Beaufort, fo. 222), apparently for Scamblesby preb. (Le Neve, ii, 203), which he quitted in 1403 or 1404 for Langford ecclesia preb. (*ibid.*, ii, 165). His estate in this preb. was ratified on 6 Nov., 1404 (*Cal. Pat.*, 1401-5, p. 451), and in Sandiacre preb. in Lichfield on 19 Dec., 1408 (*ibid.*, 1408-13, p. 23). His coll. of Sandiacre preb. is not recorded, but it had been granted to William Ulf on 11 Nov. previously (*ibid.*, p. 39: Le Neve, i, 624, dates this grant a year too late, and so reverses the right order, also calling Ulf "Ulle"), so that Westwood cannot have had undisputed possession earlier than Nov. or Dec. He exch. Langford ecclesia preb. with John Legbourne for a preb. in St. Stephen's, Westminster, by letters patent of 20 Dec., 1422 (*Cal. Pat.*, 1422-9, p. 18), and, as he succeeded Legbourne in Sexaginta solidorum preb., there seems little doubt that this formed an unrecorded part of the same exch. Legbourne further was adm. to Sandiacre preb. on 13 May, 1423 (Le Neve, i, 624, who calls him Leyborne), so that a general exch. of benefices between the two men is certain. Westwood was also preb. of Lusk in St. Patrick's, Dublin (Cotton, *Fasti Eccl. Hibern.*, does not give his name), and, as such, had leave of absence on 13 June, 1423 (*Cal. Pat.*, 1422-9, p. 103). He is mentioned in 1432 as master of the hospital of St. Mary Rouncevale by Charing cross (*ibid.*, 1429-36, p. 247). He res. Sexaginta Solidorum preb. by 19 June, 1432, when William Bramstone or Braunston had coll. (Reg. Gray, fo. 83d). He died before 1 July, 1433, when his preb. in St. Stephen's chapel was granted to John Stopyndon (*Cal. Pat.*, 1429-36, p. 284).

SOUTH SCARLE PREB. THOMAS LYES. Inst. to Stifford, Essex, 9 May, 1395 (Newcourt, ii, 560), on resigning which, he was inst. to

Bletchley, Bucks., 24 June, 1407, on a Crown pres. (Inst. Repyngdon, fo. 435). He also held Witton preb. in Auckland, which, with Bletchley, he exch. with John Barnard for South Scarle preb., 30 May, 1408 (Inst. Repyngdon, fo. 481), Barnard's pres. to Bletchley bearing date 21 May (*Cal. Pat.*, 1405-8, p. 433). This exch. seems to have included Urpeth preb. in Chester-le-Street: Lyes had previously had disp. for illegitimacy and to hold two compatible benefices, and had a further disp. of 7 July, 1409, renewed 25 May, 1410, to hold any such benefices (*Cal. Patent Letters*, vi, 209-10). Some days before this last disp., he res. Urpeth preb. and obtained Norton-on-Tees vicarage, Durham (*ibid.*, vi, 302-3). He is omitted from the list of vicars in Surtees, *Hist. Durham*, iii, 158. He exch. South Scarle preb. with Ralph Knolles for Birtley preb. in Chester-le-Street: Knolles had a grant of South Scarle preb., 28 Jan., 1436-7 (*Cal. Pat.*, 1436-41, p. 33). He possibly may be identified with Thomas Lye, who obtained the second preb. of the Cross on the north side of St. John's, Chester, 17 Aug., 1433 (Ormerod, *Hist. Cheshire*, ed. Helsby, i, 310).

STOKE PREB. RICHARD BRUNHAM OR BURNHAM. He had coll. of Liddington preb., 7 July, 1420 (Reg. Flemyng, fo. 163), but quitted it on 11 Feb., 1420-1, for Stoke preb. (*ibid.*, fo. 163*d*), then void by res. of Alan Humberstone (see Louth preb. above). He had been inst. to Ingoldmells, Lincs., on 6 Sept., 1420 (Reg. Flemyng, fo. 10*d*), but appears to have vacated it by 24 May following (*ibid.*, fo. 14), and was inst. to Pytchley, Northants., 22 Dec., 1422 (*ibid.*, fo. 63*d*), then void by res. of Robert Leeke (see Thame preb. below). He had disp. to hold an incompatible benefice with Pytchley for Barwick-in-Elmet, Yorks., 10 Nov., 1432 (Reg. Gray, fo. 24*d*), which he retained until his death (Colman, *Hist. of Barwick-in-Elmet* [Thoresby Soc.], p. 60). On 7 Feb., 1444-5, he was inst. to Flixburgh, Lincs. (Reg. Alnwick, fo. 114), on the res. of John Eylestone (see St. Martin's preb. above). He died by 27 April, 1427, when William Wytham had coll. of Stoke preb. (Inst. Chedworth, fo. 203*d*).

STOW-IN-LINDSEY PREB. WILLIAM DERBY. See archdeacon of Bedford above.

STOW LONGA PREB. JOHN DALTON. Probably the same as the Crown presentee to Wigton, Cumberland, 7 March, 1409-10 (*Cal. Pat.* 1408-13, p. 165). He was inst. to Skirbeck, Lincs., 28 Nov., 1413 (Inst. Repyngdon, fo. 66*d*). He appears to have obtained Welton Beckhall preb. in 1415 or 1416, certainly later than John Haversham, who had coll. 2 Oct., 1415 (*ibid.*, fo. 491*d*). He exch. Skirbeck for Coningsby, Lincs., 19 Mar., 1416-7 (*ibid.*, fo. 86 and *d*), but two days later exch. Coningsby and Welton Beckhall preb. with John Southam (see archdeacon of Oxford) for North Kelsey preb. (Inst. Repyngdon, fo. 86*d*). Next day, 22 Mar., he was inst. to Tydd St. Mary, Lincs. (*ibid.*). On 4 June following, he exch. North Kelsey preb. for Stow Longa preb. with John Wode or Wade (*ibid.*, fo. 493 and *d*), and Tydd for Houghton, Hunts. (*ibid.*, fo. 88, 364*d*). He res. Houghton by 21 June, 1419 (*ibid.*, fo. 370*d*),

having been inst. to St. Ebbe's, Oxford, 23 July, 1418 (*ibid.*, fo. 414), and to Cottingham, Yorks., 24 Dec., 1418 (York Epis. Reg. Bowtell, fo. 191). On 12 Feb., 1420-1, he received a second coll. of Stow Longa preb. (Reg. Flemyng, fo. 105), for what reason is not clear. He vacated Cottingham by death before 6 Feb., 1432-3 (*Cal. Pat.* 1429-36, p. 493), and was succeeded here and in Stow Longa preb. by Nicholas Dixon (see Gretton preb. above). He may have res. St. Ebbe's, Oxford, before his death: the next inst. occurs 5 July, 1432, no reason of voidance being given (Reg. Gray, fo. 58*d*).

SUTTON-CUM-BUCKINGHAM PREB. ROBERT GILBERT, S.T.P., DEAN OF YORK. Obtained Stow-in-Lindsey preb., 1406 (Le Neve, ii, 211), his estate in which was ratified by letters patent on 25 Oct. (*Cal. Pat.* 1405-8, p. 244). He quitted this preb. for the precentorship, 5 Nov., 1411 (Inst. Repyngdon, fo. 485*d*, 486), with which he had disp. to hold an incompatible benefice, 7 May, 1413, and 6 Mar., 1413-4 (*Cal. Papal Letters*, vi, 443). He was inst. to Greetwell, Lincs., 16 Nov., 1413 (Inst. Repyngdon, fo. 123), which he exch. for Aldrington (or Atherington), Sussex, 5 Oct., 1414 (*ibid.*, fo. 125). On 31 Oct., 1414, he was inst. to All Hallows, Lombard Street, London (Hennessy, p. 78 who says that he res. Aldrington in 1415-6), which he exch. on 1 June, 1416, for Narborough, Leices. (Inst. Repyngdon, fo. 185*d*; Hennessy wrongly says Northborough, Northants.). On 12 June, however, he exch. Narborough for Broughton, Lincs., in Stow archdeaconry (Inst. Repyngdon, fo. 128*d*, 186). He became warden of Merton college, Oxford, in 1417, and held the office till 1421 (Le Neve, iii, 543). On 26 Nov., 1418, he obtained Charminster and Bere preb. in Salisbury (Jones, p. 373), but exch. it for the precentorship of Salisbury, to which he was adm. on 4 Dec., 1418 (*ibid.*, p. 330). He now res. Broughton (Inst. Repyngdon, fo. 134*d*), but res. the precentorship of Salisbury by 16 Aug., 1419 (Jones, p. 330), and obtained the archdeaconry of Durham, 1 Mar., 1419-20 (Le Neve, iii, 304). On 17 July following he exch. the precentorship of Lincoln with William Burton for St. Cross preb. (Reg. Flemyng, fo. 163), but quitted St. Cross preb. on 31 Oct. following for Sutton-cum-Buckingham preb. (*ibid.*). He had an indult to visit his archdeaconry by deputy, 19 Sept., 1423 (*Cal. Papal Letters*, vii, 279-80). On 16 July, 1425, he had a royal grant of the treasurership of York, being then dean of the chapel royal (*Cal. Pat.*, 1422-9, p. 292), and was adm. on 11 Aug. (Le Neve, iii, 161). He res. the treasurership on obtaining the deanery of York, 19 Sept., 1426 (*ibid.*, iii, 124). He had coll. of Osbaldwick preb. in York, 16 Dec., 1426 (*ibid.*, iii, 207), and had res. the archdeaconry of Durham before 13 Jan., 1427-8, when Robert Rolleston was in possession (*Cal. Papal Letters*, viii, 44-5). In 1435 he petitioned the pope for a disp. on account of irregularity incurred by him: he had gone to France with Henry v as dean of the chapel royal, presumably for the campaign of Agincourt twenty years before, and had been several times present in battles; he had killed and wounded no-one, but was troubled in conscience because he rejoiced when the said king's men had the victory and

lamented when they were defeated. The disp. was granted on 17 Nov., 1435 (*ibid.*, viii, 532). He was elected to the see of London, void by the death of bishop Fitzhugh (see note on p. 107 above), in 1435-6; and on 9 Mar. had licence to proceed or send to the curia for confirmation (*Cal. Pat.* 1429-36, p. 507). He obtained his provision on 21 May, 1436 (*Cal. Papal Letters*, viii, 613), and on 24 May had a faculty for consecration by any catholic bishop (*ibid.*, viii, 603). In pursuance of this, he was consecrated on 28 Oct., 1436, at the Whitefriars' church in London, by cardinal Beaufort (Stubbs, *Reg. Sac.*, p. 88). His successor in Sutton-cum-Buckingham preb., William Ayscough, the future bishop of Salisbury, was adm. 2 Nov., 1436 (Lambeth Reg. Chichele, i, fo. 213*d*). Gilbert died on 22 June, 1448 (Stubbs, *ut sup.*), having res. his see in the previous year.

SUTTON-IN-MARISCO PREB. Appropriated to the chancellor, q.v.

THAME PREB. ROBERT LEEK, D.C.L. See note on p. 11 above. The following additions may be made. He was inst. to the chantry of St. Mary, Beckingham, Lincs., 18 Oct., 1400 (Inst. Beaufort, fo. 12*d*), which he exch. for Ludford vic., Lincs., 18 May, 1405 (Inst. Repyngdon, fo. 1*d*). This he exch. for Flintham vic., Notts., 13 Sept., 1412 (*ibid.*, fo. 57*d* : cf. York Epis. Reg. Bowett, fo. 122*d*). He was rector of Shepperton, Middlesex, by 2 May, 1421, when he had a disp. to hold an incompatible benefice (*Cal. Papal Letters*, vii, 204). His name does not appear in Newcourt's list of the rectors of Shepperton (i, 725), but he certainly res. by 12 June, 1430, when John Caldwell was inst. He probably obtained Pytchley (not a vic. as stated on p. 11) under his disp.; his inst. is not recorded, but he res. by 22 Dec., 1422, when Richard Burnham (see Stoke preb.) was inst. (Reg. Flemyng, fo. 63*d*). He probably resigned Flintham vic. in 1429: there is an inst. on 30 Nov. (York Epis. Reg. Kempe, fo. 346*d*). On 9 Mar., 1429-30, he was inst. to a med. of Claypole, Lincs. (*ibid.*, fo. 33*d*). He died by 13 Feb., 1434-5, when William Gray, the future bishop of Ely (see introduction), had coll. of Thame preb. (Reg. Gray, fo. 85). Leek enjoyed the confidence of bishop Flemyng and acted as vicar-general during his absences from his diocese in 1421 and 1422, in 1422-3 and 1424, and as official and deputy of archbishop Chichele in 1424-5.

THORNGATE PREB. JOHN COTES, OF TEVELBY (TEALBY). His career is crossed by that of another John of Tealby, whose surname was Forster, and there was possibly a third owner of the name in priest's orders about this time. He was inst. in 1393, on the pres. of sir Ralph Cromwell, to Stanhoe, Norfolk (Blomefield, *Hist. Norfolk*, x, 384) with which he had disp. to hold an incompatible benefice, 7 Nov., 1402 (Inst. Repyngdon, fo. 81*d*; *Cal. Papal Letters*, iv, 354). He res. Stanhoe in 1403 (Blomefield, *ut sup.*). He was inst. to Willoughby, Lincs., 14 Feb., 1404-5 (Inst. Beaufort, fo. 56*d*), and held the living till his death. On 12 May, 1405, he was inst. to Searby vic., Lincs. (Inst. Repyngdon, fo. 2), which he may have held till 1415. But he more probably quitted it for All Saints, Wheatacre, Norfolk, to which he was inst. in 1409 (Blomefield, *ut sup.*, viii, 67, who calls him Tenelby). This

he exch. with Nicholas Tydde for a preb. in St. John's, Chester, 5 June, 1409 (Ormerod, *Hist. Cheshire*, ed. Helsby, i, 309-10). He exch. this preb. for Thorngate with Thomas Walton (see Leighton Buzzard preb. above), 1 Sept., 1410 (Inst. Repyngdon, fo. 483*d*, 484 : Ormerod, ut sup., says 3 Sept.). On 26 April, 1412, he was apparently installed in Thorngate preb. (Le Neve, ii, 223). On 31 July, 1415, he was inst. to Northorpe vic., Lincs. (Inst. Repyngdon, fo. 127). He was inst. to Grainthorpe, Lincs., 10 July, 1416 (*ibid.*, fo. 81*d*), resigning Northorpe (*ibid.*, fo. 130*d*). On 11 July, 1419, he obtained South Muskham preb. in Southwell (Le Neve, iii, 432). He res. Grainthorpe by 15 July, 1419 (Inst. Repyngdon, fo. 100). On 29 May, 1420, he was inst. to Skillington vic., Lincs. (Reg. Flemyng, fo. 9), but res. it by 28 May, 1421 (*ibid.*, fo. 14 and *d*), and was inst. to Friesthorpe, Lincs., 30 May, 1422 (*ibid.*, fo. 42*d*), which he res. by 24 Dec. following (*ibid.*). He was a residentiary in 1432 (see p. 128 above), and died by 1 June, 1433 (Reg. Gray, fo. 83*d*), when he was succeeded in Thorngate preb. by Thomas Warde (see note on p. 3 above). His will bearing date 4 April, 1433, feast of S. Ambrose, and proved 16 Oct., includes bequests to the high altars of Willoughby, Ingoldmells, Hemswell, Swinhope, Strubby, Grainthorpe, Tealby, and South Muskham churches, and of torches to altars in Willoughby, Grainthorpe, Ingoldmells, South Muskham, Tealby, and Hemswell churches, as well as to altars in the cathedral (Reg. Gray, fo. 148 and *d*).

WELTON BECKHALL PREB. RICHARD INGOLDSBY. Had coll. of All Saints', Hungate, preb., 24 Mar., 1412-3 (Inst. Repyngdon, fo. 487*d*). He was inst. to Scotton, Lincs., 24 July, 1413 (*ibid.*, fo. 123), and on 23 Jan., 1413-4, had a disp. to hold an incompatible benefice for life (*Cal. Papal Letters*, vi, 418). Under this, he was inst. to Northorpe vic., Lincs., 1 June, 1414 (Inst. Repyngdon, fo. 124*d*), which he res. by 31 July, 1415, when John Cotes (see Thorngate preb. above) was inst. (Inst. Repyngdon, fo. 127). On 26 Nov., 1415, he was inst. to Woodstone, Hunts. (*ibid.*, fo. 360), which he res. by 28 May, 1416 (*ibid.*, fo. 361*d*), having been inst. to Panton, Lincs., on 17 May (*ibid.*, fo. 80*d*, 81). On 19 July, 1418, he res. Scotton (*ibid.*, fo. 133), and was inst. to Burton-by-Lincoln (*ibid.*). He had coll. of Givendale and Skelton preb. in Ripon, 8 March, 1418-9, but quitted it in 1419, when he obtained a preb. in Howden (Fowler, *Mem. of Ripon* [Surt. Soc.], ii, 203). He was a residentiary at Lincoln in 1419 (*Cal. Pal.* 1416-22, p. 268), and probably resided regularly till his death. He was inst. to Tydd St. Mary, Lincs., 28 Feb., 1423-4 (Reg. Flemyng, fo. 25), for which he probably res. Panton (*ibid.*). He exch. All Saints', Hungate, preb. for Welton Beckhall preb. with John Haversham, 24 April, 1427, according to Le Neve (ii, 226). He died 27 April, 1448 (*ibid.*), and Robert Kyrkham succeeded to his preb. on 31 May (Reg. Alnwick, fo. 109*d*).

WELTON BRINKHALL PREB. JOHN HAGET. See treasurer above.

WELTON PAINSHALL PREB. RICHARD SELBY. Adm. 29 April, 1425 (Lambeth Reg. Chichele, i, fo. 258*d*), during the vacancy of

the see after Flemyng's temporary translation to York. He was inst. to Malpas, Cheshire, 22 June, 1431 (*ibid.*, i, fo. 190d). He was preb. in 1437 and 1439 (*B. & W.*, ii, 366, 429), and probably lived till 1448, when William Sprever had coll. on 8 Dec. (Reg. Alnwick, fo. 109). He may be identical with Richard Selby, inst. to Frinton, Essex, 9 Dec., 1426, who quitted the living by 14 Feb., 1427-8 (Newcourt, ii, 278).

WELTON RIVALL PREB. ROBERT IWARDBY. Inst. to Chesham Leicester vic., Bucks., 7 Sept., 1418 (Inst. Repyngdon, fo. 469). He res. 27 Sept., 1419 (*ibid.*, fo. 472d), when he was inst. to Fish-toft, Lincs., in succession to Richard Flemyng, bishop elect (*ibid.*, fo. 101d). He had coll. of Liddington preb., 11 Feb., 1420-1 (Reg. Flemyng, fo. 163d). On 30 Oct., 1423, he had disp. to hold an incompatible benefice for life with Fishtoft (*Cal. Papal Letters*, vii, 284, where he is called Wartbi). In pursuance, he was inst. to St. Martin's vic., Stamford, 1 Feb., 1423-4 (Reg. Flemyng, fo. 24d). In 1427 he obtained Ketton preb. (Le Neve, ii, 158), but exch. it with Nicholas Wymbyssh (see Ketton preb. above) for Skirbeck, Lincs., and Welton Rivall preb. on 28 June in that year (Reg. Flemyng, fo. 30). He now res. his vic. at Stamford (*ibid.*). He exch. Welton Rivall preb. on 24 July, 1438, with John Pottur or Proctour for Firsby, Lincs. (Reg. Alnwick, fo. 107). Firsby was void by his death before 30 Sept., 1440 (*ibid.*, fo. 84d), and his successor in Skirbeck was inst. 9 Oct., 1440 (*ibid.*, fo. 85d, 86).

WELTON WESTHALL PREB. Appropriated to the sub-dean, q.v.

APPENDIX III.

ADDENDA ET CORRIGENDA.

- Page 3 (English), note 1. Thomas Warde had collation of the archdeaconry of Bath 30 Jan., 1427-8, not 30 June, 1427, as stated by Le Neve (Harl. 6966, p. 40). On 13 March, 1428-9, he was inst. to the vicarage of Englishcombe, Somerset (*ibid.*). He was one of those summoned by Eugenius iv in April, 1438, to the council of Ferrara, for the reconciliation of the churches of the East and West (*ibid.* p. 50). He exch. his archdeaconry, 10 Dec., 1449, for the church of Stone (near Dartford), Kent (*ibid.*, p. 67).
- Page 5 (Latin), line 6 of text. For *Willielmo* read *Willelmo*.
- Page 7 (English), note 2. William, *episcopus Dunkaldensis*, was inst. to Great Hallingbury, Essex, 28 May, 1440 : he res. by 9 Nov., 1448 (Newcourt, ii, 296).
- Page 8 (Latin), line 1. For *ipsiu* read *ipsius*.
 line 2. For *iuxts* read *iuxta*.
 (English), line 15 of text. Insert " after Lincoln.
 note 1. Leget was adm. to the mastership of St. Leonard's hospital on 7 Jan., 1435-6, a little over a month from his profession (Reg. Gray, fo. 72d). As a secular priest, he had served the Guildhall chantry in London, which he exch. 16 Oct., 1431, for the church of Aspley Guise, Beds. (*ibid.*, fo. 68d, 69). He exch. Aspley Guise for All Saints', Bedford, 13 Nov., 1435 (*ibid.*, fo. 72d), which he probably res. soon afterwards, unless he obtained a disp. to hold it with his hospital. The next inst. is missing.
- Page 9 (Latin), line 8. The words 'primo querite,' etc., are adapted from St. Matt., vi, 33 : cf. St. Luke xii, 31.
- Page 11 (English), note 3. Thomas Souresby was inst. to Market Overton 17 March, 1420-1 (Reg. Flemyng, fo. 54d), and res. by 13 Sept., 1428 (*ibid.*, fo. 76).
- Page 12 (English), note 1. For *There appears to be no copy of these letters on read No corresponding presentation is enrolled in.*
- Page 13 (English), note 2. John Brochampton appears to have held the Brackley hospitals with other benefices involving a cure of souls. John Brokhampton res. a mediety of Sheepy, Leicestershire, by 14 March, 1420-1 (Reg. Flemyng, fo. 90). This was doubtless in consequence of his inst. (John Brokehampton) to Ducklington, Oxon, on 24 Oct., 1420 (*ibid.*, fo. 132d), which he vacated by death before 28 April, 1423 (*ibid.*, fo. 143d). Ducklington was in the patronage of Maud, lady Lovel and Holand, so that the identity of the rector with the master of the Brackley hospitals cannot be doubted.
- Page 14 (English), note 2. The information given with regard to Thomas Morton can be largely supplemented from other sources. He was inst., as clerk, to Fulbeck, Lincolnshire, on the pres. of

the earl of Westmorland, 26 Nov., 1415 (Inst. Repyngdon, fo. 77). This he res. by 20 May, 1416 (*ibid.*, fo. 80d), but was re-inst. on 19 Nov. following (*ibid.*, fo. 84d). He res. Fulbeck again in 1416-7 (*ibid.*, fo. 91), being inst. to Wymondham, Leicestershire, on the pres. of the Crown, on 15 March (*ibid.*, fo. 190d). On 9 June, 1419, he was inst. to the hospital at Romney mentioned in the note, being described as clerk, of the diocese of York (Lambeth Reg. Chichele, i, fo. 116 and d). The certificate of his exchange and adm. to Bonehill preb. in Tamworth was received at Lambeth on 10 Dec., 1421 (*ibid.*, fo. 128d). Meanwhile, on 19 April, 1417, he had coll. of Hinton preb. in Hereford (Hereford Epis. Reg. Lacy, fo. 1d), and on 30 Nov., 1419, he exch. the free chapel of Erle Whitknyghtes in the diocese of Salisbury for Bathwick preb. in Wells (Harl. 6966, p. 25). He had coll. of a canon's house at Hereford on 1 Nov., 1421 (Hereford Epis. Reg. Polton, fo. 7), but exch. his preb. there for the church of Almondbury, Yorks., 14 April, 1423 (*Test. Ebor.* [Surtees Soc.], iii, ut infra). This accounts for his res. of Wymondham by 13 June, 1423 (Reg. Flemyng, fo. 98d, 99). He appears to have obtained Piddlehinton, Dorset, and Havant, Hants., in quick succession after Almondbury, and Hennessy (p. 455) notes that he had a grant of a preb. in St. Stephen's, Westminster, to which he was inst. 12 Feb., 1425-6. This, however, should be 12 Feb., 1426-7, when he exch. his prebs. in Wells and Wherwell for the Westminster preb. (Harl. 6966, p. 39). He exch. this preb. and Havant for Brompton in Pickering Lythe by 12 March following, when his successor had a grant of the preb. (*Cal. Pat.*, 1422-9, p. 394). On 14 April, 1431, he exch. Brompton for Settrington, Yorks. (*Test. Ebor.*, ut infra). He held Settrington till his death, but was also rector of St. Peter's in the Willows, York, from 2 March, 1435-6, till the following May (*ibid.*). He was re-inst. to the hospital at Brackley for no given reason on 14 Feb., 1429-30 (Reg. Flemyng, fo. 81d, 82). His will is printed in *Test. Ebor.*, iii, 106-15: it bears date 10 Jan., 1447-8. He is there stated to have been brother of Robert de Morton, rector of Bedale, who was inst. in succession to bishop Gray, 16 Nov., 1426. The note of the inst., however, in Harl. 6978, p. 42, gives the name of this rector as Thomas Morton. It is possible that he may be identical with Thomas Moreton, who res. St. Peter's, Northampton, by 12 Feb., 1424-5 (Lambeth Reg. Chichele, i, fo. 256); but there seems to be no positive evidence on this point. At the time of making his will, he was a residentiary at York (*Test. Ebor.*, ut sup.).

note 10. The reference to Brodrode's resignation of Thorp Mandeville in 1424 is: Lambeth Reg. Chichele, i, fo. 244: he is called Brodrode there, not Brodreade, as stated in the note. On 5 July, 1421, Richard Broderode exch. Stotfold vicarage, Beds., for a canonry and preb. of Irthlingborough (Reg. Flemyng, fo. 55d).

Page 15 (English), note 2. Tyec appears to be the name, but it is doubtful whether the last letter is an *e* or an *r*. Baker gives the name as Tyec, which is certainly wrong.

Page 16 (English), note 2. David Pryce was canon and preb. of St. Decuman's in Wells before 15 April, 1428 (Harl. 6966, p. 40).

On 15 Oct., 1433, he exch. the church of Ditcheat, Somerset, for St. Nicholas ad Macellas, London (*ibid.*, pp. 44, 45): this exch. seems to have included an exch. of prebs., as John Hilles, his successor at Ditcheat, had coll. of St. Decuman's preb. on 16 Oct.; while Pryce had coll. of Hille's preb. of Ashill in Wells on 10 Nov. On 14 Nov., bishop Stafford decreed that a pension of 50 marks should be paid yearly out of St. Decuman's preb. and Ditcheat to Pryce, *qui senex est et decrepitu*s (*ibid.*, p. 45). Hilles survived Pryce, who on 16 April, 1435, had coll. of his old preb. of St. Decuman's (*ibid.*, p. 46), having res. Ashill preb. by 20 June previously (*ibid.*, p. 45). He res. St. Decuman's preb. by 9 June, 1437 (*ibid.*, p. 48).

Page 18 (English), line 30. For *modulation* read *observance of pauses*.

Page 20 (English), bottom line of text. For *Lovele* read *Lovelle*.

Page 21 (Latin), line 3. For *obiuet* read *obuiet*.

Page 23 (English), note 2. For *xxxv* read *xxxvi*.

Page 26 (English), line 36. Between *commands* and, *so far* insert the words, *which for the reformation and preservation of religion in the said priory we will to be observed therein*.

Page 29 (Latin), line 29 of text. For *nec* read *ne*.

Page 32 (English), line 17. For *hose* read *boots*.

Page 34 (English), note 2. Master John Lychebarwe was inst. to Watford vicarage on 6 March, 1430-1, at Lambeth, during the vacancy of the see after bishop Flemyng's death (Lambeth Reg. Chichele, i, fo. 189). On comparison of Bridges' and Baker's lists with the original records of the institutions mentioned in the note, there seems to be no doubt that this Lychebarwe held Benefield in the course of his varied career.

Page 37 (English), ll. 18, 19. For *the monks . . . private store* read *the monks be supplied with an allowance of their own*.

note 4. See also p. 106, note 1 (English).

Page 43 (Latin), line 29. For *obedience* read *obediencie*.

line 37. For *ecclesia* read *ecclesie*.

Page 44 (English), note 1. The first sentence of this note should be qualified by p. 41 (English), note 4.

Page 48 (English), note 3. Courtenay's visitation took place in 1389, not 1382. His Elstow injunctions are in Lambeth Reg. Courtenay, i, ff. 335d-336d.

Page 49 (English), line 36. For *nuns of high repule* read *prudent nuns*.

Page 50 (Latin), line 13. *Minoribus* possibly should be *iunioribus*, but *minoribus* is the reading most obviously suggested by the original. A similar doubt occurs with regard to *minores* on p. 52 (Latin), line 2, and in some other cases, e.g. p. 80 (Latin), line 31.

Page 51 (Latin), line 30. *Religiosus*. This injunction should be compared with Flemyng's third injunction to Caldwell priory on p. 25.

Page 52 (Latin), line 35. For *inuiolabiter* read *inuiolabiliter*.

Page 55 (English), line 37. For *charges* read *changes*.

Page 56 (Latin), line 26. For *Dadyngton* read *Dadyngtone*.

(English), note 8. Master Robert Thwaytes, priest, S.T.B., was inst. to Gosberton, Lincs., 22 Feb., 1432-3, on the pres. of William Bothe, master or warden of St. Nicholas' hospital, Pontefract. He succeeded Nicholas Dixon, for whom see pp. 198, 199 above (Reg.

- Gray, fo. 4*d*). The next inst. to Gosberton is missing. In line 4 of note 8, for *Aynhoe* read *Aynho*.
- Page 57 (English), note 1. It appears from the actual record of Symonde's inst. to Mursley, that he obtained it in exch. for Wrangle vicarage, Lincs. (Inst. Repyngdon, fo. 467*d*). He was inst. to Ambrosden vicarage on 11 April, 1423 (Reg. Flemyng, fo. 144*d*), so that his disp. was not obtained until after he had acquired his incompatible benefice. He exch. Bucknell for Standlake, to which he was inst. 15 June, 1431, during the vacancy of the see succeeding Flemyng's death (Lambeth Reg. Chichele, i, fo. 190 and *d*). He was official of the archdeacon of Oxford at this time (*ibid.*, fo. 191).
- Page 58 (Latin), line 29 of text. For *fennacionis* read *fenali*. In the original the word is written *fen^h* or *fen^s*, but the actual reading is open to doubt. *Tempus fenale*, however, means "haytime": Ducange gives *mensis fenalis* (cf. Fr. *mois fénel*) as a term for July. The translation on p. 58 (English), should be modified accordingly.
- Page 60 (English), note 3. In line 2 for 1445 read 1435. No record of Thornton's inst. to Isham med. remains.
- Page 63 (Latin), line 23. For *monentes* read *moentes*.
(English), lines 27, 28. For *causes, admonishing you in this behalf* that read *causes which move us in this behalf, so that*.
line 29. For *certify* read *shall certify*.
- Page 68 (English), note 6. In line 2 for *where* read *we*.
- Page 71 (English), line 29 of text. For *the* read *he*.
- Page 76 (Latin), line 4. For *inuiolabiter* read *inuiolabiliter*.
(English), line 20 of text. For *forgotton* read *forgotten*.
- Page 79, note 2. The collation mentioned here does not appear to be recorded in Chichele's register, where it ought to be found.
- Page 80 (English), line 26. For *meditations* read *meditations*.
line 42. Omit *of*.
- Page 83 (English), note 1. For *this* read *this*.
- Page 86 (English), note 1. For *obedientaries* read *obedientaries*.
- Page 89 (English), note 4. For *William Waynflete* read *Robert Waynflete*.
- Page 91 (English), note 5. For 1461, given as the date of John Leek's death, read 1462. This is according to Le Neve, ii, 197; but the collation of Leek's preb. to his successor, did not take place until 9 Oct., 1463 (Inst. Chedworth, fo. 206), instead of 9 Oct., 1462, the date wrongly given by Le Neve.
- Page 104 (English), line 34. Delete second *and*.
- Pages 107-9. Among the significations of excommunication in the public record office is one, belonging to 1422, in which the bishop of Lincoln delivers over to the secular arm certain excommunicated persons who have been contumacious for over forty days. The document is much torn, but as one of the offenders was apparently a Northamptonshire man from Benefield it may refer to this Rothwell case.
- Page 107 (English), note 2. Fitzhugh was inst. to St. Peter's, Northampton, on 3 Sept., 1428, not 2 Sept. This inst. was the result of an exch. of Hansacre preb. in Lichfield with John Verney (Reg. Flemyng, fo. 76*d*).
- Page 121 (English). Insert at top: *Also we enjoin and command you all*

and several under the penalties written above and beneath that you hold no conversations together after compline, but keep silence duly in the due places.

- Page 123 (English), note 2. Master Richard Moresby, LL.B., had coll. of Ashill preb. in Wells, 20 June, 1434, upon the res. of master David Pryce, for whom see notes on pp. 16 (Harl. 6966, p. 45).
- Page 125 (English), note 4. For *temporailies* read *temporalities*.
- Page 133 (English), note 4. Courtenay's visitation of the bishop and dean and chapter took place 7-10 Oct., 1389 (Lambeth Reg. Courtenay, i, fo. 137 and d). The injunctions referred to are on fo. 334 and d of the same register, and are followed on fo. 335 and d by ordinances relating to chantries in the minster.
- Page 139 (English), note 2. For *institutati* read *intitulati*.
- Page 144 (Latin), line 16. For *sisit* read *si sit*.
- Page 161, bottom line but one. For *fhe* read *the*.
- Page 179, line 30. Canon Deedes, who has kindly answered the editor's inquiries with regard to canons of Lincoln beneficed in the diocese of Chichester, says that there appears to be no local record of the time at which Bekynton obtained the chapel of St. Leonard's or of his length of tenure. The rectory was in the gift of his college at Oxford. The Chichester episcopal registers between 1415 and 1438 no longer exist.
- Page 180, after line 10. Insert: *He had coll., 15 Oct., 1438, of Henfield preb. in Chichester, which he vacated upon his consecration, his stall being filled, 16 Oct., 1443, by Thomas Lyseaux (see Chichester Epis. Reg. Praty, ed. Deedes [Sussex Record Soc.]).*
- Page 185, three lines from bottom. Urry, who came of a Horsham family, was ordained to the first tonsure and as acolyte in Sept., 1410, and as subdeacon, at the title of the prioress of Rusper, in Dec., 1413. Meanwhile, on 3 June, 1413, he had been inst. to Hurstpierpoint, on the pres. of sir William Bowet (*Chichester Epis. Reg. Robert Rede*, ed. Deedes [Sussex Record Soc.], pp. 352, 353, 322). His preb. in Chichester (see p. 186) seems to have been Eartham (Hennessy, *Chich. Dio. Clergy Lists*, p. 7).

GLOSSARY.

A.

- ACUS.** A needle. Used on p. 52 of silver hair-pins or tiring-pins for a nun's veil.
- ADVOCATIO.** Advowson, the right of presentation or collation to a benefice vested in the patron (*advocatus*). See p. 117 for an agreement regarding the advowson of St. John's hospital at Stamford.
- ALTARE.** An altar. *Summum, majus allare*=the high altar, sometimes called *altare authenticum*, i.e. the altar proper. On p. 89 the lesser altars of a church are called *altaria lateralía*.
- AMOTIVUS.** Removable at will. See p. 33, where it is used of the chaplain of a parish church whose tenure of his office depends wholly upon the will of the patrons and impropiators, as opposed to the freehold tenure of the incumbent of a church or chantry who holds his benefice by institution and induction. Such chaplains had no right to any part of the fruits of the church or chantry which they served, but were paid a stipend by their employers, and hence were called *conductitii, conductivi*, as being hired (*conducti*) to perform their services.
- ANACHORITA.** An anchorite, hermit. See pp. 113-5 and notes.
- ANNUITAS.** See **CORRODIUM**. The word is usually spelt *annuetas* in the Lincoln registers of this date.
- ANNULUS.** A ring. The *annulus professionis* (p. 52) was a ring given to a nun upon making her profession (see **PROFESSIO**), in token of her spiritual marriage to our Lord, the Spouse of virgins.
- APPARATUS.** Apparel, attire; see p. 67. Used especially, as in classical Latin, of costly attire, and often of pieces of embroidered work sewn on to garments, e.g. the 'apparels' of ecclesiastical vestments.
- APPROPRIARE.** To appropriate, *convertere in usus proprios*. Used especially of the appropriation of the great tithes of parish churches to the convents who owned the advowsons, and thus became rectors. The repair of the chancels of appropriated churches devolved upon the convent in this capacity, and usually part of it was charged upon the annual income of the vicars who served the cures. In certain dioceses (e.g. Exeter) it was customary to lay the whole burden upon the vicar after the impropiators had put the chancel in repair for the first time.
- ARDUUM NEGOTIUM.** Business involving delicate consideration, such as the farming out of convent lands, the grant of leases, corrodies, etc., felling and sale of timber, for the conclusion of which under the common seal the consent of the convent or its *major et sanior pars* was necessary.

- ARTICULI.** Articles, e.g. (p. 84) of a specific charge brought against a delinquent defamed of any offence. Such articles were put severally to the accused: the phrase is *obicere alicui quedam articulatim*. Occasionally the verb *articulare* is used to express the detailed formulation of such charges.
- ASPERSIO AQUE.** The asperges or sprinkling of holy water which preceded the Sunday procession before high mass. See p. 143, and Wordsworth, *Salisbury Ceremonies and Processions*, pp. 18 sqq. During the ceremony was sung the responsory *Asperges me, Domine, ysofo et mundabor*, etc. (Ps. li, 7).
- ASPERSORIUM.** The holy-water sprinkler (p. 129), a brush dipped in the vessel carried by the holy-water bearer (*aque bajulus*).
- ATRIUM REFECTORII.** See REFECTORIUM and note 4 on p. 101 (English).
- AULA.** A hall. In a monastery the word was applied chiefly to two special apartments, the *aula abbatis* or *aula prioris*, which formed the principal room of the abbot's or prior's lodging (see CAMERA), and the *aula infirmarie* or infirmary hall (see INFIRMARIA).
- AUSPIRARE.** See p. 51, *aliquid auspirando vel detrahendo*. Apparently for *aspirare*=to breathe, blow upon. *Aspirare aliquid* would therefore mean 'to breathe or whisper anything,' and so 'to make any insinuation.'

B.

- BALLIVUS.** The bailiff of a religious house, e.g. of Godstow abbey (p. 68). One of the external *ministri* of the house, who looked after the farms and paid in rents to the treasurer or other officer appointed from the convent by its head. Houses with large property had several bailiffs in their different manors: see, e.g., *Rites of Durham* [Surt. Soc.], p. 145. Thus Bardney abbey, according to the list in Dugdale, *Monasticon*, i, 641-2, divided its property into eight bailiwicks, with their centres at Bardney, Barton-on-Humber, Edlington, Firsby, Hagworthingham, Heckington, Lincoln and Sutton-in-the-Marsh.
- BARBITONSOR.** A barber. See p. 2, where a lay barber is ordered to be hired at the expense of the monastery.
- BIBERIE, BIBERES.** Bevers, a draught of beer or wine from the buttery allowed to religious in addition to their ordinary drink at meals in the frater. A common time for bevers was after nones on hot summer days, of which Ducange gives several examples. See note 1 on p. 104 (English).
- BONA.** The goods of a house, classified (e.g., p. 19) as *mobilia*, moveable property, and *immobilia*, permanent property such as land.
- BURSARIUS.** Also called *thesaurarius* or *receptor*. An officer appointed to receive and account for the revenues of a religious house or college. As at Huntingdon (p. 73) there were often two bursars appointed from among the members of the house, so that one could check the accounts of the other. In many houses the revenues were administered directly by the abbot or prior, or the cellarer acted as bursar: the appointment of bursars was insisted upon by the bishop when the expenditure of the house suggested that the responsible persons needed restraining influence.

C.

CALEFACTORIUM. The 'common house' or -warming-house of a monastery. Its normal position was in the sub-vault of the dormer upon the far side of the chapter-house and treasury from the church. Where, as at Durham, Easby, and Worcester, the dormer was on the west side of the cloister, the position of the warming-house followed suit. In Cistercian houses, where the sub-vault of the dormer was used for other purposes, and the position of the frater at right angles to the cloister afforded extra room upon its east and west sides, the warming-house was east of the frater, on the ground-floor of the range of buildings opposite the church. It contained the fire-place at which religious were allowed to warm themselves in winter. Two fire-places remain in the warming-house at Fountains, and there is an interesting example of a fire-place in the middle of the room at Tintern.

CALIGA. A boot, used on p. 54 of the boot worn by canons regular, also called *ocrea*.

CALIX. A cup, chalice.

CAMERA. A chamber. (1) The treasury of the monastery, from which the *camerarius* derived his name, a room occupying various positions, but often upon the ground-floor of the eastern range. Here the common chest and charters, etc., of the house were kept. (2) Money paid from the treasury, called *cameraria* on p. 98 (see note 1, Latin). This term is sometimes applied to the *peculium* or allowance distributed to the members of a house (q.v.). (3) A private room or lodging, see note 1 on p. 40 (English). (4) The *camera abbatis, prioris* was usually a suite of apartments (cf. the French *appartement*) forming a private house. Thus at Kirkstall the thirteenth-century abbot's *camera* was a three-storied house. At Peterborough the bishop's palace embodies the abbot's *camera* on a site west of the cloister; but the *aula abbatis* and its adjacent chapel, on the first floor of the western range of cloister buildings, have disappeared. At Gloucester the original abbot's *camera*, later the prior's, is now the deanery; while the bishop's palace represents the latter abbot's *camera*, built in the fourteenth century.

CAMERARATUS. The office of chamberlain. See p. 28.

CAMERARIA. See note 1 on p. 98 (Latin).

CAMERARIUS. The chamberlain of a monastery. The chamberlain's chief duty, as at Durham (see *Rites of Durham*, p. 100), was to keep the monks supplied with clothing and bedding. At Durham he had a tailor, one of the lay servants of the house, working daily for him upon the ground-floor of his checker, "makinge socks of white wollen clothe both hole socks and halfe socks and makinge shertes and sheetes of lyncye wonncey." See also Kitchin, *Comptous Rolls of the obedientiaries of St. Swithun's Priory, Winchester*, pp. 69-72, 363-80, where the receipts which passed through his hands and their disbursement may be studied. For certain duties of the chamberlain at Croyland and Ramsey see note 4 on p. 37 (English). See Dr. Fowler's note, *Rites of Durham*, p. 282, for additional matters which occasionally came under his charge.

CAMINUS. A chimney, fire-place.

CAMPANULA. A little bell. See p. 110.

CANTUS. The art of song, singing in quire.

CAPA, CAPPA. A cope; in its most general sense a cloak open in front or closed (*capa clausa*), and worn by clergy and laity, men and women alike. *Capa de choro* = a quire-cope. The ordinary quire-cope was a plain cope of black cloth with a hood, distinct from the elaborate silken processional vestment; but on festival days silken copes (*cape serice*) were worn in quire. See the account of the visitation of Lincoln minster in 1432, p. 128, and the *Liber Niger* in *B. & W.*, vol. i., in various portions of which the rules with regard to the use of copes at Lincoln are laid down. The ordinary *capa nigra* was habitually worn by Austin canons as part of their distinctive dress: see, e.g., the injunctions to Canons Ashby on p. 32, and note 1 on the same page (English).

CAPELLA SEPARATA. See note 8 on p. 67 (English). Of chapels separate from a conventual church, but within the precincts, the *capellae extra portas* of Cistercian houses may be noted. These stood within a small court between the great gatehouse and the lesser or outer gatehouse, and were used by lay-folk and women, who were not allowed within the outer court and cloister. The beautiful chapel at Kirkstead in Lincolnshire is a perfect example: a few others remain, e.g., at Tilty and Coggeshall in Essex, Rievaulx in Yorkshire, and Merevale in Warwickshire, now used as parish churches. A fine ruined example exists at Furness.

CAPELLANUS. A chaplain. See note 1 on p. 18 (English). The word is generally used to denote a clerk in priest's orders, capable of celebrating mass. See p. 121, where the *canonici capellani* are either simply canons in priests' orders, or canons who are chaplains of chantries (*capellani cantariarum*) in the monastery church. The *capellanus abbas* mentioned in several injunctions was a priest, chosen from the convent, who said mass for an abbot and read the divine office with him. The title of *capellana* was given to a nun who attended on and read the office with an abbess or prioress; see note 2 on p. 50 (English). The general application of *capellanus* to chantry or stipendiary priests may be illustrated by a passage from York Epis. Reg. Thoresby, fo. 204*d*, relating to the ravages of the pestilence of 1361-2 at Hotham, Yorks., E.R., which *omnes capellanos quasi in dicta parochia celebrantes subtraxit ut dicitur ab hac luce*.

CAPITUM. A hood, cowl, as on p. 25, where it refers to the hood of a canon's *capa* (q.v.) drawn over his head in quire.

CAPITULUM. (1) Originally a chapter of the rule of a monastic order, of which one chapter or paragraph was read publicly every day. (2) The meeting at which the chapter was read, held usually after prime under the presidency of the head of the house, and including public confession and correction of faults and other corporate business. (3) A monastic or collegiate body collectively, as assembled in chapter. (4) The building or *domus capitularis* set apart for the daily chapter-meeting. In a monastery, this was on the east side of the cloister, sometimes, as at Canterbury and Gloucester, entered directly from the cloister-walk, but generally

approached by a lower vestibule, as at Bristol, Chester and Westminster, over which a passage or gallery was carried from the dorter to the transept of the church. The chapter-house was also in many monasteries the scene of the *collatio* or evening homily, and was the place where the visitor held his judicial inquiry and the consequent proceedings.

CARALES (CAROLI). An English form, used on p. 110, of the more ordinary "carols" or "carrels." These were small studies in the cloister-walk next the church, formed by erecting partitions between the lights of the windows opening into the cloister garth. At Durham, where there are ten three-light windows in this walk of the cloister, there were thirty carrels, three to each window, wainscoted and closed with doors which had traceried openings at the top to give the president of the cloister on duty an opportunity of surveying the monks inside. Each carrel was supplied with a desk and bench, and here religious of a literary turn copied and illuminated MSS. for the convent library or for use in church. Twenty stone carrels remain in the south walk at Gloucester, two to each pair of lights in the ten four-light windows: the partitions go only as high as the transoms of the windows, the upper parts of which give light to the cloister-walk behind.

CARUCATA. A cart-load. See p. 40. In the assessment of land, *carucata* = the amount of land which can be ploughed by one team (*caruca*) of eight oxen.

CATHOLICON. See note 3 on p. 144 (English).

CELLA. A small room, cell, originally a storehouse. From the early habit of the solitary monks who dwelt in small separate cells, the name is often given to the *camera* (q.v.) of an individual member or a cubicle in the infirmary of a religious house, e.g. at Godstow (see p. 67). It was also the term commonly applied to a small outlying priory of a monastery, which formed a colony from the mother-house and had no separate existence apart from it. This was the relation of Frieston priory to Croyland (p. 67), of St. Ives' priory to Ramsey (p. 105), etc. Ducange quotes a decree of the council of Aachen (817), which ordains that a cell should contain at least six monks; but such priories, in their most common form, consisted of a prior with another monk as his *socius*, who lived in an ordinary dwelling-house and acted as agents for the neighbouring property of their monastery: this was probably the constitution of most of the small 'alien priories' which at one time abounded in England, and on such sites it is vain to look for any regular monastic buildings. Some cells, however, such as Frieston priory, were of some importance; and certain cells of foreign houses, such as Spalding or St. Neot's, became sooner or later strong enough to achieve independence of their mother-house. The prior of a cell was regarded as an obedientiary of the parent monastery. The visitation of the parent house included the cell. The priors of certain cells, such as Belvoir and Breedon priories, were instituted, however, by their diocesan; and Breedon, which was a cell of St. Oswald's priory in Yorkshire, was subject to the visitation of the bishops of Lincoln.

CELLARIUM. The cellar or cellarer's building in a religious house. Its normal position was in the ground-floor of the western range of cloister-buildings, and in Cistercian houses, where part of this space was used as the frater of the lay brothers, a portion was formed into a cellar. At Christ church, Canterbury, the cellarer's building was on the west side of the cloister, while the cellarer's hall, where the guests under his care were entertained, lay to the north on the way to the outer court. At Durham, where the dorter was on the upper floor of the western building, the cellar, now called the crypt, formed the southern part of the sub-vault. Occasionally, as at Gloucester and Worcester, the cellar was beneath the frater: at Gloucester there was no western range of buildings, except the wing of the prior's lodging next the church and above the outer parlour. Cellars beneath fraters were common in canons' houses and nunneries, when the ground-floor of the western range seems to have been devoted to other purposes. See note 3 on p. 67 (English).

CELLERARIUS. The cellarer, the obediendiary of a religious house in charge of the stores. He attended fairs and markets and bought and catered for the monastery. See Kitchin, *Compotus rolls of Winchester*, pp. 72-4, 380-9. His office or checker was in close proximity to the cellar: at Fountains it adjoined the west wall of the lay brothers' frater.

CENA. Supper. See **REFECTORIUM**.

CERICUS. Silken, the usual form in these registers for *sericus*. Cf. the alternative spelling *cervisia*, *servisia*, of the word for "beer," or *cella*, *sella*, for "saddle."

CEROFERARIUS. A taper-bearer in a procession: see p. 129.

CERVISIA. Beer: also *cerevisia*, *cervisa*, sometime written *servisia*. The French word was *cervoise*, and the derivation appears to be from the Celtic word of which the modern Welsh form is *cwrw*.

CHORUS. The quire of a church. Its normal position in a conventual church was in the eastern bays of the nave and across the transepts, with stalls on each side backed by stone or wooden screens, or, in Cistercian churches, by solid stone walls, dividing it from the aisles. It was enclosed on the west by the *pulpitum* (q.v.), with a doorway (*introitus inferior*) in the middle and stalls against its east face on each side. The doorways or gates (*ostia chori*, *introitus superiores*) by which religious entered the quire were at the east end of the stalls next the transepts. Occasionally, as at Durham, the quire was east of the crossing: at Canterbury, as in many secular churches, it was removed to this position as the result of rebuilding and lengthening.

CHYMNEY. See note 4 on p. 40 (English) and **CALEFACTORIUM**.

CIMITERIUM. The churchyard, generally surrounding the east end of the conventual church, and entered from the cloister through the parlour or *locutorium* between the transept and chapter-house, as at Durham, Gloucester, Worcester, etc. In Cistercian houses the churchyard door was in the end wall of the transept opposite the cloister.

CIRCUMSPECTUS. Distinguished, approved.

- CISTA.** A chest. The common chest of a corporation contained the common seal, charters, and other common property, and, in order to prevent individual tampering with it, was provided more than one lock. For such chests remaining at Durham, see *Rites of Durham*, pp. 263, 264.
- CITATORIUM.** A formal summons. See note 3 on p. 131 (English).
- CLAUSTRALIA LOCA.** The cloister precincts, synonymous with *claustrum*, but denoting the walks and buildings more definitely.
- CLAUTRUM.** The cloister, a rectangle enclosed by the common buildings of a religious house, and surrounded on all four sides by covered walks, generally on the south or sunnier side of the church. It is often found on the north side (1) when the site of the monastery was to the north of a town or village, as at Canterbury, Chester, Gloucester, Malmesbury, etc., and remoteness from disturbance was desirable; (2) when it was south of a river, as at Tintern and Melrose, and the northern position was convenient for purposes of drainage. The cloister walk next the church was used for study and contemplation, and part of it was sometimes partitioned into small studies (see *CARALES*). At the back of the east walk was always the chapter-house, with the dorter occupying the first floor of the range of buildings: the frater was entered from the walk opposite the church, while the ground-floor of the western building was usually the cellar of the house. On the first floor was frequently the hall of the abbot's or prior's lodging. See *CONVERSUS* for the use of the western building in Cistercian houses. The eastern and western walks communicated with the church by doorways (see *OSTIA*). In Cistercian houses, however, the western doorway, as at Fountains, was within the western building, or, as at Kirkstall, was approached by a lane between the cloister and the western building, or, as at Jervaulx, was even outside the western building on the opposite side to the cloister.
- CLAUSURA.** A means of inclosure. (1) The boundary-wall or dyke which inclosed the precincts of a monastery. (2) Used on p. 74 of the screen between the nave and quire of a church: see note 1 on p. 75 (English). The word would apply to any set of screens fencing in a quire or side-chapel of a church.
- CLEMENTINA, SC. constitutio.** See p. 11. The Clementine constitutions, promulgated by Clement v at the council of Vienne in 1311, form the concluding section of the *Corpus Juris Canonici*, of which the other constituent parts are the *Decretum* of Gratian, the *Decretalia* of Gregory ix, and the *Liber Sextus Decretalium* of Boniface viii.
- CLERICUS.** A clerk. Used of persons in minor orders, and generally of persons who can read and write. See, e.g., p. 3, where the common auditor at Bardney is ordered to be assisted by another clerk. For the *clerici elemosinariae* see note 1 on p. 23 (English) and *ELEMOSINARIA*.
- COCLEARE.** A spoon.
- COGNOSCERE.** To take cognisance. See, e.g., p. 83, where the bishop's commissary is ordered to take cognisance, proceed, and make decree (*ad cognoscendum, procedendum et statuendum*) respecting certain *comperta*.

COLLATIO. A homily, discourse: cf. the French *conférence*. Used specifically of the reading of or homily upon some portion of the scriptures or other pious book, held in the chapter-house between supper and compline, cf. *Regula Sancti Benedicti*, cap. 42: "Mox ut surrexerint a cena, sedeant omnes in unum et legat unus collationes vel vitas patrum aut certe aliud quod edificet audientes." So also at the abbey of Saint Victor in Paris, collation preceded compline. On p. 102 *collacio* is used of a latin sermon to be delivered, probably at this hour, by monks of Peterborough who had taken degrees at a university, and it is sometimes used of a sermon generally, e.g. in the account of Courtenay's metropolitical visitation in 1389 (Lambeth Reg. Courtenay, i, fo. 132 sqq.), where it is applied to the visitation sermons of the archbishop and others. Ducange gives quotations which imply that *collatio* in the first instance took the form of a discussion or *confabulatio*, which eventually became an exposition by one man. The *Collationes* of Cassian were from early times a favourite text-book for this purpose in Benedictine houses.

COMESATIO, COMMESATIO. Literally, an eating together, generally of casual repasts as distinct from the statutory *refectiones* of a religious house.

COMMENSALIS. See PERHENDINARE.

COMMUNA, COMMUNIA. The common, i.e. the common property of a corporation, the regular payments or doles made out of which to individual members are their *communae*, *communiae*, or commons. In the case of a collegiate chapter (see p. 137 and note 1 on p. 138, English), churches or manors appropriated to the common are those appropriated to the body in general as distinct from those which form the prebends of individual members. Such parcels of common property were usually farmed by the residentiary canons, farms being obtained according to seniority.

COMPERTUM. A matter discovered by the visitor from the evidence given at a visitation. See introduction.

COMPLETORIUM. Compline, the final service of the day, completing the canonical hours, after which the members of a religious house went to bed in the dormitory.

COMPOTUS. A reckoning, account; the name given to the annual accounts of their incomings and disbursements presented by the obedientiaries of a religious house.

COMPURGATIO. See PURGATIO.

CONDUCTUS. A hired servant or other minister, e.g. the barber at Bardney (p. 2). A stipendiary chaplain, serving a parish church or chantry, was called *capellanus conductus*, *conductivus*, etc. (see AMOTIVUS), a term which survives in the specific use of the word "conduct" at Eton for the chaplain of the college.

CONFIRMATIO. (1) The act of confirmation, e.g., of the charters of a corporation or of the election of an abbot or prior. See ELECTIO. (2) Hence, the confirmatory document itself. At a visitation, one of the documents (*evidentiae*) demanded of the head of the house or chapter was the *confirmatio electionis*, i.e. the certificate by which the bishop or his commissary had confirmed the election by the corporate body of its head.

CONFRATER. A brother or member of a community, from the point of view of his position as a member together with others of a corporate body. The term is still occasionally used, e.g., at Browne's hospital, Stamford, where the inmates under the warden are known as confraters. Cf. *comburgensis*, a term frequently applied to a member of a municipal corporation.

CONSTITUTIO. A written statute : see, e.g. CLEMENTINA. The words *constitutio*, *decretum*, *institutum*, *sanctio canonica*, *statutum*, are practically synonymous as applied in these documents to the statutes of the canon law and of the various orders. *Injunctio*, as applied to the written and sealed document, has the same statutory meaning.

CONVENTIO. A formal agreement : cf. PACTIO.

CONVENTICULUM. A cabal, conspiracy. See p. 51. *Conventicula*, also used, is defined by Ducange in this sense (*conventio prava, pactum illicitum*).

CONVERSUS. One who has turned from the world to enter a religious order, a lay brother. In Cistercian monasteries, the lay brothers, who were regularly professed, at first formed a large body with their separate dorter and frater in the western range of cloister buildings and their own quire in the nave of the church. Drawn from all classes, they were without knowledge of letters, and their appointed tasks were upon the farms and in the workshops of the monastery. Thus the lay brothers of Kirkstead abbey worked on the demesne which the monastery rented from Bardney abbey at Scampton, and helped the servants sent from Bardney to load their boat with the crop which constituted the rent (Cotton MS. Vesp. E. xx, fo. 199d). They gradually ceased to form part of Cistercian houses after the great pestilence of 1349, and their place was taken by lay servants. *Conversi* in small numbers are occasionally found in houses of other orders, e.g. Austin canons ; and we read of them on p. 12 in connexion with the hospital at Brackley, which, like many other hospitals, had originally been subject to the rule of St. Augustine. Their position and duties in such cases, however, are much less clearly defined than those of the Cistercian *conversi*, which are explained fully by Hope, *Fountains Abbey*, 1900, pp. 104, 105. *Conversae* are mentioned in the Benedictine nunnery of Elstow, p. 52.

COQUINA. The kitchen of a religious house, ordinarily removed a little way from the cloister buildings and entered through a passage from the screens at the west end of the frater. In Cistercian houses, where the frater was at right angles to the cloister, the kitchen was on its west side next the cloister, and communicated through hatches with turn-tables with the monks' frater on one side and with the frater of the lay brothers in the western range upon the other. The great kitchens at Durham and Glastonbury remain to the south-west of the fraters ; and in several Cistercian houses, as at Fountains, Kirkstall, and Tintern, the walls of the kitchens still stand and the arrangement of the fire-places can be traced.

COQUINARIUS. The kitchener of a religious house, one of the obedientiaries (see OFFICIARIUS) placed in charge of the kitchen. He

received his supplies through the cellarer, and, as at Croyland (see p. 37), communicated them to the fraterer (see REFECTORARIUS) for service at table. See Kitchin, *Comptus Rolls of Winchester*, pp. 65, 66.

CORRODIUM. A corrody, applied in its most general sense to any allowance of food, etc., e.g., to the food supplied by a tenant to his lord of bounden duty. Thus it can be used of the *peculium* (q.v.) of a monk or canon; but its more limited application is to a specified allowance granted by a monastery to some outside person. Such allowances were originally in victuals or clothing, but in the later middle ages were often in sums of money which bore, or ought to have borne interest. The recipient or *corrodiarius* paid a sum down for the privilege, and was often accommodated with a separate room or *camera* in the buildings. The system of granting corrodies in return for the temporary advantage of a little ready money involved many religious houses in serious difficulties; and the present volume shews that the financial unsoundness of the principle, especially when it was used by an abbot or prior without the consent of the convent, was recognised and condemned, though with little success, by episcopal visitors of monasteries. Alnwick's visitations contain many specific examples of corrodies sold for comparatively small sums, which eventually proved a dead loss to the monasteries granting them. The founders and patrons of a religious house frequently exercised the right of assigning corrodies to their dependents, as a convenient method of pensioning them off. Corrodies are generally mentioned in injunctions together with *liberalae* (liveries or specified payments), *pensiones* (pensions), and *annuitates* (annuities), which are practically synonymous, all being charges upon the common fund for which there was no adequate return. Injunctions against corrodies are usually coupled with prohibitions against felling or selling timber, another expedient which procured ready money at the risk of ultimate loss.

CORRUPTELA. A corrupt practice, abuse.

COSTURA. A coster (*côteure*), one of the lateral curtains of a four-post bed. See p. 40.

CRATER. A bowl or goblet; see p. 38.

CRIMEN. An offence calling for correction. The words *delictum*, *excessus*, and *transgressio* are used with almost the same meaning, implying breaches of order for which an offender is *notatus* or formally accused.

CURIA EXTERIOR. The outer court of a monastery, entered through the great gatehouse, containing the brewhouse, bakehouse, granaries, workshops, and guest-houses, and communicating with the cloister through the outer parlour. Its position was normally west of the church and cloister, but varies in accordance with convenience of site. Thus at Durham and Worcester it was south and south-west, at Canterbury north of the cloister.

CUSTOS. A warden or master of a college, hospital, free chapel or chantry, as in the case of Brackley hospital, p. 12.

CUSTUARIA. A sempstress. See note 3 on p. 138 (English).

D.

DEFAMATIO, DIFFAMATIO. Defamation. See INFAMIA.

DELICTUM. An offence, transgression. Cf. CRIMEN.

DEVOLUTIO. Falling, tumbling down. On p. 7 the word appears to connote the actual destruction of an old church in pursuance of a licence contained in the text.

DEVOTIO. On p. 2 *devociones* = private prayers, in which monks were allowed to engage in church after matins instead of returning immediately to the dormitory.

DIETA. On p. 98 *dietae* is used of the diets, i.e. the daily allowances of food of the several members of a religious house. The mediæval word *dieta*, with the sense of a day's work or journey, appears to have been formed from the Greek *diata* (=manner of living) with the wrong idea that the second word was derived from *dies*.

DILAPIDATIO. Dilapidation; technically of waste of goods, buildings, etc., caused by wilful improvidence or negligence, as on p. 19.

DISCIPLINA, DISPLINA. Discipline, an euphemism for chastisement with a rod or scourge applied to disobedient or refractory religious. See p. 97.

DISCUSSIO. Detailed examination, e.g. of the facts concerning the election of the head of a religious house. See ELECTIO.

DIVERSORIUM PAUPERUM. See note 3 on p. 37 (English). The house of entertainment where guests of the poorest class were received in a monastery under the charge of the almoner. It was situated in the outer court near the gatehouse, like the *nova aula* still remaining at Canterbury, which was on the left hand of the gatehouse as one entered the monastery.

DOMICILIUM. See note 3 on p. 67 (English) for a special meaning of this word.

DOMINICA IN PASSIONE DOMINI. Passion Sunday (*Dominica*, sc. *dies* = the Lord's day), the fifth Sunday in Lent, marking the beginning of the *quindena* or period of fifteen days which includes Passion and Holy weeks and ends with Easter day.

DOMINIUM. Dominion, lordship, demesne.

DORMITORIUM. The dormitory, dormitory (or dortour, cf. French *dortoir*), or common sleeping apartment of a religious house, occupying in most cases the upper floor of the east range of cloister buildings, which generally extended some bays southward or northward, according to the position of the cloister, of its point of junction with the range opposite the church. It usually adjoined the transept of the church, being carried over the west end of the chapter-house or a vestibule provided with this view. In a few instances, as at Durham and St. Agatha's, it was on the upper floor of the west range, and at Worcester and one or two other places, it was at right angles to the west range, generally owing to circumstances connected with drainage (see NECESSARIUM). At Gloucester and Winchester it stood at right angles to the east range, owing to a somewhat cramped site. It communicated by a stair and doorway, which was locked at night and unlocked for prime in the morning, with the adjacent walk of the cloister. Where it adjoined the transept, there was a stair into the church,

by which the brethren went to and from the night service (see MATUTINAE) between their two nightly periods of sleep. The dorter was divided by wooden partitions into two rows of cubicles against each wall with gangways between. At Durham each cubicle contained a bed and a desk at which monks who could not sleep during the siesta before nones in summer might work: the dorter at night was lit by cressets in two square stones, one at either end. The novices slept in smaller cubicles at the south end of the Durham dorter, and in Cistercian houses the vault beneath the corresponding end of the dorter may have been used as their school and day-room. The normal use of the sub-dorter in houses of other orders was as a treasury and common house (see CALEFACTORIUM). The dorter at Durham is now used as the chapter library, and part of that at Westminster is applied to a similar use. Cistercian dorters remain entire, though without their furniture, at Cleeve, Valle Crucis, and Ford: in the last case the dorter has been divided into a number of small rooms. There is also an entire dorter at the Premonstratensian abbey of Beeleigh in Essex. At Cleeve the day-stair is entered by a door south of the chapter-house, such as originally existed at Fountains and Kirkstall: at Valle Crucis it is in the thickness of the south part of the west wall of the chapter-house. At Fountains it is between the dorter and the south range at the south-east angle of the cloister. This became a common Cistercian arrangement, as at Kirkstall. A perfect example of a night-stair remains in the south transept of the Augustinian priory of Hexham: there are several other instances, as at Bristol and Tintern, and in Cistercian churches, as at Fountains, the doorway from the dorter to the night-stair often remains. The dorter of the lay-brothers in Cistercian houses was on the upper floor of the western range, and at Fountains had its own night-stair into the nave.

DUBLETUS. A doublet, properly *duplectus*, a short and close-fitting (*curtus et strictus*, as on p. 32) man's coat, originally composed of two thicknesses of cloth with quilting between.

E.

ECCLESIA. A church. In a religious house the church was divided into the *superior pars* (see p. 32) containing the high altar, quire, etc., and devoted exclusively to the members of the house, and the *inferior pars* or nave west of the rood-screen, to which the laity frequently had access, especially when, as at Canons Ashby, it contained a parish altar. The rood-screen was the western of two dividing screens which stretched across the church; an altar was set against its west face, as at Durham and St. Albans, with a door on either side for the convenience of the Sunday procession on its return to the quire. The quire was enclosed upon its western side by the *pulpitum* (q.v.): the space between the two screens formed a vestibule to the quire. In some orders, e.g. the Carthusian and Cistercian, the church was entirely devoted to the convent, and in Cistercian churches the lay brothers used the nave as their quire.

ELECTIO. For methods of electing the head of a monastery or college, see note 4 on p. 124 (English). The process of election was

completed by the following steps : (1) the *cong  d'  lire* (*licentia eligendi*) granted by the patron upon the death or resignation of the previous head ; (2) the election proper by the members of the chapter ; (3) the signification of the patron's assent to the election ; (4) the confirmation, after *discussio* and *examinatio* (i.e., full inquiry into the procedure), of the election by the ordinary or his commissary, who conferred the episcopal benediction (*munus benedictionis*) upon the elect. This was followed by his induction and installation, which confirmed him in the possession of his office.

ELEMOSINA. The alms of a religious house, viz. the food left over from the common meals and distributed among the poor, or applied to other purposes at the discretion of the almoner. The word also includes doles of money or clothing thus distributed, of which a religious house was the donor or trustee.

ELEMOSINARIA. The almonry or almery of a religious house, a building situated close to the gatehouse, where the alms were collected for distribution. A common feature of the almonry, as at Durham and indeed in most monasteries, was the maintenance and education of boys within it, known generally as *clerici elemosinariae* and at Durham as the "children of the almery." See note 1 on p. 23 (English). There was also at Durham an infirmary outside the gatehouse, the poor folk maintained in which were under the charge of the almoner.

ELEMOSINARIUS. The almoner, one of the obedientiaries of a religious house, charged with the distribution of alms. For his duties see *Comptus Rolls of Winchester*, ed. Kitchin, pp. 74-8. As there noted, the almoners' rolls, printed *ibid.*, pp. 389-467, do not contain much evidence of the charitable nature of his office ; and the documents in the present volume indicate that there was some slackness in the disbursement of alms during the latter middle ages.

ENDRAYT. See note 2 on p. 41 (English).

ENTERMESUM. Usually an intermediate course between two courses of meat, an *entremet*. This may be the meaning on p. 37, but, if so, it implies a somewhat luxurious condition of the daily meals in the frater at Croyland, which was not likely to be condoned by the bishop, and it more probably refers to a slight refection taken in the afternoon between *prandium* and *cena*.

EVIDENTIAE. Charters, title-deeds, etc., forming the evidence for the tenure of property, etc., by an individual or corporation. Those of a religious house were preserved in the common chest, as on p. 32. For the *evidentiae* required of individual members of a house at a visitation, see introduction.

EXCOMMUNICATIO. For a form of excommunication, see note 1 on p. 109 (Latin). The lesser excommunication (*excommunicatio minor*) cut off the offender from divine worship and sacramental privileges : the greater (*excommunicatio major*) separated him altogether from the company of the faithful.

EXEQUIAE. The office of the dead, especially when sung solemnly at funerals and obits. It consisted of vespers and matins, known as *Placebo* and *Dirige* from the opening antiphons of their psalms, with the prayers composing the commendation of the soul of the

deceased. The daily recitation of this office in addition to the ordinary office of the day was a regular part of the duties of chantry priests.

EXTRANEOUS. A stranger, outsider, as opposed to an inmate of a religious house. See, e.g., p. 66.

F.

FABRICA. See notes 1 on p. 39 (English), and 3 on p. 142 (English).

FAMILIA. A household, used of the separate groups of religious who, especially in nunneries, had their meals apart from the rest. See note 3 on p. 66 (English).

FENNATIO. See p. 58 and the *corrigendum* noted on p. 218.

FEODARIUS. The feudary of a monastery, as at Peterborough (p. 102), a lay officer, like the seneschal and bailiffs, whose duty was to look after the fees (*feoda*) held of the abbot and convent by exacting the necessary services.

FERCULUM. A dish or course of food. On p. 121 mention is made of the *ferculum* which at Thornton abbey was given to the poor after the death of a canon (or, as he is there called probably by a slip of the pen, a monk) for his soul's health. In bishop Alnwick's injunctions to Newnham priory, he condemns the disuse of the custom by which on the obit of an individual canon a convent loaf and a dish from the kitchen were distributed to some poor and needy person.

FERIATUS DIES. A holiday. On p. 37, however, *feriatus dies* appears to be used for *feria*, i.e. an ordinary week-day. The directions clearly shew that the hours were sung in the chapel of Brackley hospital on festivals and Sundays and said *diebus ferialis*.

FESTUM. A festival. Festivals are divided into two classes, doubles (*festi duplicia*) and simples (*festi simplicia*). Doubles are so called because the quire on such days is ruled by two cantors, who sing the responsories and the openings of the psalms, etc., and because the antiphons before the psalms and canticles at matins and vespers are sung in their entirety. Doubles are of four classes: (1) *festi principalia*, which include the great festivals of the year; (2) *festi majora*, including the feasts of the apostles and other eminent saints; (3) *festi minora*, such as the octave-days of St. Peter and St. Paul and the Assumption, the Conversion of St. Paul (whose *festum majus* is on 29 June with that of St. Peter), Monday and Tuesday in Easter and Whitsun-week, Sundays, and festivals of local saints celebrated as doubles; (4) *festi inferiora*, known also as semi-doubles (*semiduplicia*), because only three of the nine responsories after the lessons at matins are sung by two cantors, the quire otherwise being ruled by a single cantor, and only the opening words of the antiphons are sung before the psalms and canticles. These four classes of doubles are also called *festi novem lectionum*, because the number of lessons (see LECTIO) at matins is nine except at Eastertide. Simple festivals include ordinary saints' days which need no special observance: they are *festi trium lectionum* because the number of lessons is three; the quire is ruled by one cantor throughout, and the antiphons are sung as on semi-doubles. The rule of St. Benedict prescribed twelve lessons

on Sundays and holidays, and thus doubles are sometimes called, as on p. 72, *festæ duodecim lectionum*.

FIRMA. A farm, the annual rent derived from an estate leased out for a number of years. See note 1 on p. 142 (English).

FIRMITAS. A means of shutting or securing a door, as on p. 68.

FOCALIA. Fuel.

FORINSECAE EXPENSÆ. Foreign expenses, as on p. 58, i.e. expenses incurred upon manors, etc., belonging to a religious house, as distinct from its domestic expenses.

FROCCA. The frock or outer garment of a monk, as on p. 42.

FUNDATIO. A foundation charter, one of the *evidentiæ* required of the head of a religious house by the visitor, as on p. 78.

G.

GARNYSSHERES. See note 2 on p. 40 (English).

GRAMMATICA, sc. *ars*. The art of grammar, which with *cantus* (song) formed the ordinary course of instruction given to novices in a monastery.

GRANGIA. A grange or farm belonging to a monastery.

H.

HABITUS. The distinctive habit or dress of a monk or other religious person.

HISTORIA. See LECTIO.

HOSTILIARIUS. The guest-master, one of the obediendaries of a religious house, as at Croyland (p. 37), to whom fell the entertainment of ordinary guests, as distinct from the poor who were entertained by the almoner and the guests of rank who were entertained by the abbot or prior. The guest-house or hostry was usually in the outer court : at Durham it was on the west side near the cellarer's building. The actual provision for guests appears to have been in the hands of the cellarer, the sphere of the hosteller being limited to the conduct of the guest-house.

I, J.

JANITOR. A gate-keeper. In religious houses he was usually a layman and had his lodge in the great gatehouse.

ICONOMIA. See YCONOMIA.

IMPIGNORATIO. The act of pawning or pledging goods.

INDENTURA. An indenture, an agreement between two parties consisting of two deeds written upon one sheet of parchment, which is then cut across in a series of indentations, and each party receives the portion signed and sealed by the other.

INFAMIA. Ill-fame, disgrace, technically used of the condition of one who is *infamatus*, *defamatus* or *diffamatus* of a special crime. The accusation laid against him is *defamatio* or *diffamatio*, and requires formal purgation (see PURGATIO) for the restoration of his good fame. This is illustrated on p. 26, where the *infamia* of brother John Wymyngton was more than a state in which he was merely suspect of crime : it is evident that he had been formally defamed at the visitation, and that his purgation had been postponed. *Notare* is a synonymous word for *defamare* : *nota* for *defamatio*.

INFIRMARIA (sc. *domus*). Also called *infirmatorium*. The infirmary of a religious house, occasionally called the "fermory" or "farmery" (cf. the vulgar use of "varsity" for "university"). *Firmaria*, *firriorium*, appear to be corrupt Latin forms obtained by the same method of abbreviation. It was usually situated to the east of the cloister, but towards the quarter furthest from the church, and was very often approached by a passage through the east range. At Peterborough, where its position was much to the south-east of the cloister, the passage was a continuation of the east walk of the cloister at the back of the frater. The site, however, varied according to convenience: at Furness and Haughmond it was south, and at Durham and Worcester west of the cloister. The chief infirmary building was a hall running east and west, sometimes aisled, with beds placed against the walls and a gangway in the middle: at the east end of this, divided by a screen from the body of the hall, was a chapel. This, the common arrangement of a mediaeval hospital, was nearly always pursued. Sometimes, however, the hall ran north and south, in which case the chapel was on the east side, as at Fountains. A kitchen was also connected with the infirmary, where special food could be cooked for the inmates. This also served the misericord (see **MISERICORDIA**), a hall sometimes found, as at Fountains, in close neighbourhood to the infirmary. The inmates were of three classes: (1) the *infirmantes*, or those actually ill; (2) the *minuti*, or those undergoing blood-letting (see **MINUTIO**); (3) religious who had been in the monastery for fifty years (see **STAGIARIUS**) or were too old to take part in the regular life of the house. For the late mediaeval custom of partitioning the infirmary into separate *camerae* see note 1 on p. 40 (English).

INFIRMARIUS. The infirmarian or infirmarer, the obediens in charge of the infirmary. See Kitchin, *Compotus Rolls of Winchester*, pp. 78, 79.

INSIGNIA. Outward signs, tokens, as on p. 14, where it was found that the only tokens or badges of the religious character of Brackley hospital were the tonsure and common seal, i.e. that the master and other members of the foundation wore no regular habit or other sign of their profession.

INSOLENTIA. Trifling conduct.

INSTAURUM. A store, stock, used on p. 48 of the stock of goods which should be maintained in a grange, manor, or rectory appropriated to a religious house.

INSTITUTA. Statutory ordinances.

INTITULARE. As on p. 139 (see note 2, English), technically used of writing the names of those appointed to certain duties upon a board hung up for the purpose.

L.

LACTICINIA. Milk-foods, usually, as on p. 72, of a diet restricted to milk and eggs.

LAGENA. Frequently spelt *lagina* in these registers. Literally a flask or flagon: generally used in the middle ages as a measure, viz. a gallon. On p. 41 the retiring prior is allowed ten gallons of beer

weekly for himself, his servant, and any honest guests whom he may entertain. The phrase (*x laginas ceruisie*) has inadvertently been left untranslated on p. 41 (English).

LATRINA. See NECESSARIUM.

LAVATORIUM. A lavatory. See REFECTORIUM.

LECTISTERNIUM. The furniture of a bed, bedding.

LECTIO. A reading, lesson, whether in church or at meals in the frater. The lessons from scripture, the lives of the saints, or the works of the fathers, which formed a prominent part of the service of matins, varied in number from three to nine, according to the dignity of the day. See FESTUM. *Historia* (see p. 56) is another term for *lectio*. In June, 1445, bishop Spofford of Hereford issued a commission to examine his predecessor bishop Lacy's office of St. Raphael, previous to its insertion in the service-books of the cathedral: his mandate describes it as *quandam historiam ix lectionum cum antiphonis, responsoriis, collectis et capitulis cum plena missa et oracionibus ad hoc aptatis ex sacris codicibus probate lectionis collectam* (Hereford Epis. Reg. Spofford, ii, ff. 14-16d). The *historia* in this case appears to be a series of nine connected lessons: generally the nine lessons were in three distinct groups of three lessons each.

LECTRINUM. A lectern. On p. 143 the lectern in the middle of the quire at Lincoln is mentioned. On this the *legenda*, or book containing the lessons (see LECTIO) was placed. It often took the form, so popular in modern times, of an eagle or other bird, and mediaeval lecterns of this type remain in several places, as at Norwich, Peterborough and Southwell cathedrals, the last originally belonging to Newstead priory, Notts. These lecterns are of brass: that at Norwich represents a pelican. The wooden lectern at Ottery St. Mary appears to be intended for a Cornish chough. Probably the finest mediaeval lectern in England is the great metal lectern with a double desk in the quire of King's college chapel at Cambridge. A list of most old lecterns remaining in England is given by Cox and Harvey, *English Church Furniture*, pp. 80, 81.

LECTURA. Reading. As on p. 24, part of the instruction given to novices. Cf. p. 56, where the master of the novices is required to hear their *redditio historiarum*, i.e. their repetition of the lessons (see LECTIO) read in church.

LEGALITAS. Lealty, honesty. Ducange defines as *probitas, ratione cujus quis juri stare potest*.

LEGUMINA. Vegetables. The form *ligumina* is generally used in the Lincoln registers.

LIBERATA. Livery. See CORRODIUM.

LIGATURA. A tie, knot. On p. 32 it is used of boot-laces (*ligaturae ad caligas*).

LITERATURA. Knowledge of letters, ability to read.

M.

MAGISTER NOVICIORUM. The master of the novices, an obediitary appointed to instruct the novices (see NOVICIUS) in the rudiments of song and grammar. At Eynsham (p. 56) his duties were to

look after their clothing, hear them read over or repeat the lessons used in church, and chastise them for their faults.

MAGISTER OPERUM. The master of the works, as at Croyland (p. 37), where he was an obediendiary whose main duty was the conservation of the fabric of the church and other conventual buildings. The appointment of a permanent *magister operum* in monasteries does not seem to have been general, and it is probable that in most cases, save in orders where masons and carpenters were supplied from the convent itself, his duties devolved upon a lay master-mason.

MAJOR ET SANIOR PARS. The greater and wiser, more and sounder part of a corporation, i.e. the effective majority in discussions involving common deliberation.

MANDATARIUS. The executor appointed to discharge a mandate (see p. 13).

MAPPALE. A table-cloth, as on p. 40. **MAPPA** = a napkin.

MATUTINAE (sc. *horae*). Matins. See **OFFICIUM DIVINUM**.

MENSA EPISCOPALIS. See p. 7 (English), note 2. The "bishop's table" or "board" is the term applied to the revenues for the personal maintenance of a bishop, usually arising from certain manors and churches appropriated to his use. Thus in 1344 the church of Leake, near Northallerton, was appropriated to the table of the bishops of Durham (York Epis. Reg. Melton, fo. 619d), and in 1323-4 the church of Bolton Percy, near York, was appropriated to the table of archbishop Melton for the term of his life (Lawton, *Collections*, p. 54).

MENSULA. A little table.

MINISTER. Used generally of an assistant at the altar during divine service, principally of the servers or inferior ministers. At Lincoln (see p. 139) poor clerks attending the song and grammar schools attached to the cathedral acted as *ministri ecclesiae*, serving at the altars and assisting the sacrist in his duties; and the *clerici elemosinariae* (see **ELEMOSINARIA**) in monasteries exercised the same functions.

MINUTIO (sc. *sanguinis*). Blood-letting. This operation, for which see Clark, *Observances of Barnwell*, introd., was undergone at regular intervals by the members of a convent, to counteract the effects of a somewhat sedentary life on the health. They were bled in batches; and from Alnwick's visitations it appears that in large monasteries, such as Peterborough and Ramsey, these blood-lettings were so frequent that a certain number of monks could be deducted weekly on this account from the numbers present in quire, and each monk must have been bled about five times a year. Religious undergoing this regimen were called *minuti* and were said to be in *minutionibus*: they were allowed a few days for convalescence, which were spent either in the infirmary or in one of the cells or granges of the monastery set apart for this purpose (see note 5 on p. 37, English). During this period some relaxation of convent discipline was allowed: talking was permitted, and, if convalescence took place within the monastery, the *minuti* indulged in a more delicate diet than usual, either in the infirmary, the abbot's or prior's hall, or in a special hall known as the misericord

(see MISERICORDIA). The English term for *minutio* was *seyny*, akin to the French *saignée*. Thus the misericord at Peterborough was commonly called the *seyny* (p. 102), and the word appears in a similar connexion at Westminster. In the ministers' accounts of the property of Bardney abbey, printed in Dugdale, *Monasticon*, i, 642, a manor in Southrey is mentioned, called Seny place, which undoubtedly was the *domus minutionum* of the monastery: this is corroborated by other evidence. In the Cluniac order bleedings took place in the warming-house (see CALEFACTORIUM), and it is likely that this may often have been used as a convenient place in other houses.

MISERERE. The fifty-first psalm, so called from its opening word.

MISERICORDIA. Indulgence. (1) A name given to a special apartment in a monastery, near the infirmary buildings, where religious, especially the *minuti* (see MINUTIO), were allowed a relaxation of the strict diet required in the frater, and were served with *cibi subtiliores* from the infirmary kitchen. The misericord at Peterborough (p. 102) is identified with a building which stood upon the west side of the passage to the infirmary, south of the frater. At Fountains the misericord was a large rectangular hall south-west of the infirmary, which probably served as the hall of the adjoining abbot's lodging. In Cistercian abbeys, when, after 1335, the strict rule of vegetable diet was modified and flesh was allowed three days a week, it became customary to bring the misericord or flesh-frater into close connexion with the cloister. This was frequently done by dividing the frater into two stories, as at Ford and Kirkstall, the upper floor being used as the frater proper, served from the old kitchen, while the lower floor was the misericord, in connexion with which a new meat-kitchen was sometimes built. (2) The term is also applied to the small seats on the under side of a stall in quire, against which, when they were turned up, religious could lean in quire during the offices. These bracket-seats, enriched with carvings of great variety, are often wrongly called "misereres."

MONITO. A warning, admonition. The word is practically equivalent to *iniuncio*, as the observance of injunctions was customarily enforced by a triple and peremptory admonition (*monemus insuper*, etc.) in the final clause of each document. The verbal injunctions (*injuncta verbotenus*) delivered at the close of a visitation, pending their commission to writing, are sometimes referred to as *moniciones*.

MURRA, MURRUM. A mazer, a bowl of hard wood, usually maple, with a band of metal round the brim and a small disc of metal at the bottom, provided with a foot and cover. See the note in *Rites of Durham*, p. 258, where the word is identified with the Icelandic *mösurr* = bird's-eye maple, and further cognate words are given. For a description of the mazers at Durham, where "every Monke had his Mazer severally by himself that he did drink in," see *ibid.*, pp. 80, 81.

MUTATORIUM. A change of raiments or bedding. See p. 64.

MYCHES. See note 3 on p. 41 (English).

N.

NECESSARIUM. A building found in close connexion with the dorter of a religious house, containing the *latrinae*, and known as the rere-dorter and by several other names. The great *necessarium*, known as the third dorter, at Christ Church, Canterbury, extended at right angles to the dorter at its south end. The usual arrangement upon the upper floor was a row of seats, sixty-six at Canterbury, divided from each other by wooden partitions upon stone arches, in front of which was a passage; or, as at Furness, the seats were set back to back against a wall in the middle of the room with a passage on each of the outer sides. A drain, divided by a wall from the rest of the ground-floor, ran beneath the seats. At Kirkstall the drain remains in very perfect condition and was carried beneath the buildings so as to flush the rere-dorter of the lay brothers west of the cloister, which is still perfect. At Fountains the small river Skell was used for this purpose to flush both rere-dorters, the lay brothers' rere-dorter being at right angles to their dorter on the upper floor of the west cloister range. The position depended upon convenience of drainage: thus at Worcester the dorter was at right angles to the west walk of the cloister, and the rere-dorter, which partly remains, was close to the river. This consideration probably determined the position of the dorters west of the cloister at Durham and St. Agatha's. At Furness the rere-dorter was above a drain parallel to the east cloister range, and was entered from the dorter by a connecting bridge. There was also an intermediate bridge at Lewes where the great rere-dorter was south of the dorter, but on lower ground.

NOTA. A note in music, and so musical notation generally. See p. 18, where mass is directed to be celebrated at Brackley hospital daily *cum nota*, i.e. with music. In the document relating to the office of St. Raphael already quoted (see **LECTIO**) from bishop Spofford's register at Hereford, mass is directed to be sung *cum plano cantu et lonis atque notis et notulis ad hoc debile applicatis*, i.e., in plainsong with the tones and notes, large and small, duly set for this purpose. The *notae* in this case are the square and the *notulae* the lozenge-shaped notes used to denote separate values in musical MSS.

NOVICIUS. A novice. *Rites of Durham*, pp. 96, 97, contains an account of the provision for novices, which probably held good of other large monasteries. The number of novices at Durham was six, and each underwent a seven years' course of instruction by the *magister noviciorum* (q.v.), who taught them daily in the cloister and saw that they were provided with clothes, bedding, etc., from the chamberlain's store. Promising novices were allowed to leave the cloister and pursue their studies at a university (see **SCOLARIS**): the rest continued their studies "tyll they coude vnderstand there service and the scriptures," and were then ordained to the priesthood. The novices at Durham slept in the south part of the dorter (*ibid.*, p. 85). In Benedictine houses the novices' school was held in one of the walks of the cloister, but it is now generally believed that in Cistercian houses the vaulted room beneath the

dorter at the end furthest from the church was set apart for the novices, the warming-house, which usually occupied this position, having a different place in the plan of the Cistercian cloister.

O.

OBEDIENTIARIUS. See OFFICIARIUS.

OBLATIO. An offering, oblation, especially, as on p. 7, of the customary offerings at the altar of a parish church.

OBSERVANTIA. An observance. The practices enjoined by the rule of a religious order are the *observantiae regulares*, but most monasteries had in addition their own codes of observances, such as those of Barnwell priory which were edited by the late J. W. Clark, supplementing the rule and adapting its precepts to the special conditions of the house.

OBVENTIO. Income, revenue. Spiritual obventions (p. 7) are the income accruing to a church or religious body from rents and other regular sources.

OCREA. See note 1 on p. 32 (English).

OFFICIALIS. The official or deputy of a bishop or archdeacon, charged with executive power within the jurisdiction of his principal.

OFFICIARIUS. An officer of a religious house, usually called *obedientiarius* because his office (*obedientia*) was undertaken in obedience to the head or father of the house. The *officarii* may be divided into three orders: (1) the presidents of the cloister (see *PRESIDENS*), who were not strictly obedientiaries, but merely disciplinary officers, and included the prior, sub-prior, and in the larger monasteries a third and even a fourth prior; (2) the officers of the church, the precentor and sacrist, of whom the sacrist alone was properly speaking an obedientiary, as the precentor's office was purely concerned with the conduct of service; (3) the officers responsible for the various departments of the house, the cellarer, infirmarer, fraterer or refectorian, kitchener, chamberlain, and treasurer, bursar or receiver. There was a good deal of variation in different houses. In *Rites of Durham*, pp. 93-101, the officers of the house before the suppression were as follows: sub-prior (also master of the frater), third prior (also keeper of the relics, called the 'deece' or dais prior), master of the novices, sacrist, bursar, cellarer, terror (who filled the office of guest-master), keeper of the garner, chamberlain, master of the common-house, and prior's chaplain. This list does not include the precentor, almoner, and infirmarer. At Peterborough in bishop Alnwick's day there were five obedientiaries, not counting the presidents of cloister and precentor, viz., almoner, cellarer, chamberlain, master of works, and sacrist; but the abbot appointed from the monks his own cellarer, chaplain, receiver and seneschal. These instances embrace the most important offices, but other officers are sometimes found like the Hordarian and Curtarian at Winchester, whose main duty was to look after the eatables and drink of the house. Barnwell priory furnishes a very complete list of obedientiaries in addition to the priors, viz., precentor and librarian, sacrist, almoner, cellarer, chamberlain, fraterer, garnerer, kitchener, infirmarer and receivers or bursars. Several of these

had assistants, the sub-cellarer, sub-chanter, etc. The revenues of each office, with which its expenses were met, were usually charged on some definite portion of the property of the house, and each obedientiary had to furnish a yearly account of his expenditure. The obedientiaries at Canterbury had their own dorter at right angles to the great dorter, and it is possible that the room above the chapter-house which is often found in a Cistercian monastery, e.g. at Buildwas, Ford, Fountains, etc., may have been used for this purpose.

OFFICINA. An office, place of business, often used for the "checker" of the cellarer or other officer of a monastery. The cellarers' checkers at Durham and Fountains were in close communication with the *cellarium* and were easy of access from the outer court and kitchens alike. The *officinae exteriores* of a monastery included the various workshops, brewhouse (*pandoxatoria*), bakehouse (*pistrinum*), etc., in the outer court.

OFFICIUM. An office or obedience (see **OFFICIARIUS**). As on p. 65, these are sometimes classified as *officia exteriora*, which, like those of the almoner and cellarer, were mainly concerned with affairs outside the cloister and brought their holders into contact with the outer world, and *interiora*, which, like those of the fraterer or kitchener, were confined to the care of departments within the cloister.

OFFICIUM DIVINUM. The divine office or daily cycle of the services known as the canonical hours. These were (1) matins (*matulinae*), said in the middle of the night, and preceded and followed by a period of sleep in the dorter. The constituent parts of matins, in addition to the opening and closing prayers and suffrages, were the invitatory (*invitatorium*) with the psalm *Venite exultemus*, and the nocturns, one to three in number, each consisting of a set number of psalms and three lessons (see **LECTIO**) with antiphons and responsories. Matins was succeeded immediately by lauds (*laudes*), so called because the last three psalms of the psalter (*Laudate Dominum*) concluded the psalms sung at this service, which also included the short chapter, office hymn and *Benedictus* with proper collects, suffrages and memorials. Matins and lauds constituted the night office (*officium nocturnum*). (2) The day office (*officium diurnum*) began with prime (*prima*, sc. *hora*), said about sunrise. (3) Terce (*tertia*) was said three hours later, and was followed at intervals of three hours by (4) sext (*sexta*) and (5) nones (*nona*). These lesser hours followed an invariable rule, the recitation of psalm cxix being divided between terce, sext and nones, and the same hymns being sung daily. (6) Vespers (*vesperae*) were sung in the late afternoon, the service being the evening counterpart of lauds and subject to variations according to the season. (7) Compline (*completorium*) was sung immediately before retiring to rest. The division of the day and night into twelve hours each, by which the office was regulated, varied in summer and winter: in summer, when the nights were short, prime was said earlier than in winter, and each hour of the day was some twenty minutes longer, each hour of the night being correspondingly shorter. Clark, *Observances of Barnwell*, reckons

each hour as some 70 minutes long in a summer, 50 minutes in a winter day. In addition to the divine office, mass was said daily by each member of the house in priest's orders. Three masses were said or sung in presence of the corporate body, viz. (1) the morrow mass or mass of our Lady, said at an early hour in the morning, before or after prime; (2) the chapter mass, said, as at Durham, about 9 a.m., after terce, and followed closely by (3) high mass, sung before sext. The chapter meeting usually followed prime (see *CAPITULUM* and *PRETIOSA*), preceding terce and the chapter mass. Grace after meals was usually concluded by a short office in church (see p. 22). At Durham (*Rites of Durham*, p. 98) it was customary for half the monks in priest's orders to say their private masses during the chapter mass, and for the other half to say theirs during high mass.

ORATORIUM. The house of prayer, church of a religious house. See *ECCLESIA*.

ORDINARIA AUCTORITAS, ORDINARIUM JUS. The right of exercising ecclesiastical jurisdiction *ex officio*. Where this phrase occurs in the text of the present volume, it has been translated "authority, right, as ordinary"; but a bishop or other ecclesiastical officer is *ordinarius loci* by virtue of his *ordinaria auctoritas*.

OSTIA CLAUSTRI, ECCLESIAE. The doors of the cloister, ordered to be closed at night, imply (1) those of the outer parlour or *locutorium*, by which, usually a passage through the west range, access was obtained through the outer court; (2) the door of the day-stair, which descended from the dorter to the east walk of the cloister, and was locked from after compline to before prime; (3) the door of the passage to the infirmary. The church normally had four doorways, viz. (1, 2) the entrances at the end of the east and west walks of the cloister, by which processions left and returned to the church, the eastern doorway forming the normal entrance for religious to the church; (3) the west doorway, opened only on special occasions, e.g. to receive the bishop at a visitation; (4) the doorway for lay-folk, on the side of the nave opposite the cloister, as at Bourne, Canons Ashby, etc. There were other doorways as well: in Cistercian abbey churches a doorway in the end wall of the transept opposite the cloister was the entrance to the churchyard, and at Furness was the principal outer doorway of the church.

P.

PACTIO. An agreement, compact, as on p. 49, where illicit bargains, by which a religious was received into a convent for a consideration, are forbidden.

PALMARIUS. A palmer or pilgrim to the Holy Land, so called from the palm branch which was the token of his accomplished pilgrimage. On p. 116 there is a mention of a guild of palmers at Stamford: this appears to have been similar to the guild of palmers of our Lady at Ludlow, which had its origin in the story of a ring given by St. John the Evangelist on his appearance to some palmers and brought back by them to king Edward the Confessor.

PANIS. A loaf of bread, as on p. 19.

PASTUS CHORI. The entertainment given on certain occasions to the quire of a cathedral or collegiate church. At Lincoln (p. 143) this office devolved upon the bishop on the chief festivals, and in his absence upon the dean.

PAUSATIO. The observance of the pause in the middle of a verse of a psalm. See note 2 on p. 106 (English).

PECULIUM. Private property : applied to the yearly allowance made in certain religious houses to each brother from the common fund, and used by him for clothing, bedding and other necessities. To preclude the temptation to hoard money and so incur the guilt of *proprietas* (q.v.), he was usually required to reveal the amount which he possessed to the abbot or prior once a year.

PELVIS. A basin.

PENSIO. See **CORRODIUM.**

PEPLUM. The linen wimple worn by nuns under the chin. *Pepla* on p. 52 has been inadvertently translated "gowns." Lyndwode, quoted by Ducange, gives the substance of the injunction on p. 52 : *Moniales et cetera mulieres divino cultui dedicate velum vel peplum sericum non habeant, nec in velo acus argenteas vel aureas audeant deportare.*

PERHENDINARE. To lodge, used of boarders received in a monastery for a consideration. Such *perhendinantes* were common in nunneries, and the admission of adult boarders as at Burnham (p. 18) was condemned as a rule by visitors. See the case of Elstow (p. 53).

PERSONATUS. A parsonage, used on p. 128 of a benefice with cure of souls, such as an archdeaconry, held in the chapter of a cathedral church, denoting, as Ducange points out, either the dignity of the holder or the actual benefice. *Personatus* is practically equivalent to *dignitas* : thus Ducange quotes Thierry of Vaucouleurs, who says of Urban iv :

Hic tres instituit personatus, ibi cantor,

Thesaurarius hos, atque decanus habent,

i.e. the three *personatus* in question were the deanery, precentorship and treasurer'ship, the three *dignitates* of a cathedral chapter. Lyndwode, also quoted by Ducange, explains *personatus* as *prelatura sive titulum ad personam pertinens*, and defines it further thus : *Cognoscitur enim personatus quando aliquis habet prerogativum in choro vel in capitulo . . . pre aliis canonicis eiusdem ordinis ; non tamen sicut hi qui sunt in majoribus dignitatibus constituti ; unde . . . personatus et dignitas vere supponunt pro eodem.*

PIETANTIARIUS. The pittancer, one of the obedientiaries of a monastery, as at Croyland. See note 4 on p. 37 (English). His chief care was the supply of *pietantiae*, i.e. pittances or occasional extra allowances of food to the monks. These were granted on obits of founders and other special occasions : Kitchin, *Compotus Rolls of Winchester*, p. 203, mentions the existence in some monasteries of a room called *pilanceria*, where the brethren partook of these extra allowances. The pittancer was known under other names : the commoner or master of the common house, who looked after the fire in the *calefactorium*, performed his duties at Durham ; and at Winchester the office seems to have been divided between the anniversarian, who was in charge of the obits, and the fraterer. See also **SPECIES.**

PILEUS, PILIUS. A cap. The "hure," mentioned on p. 25 and elsewhere, was a cap fitting closely to the skull, which appears to have been assumed in certain houses of canons by the brethren and worn both in and out of church.

PORTAE EXTERIORES, PORTAE MAGNAE. The outer gate of the precinct of a religious house, occupying the ground-floor of the gatehouse. A large number of such gatehouses remain, e.g. the south-west gatehouse or Christ church gate at Canterbury, the gatehouses at St. Augustine's, Canterbury, at Battle, Durham, St. John's, Colchester, Whalley, etc., the "Bayle gate" at Bridlington, the "Edgar tower" at Worcester. The great gatehouse at Thornton is provided with a barbican. In Cistercian abbeys, as at Beaulieu, the great gatehouse, which has a chapel on the first floor, was often covered by a small outer court, entered through another gatehouse; and in this court, as at Furness, was the *capella extra portas* (see *CAPELLA SEPARATA*). The gateway consisted of two portions, a porch and a gate-hall, between which, as at Worcester, were large folding-doors. On one side of the main entrance was usually a small doorway for foot passengers.

PORTIFORIUM. A *portas* or portable book of hours. See p. 40. The English word is found in several forms, of which *porthors* is one of the commonest. Cf. Chaucer, *Cant. Tales*, B., 1321: "For on my porthors here I make an ooth."

POTATIO. A drinking, constantly forbidden in injunctions as unlicensed revelry in which religious indulged after compline, when they ought to have been in the dorter.

PRANDIUM. Breakfast, the mid-day meal in a religious house. See *REFECTORIUM*.

PRECENTOR. The monk or canon appointed in a religious house to direct the order of the services in church. The similar official in a nunnery was called *precentrix*. In a cathedral or collegiate church the precentor was a dignitary taking precedence next to the dean, and holding his office as a benefice with cure of souls. The precentor at St. David's was head of the chapter, and a similar arrangement prevailed at Crediton and Ottery St. Mary. In both monastic and secular chapters the precentor was sometimes assisted by a sub-chanter (*succentor*).

PRESIDENS. This term (sometimes *presidens ordinis*) was applied to the religious who acted as the abbot's deputy in cloister and preserved discipline and silence. In an abbey the prior was president, in a priory the sub-prior; with whom in the larger houses were often associated a third and fourth prior. They are often reckoned among the obedientiaries (see *OFFICIARIUS*), but their duties were distinct from those of the obedientiaries proper, which concerned the economy of the house.

PRETIOSA. The first word of the versicle *Pretiosa in conspectu Domini*, with the response *Mors sanctorum eius*, which followed the reading of the *Martilogium* for the day in chapter. See Ps. cxvi, 15.

PRIMITIVAE SCIENTIAE. Elementary branches of knowledge, such as reading, song, writing and grammar.

PRIOR. A title often given to heads of monastic houses, especially those of canons regular. In Benedictine houses the prior was the chief

disciplinary officer of the monastery and president in cloister, with a sub-prior, etc., under him (see *PRESIDENS*). The head of a cell was called the prior, and sometimes, as at Spalding priory, the head of houses which had emancipated themselves from the parent monastery retained the title of prior. In cathedral priories the bishop was regarded as abbot. All Cluniac houses were governed by priors in dependence upon the abbot of Cluny. Cistercian houses of monks were ruled by abbots, but occasionally priories are found. The prioress (*priorissa*) was the officer in a nunnery corresponding to the prior, often the head of a house, but sometimes in subordination to an abbess.

PROCINCTUS. For *praecinctus*, the precinct of a monastery, as on p. 36. The precinct is the whole area within the boundary wall or dyke, including the outer court, cloister and church, and the buildings round or in connexion with the infirmary.

PROFESSIO. Profession, the solemn undertaking of the vows by which a person definitely entered a religious order.

PROFESSUS, PROFESSA. One who has made profession as a religious and has entered fully upon the monastic life.

PROPRIETAS. The possession of private property distinct from the *peculium* (q.v.) or ordinary allowance made to a religious. The *dampnatum vilium proprietatis* was contrary to the rule by which all property in a religious house was held in common. A guilty person was stigmatised as *propriarius*.

PROVENTUS. The issues from sources of income.

PSALLERE. To sing the psalter : often, as on p. 18, used of singing any part of the service.

PULPITUM. The screen, with loft above, at the west end of the quire of a monastic and collegiate church. The doorway was in the middle, and on either side of it, against its western face, there stood an altar. This arrangement can be well seen at Southwell minster. Of cathedral churches which were once conventual the *pulpitum* in some cases remains, as at Canterbury and Norwich.

PULSATIO. The ringing of a bell.

PULVINAR. A cushion.

PURGATIO. The process by which an accused person cleared himself of the charge preferred against him. Purgation by the mere assertion of innocence upon oath was said to be *sola manu*, and was accepted in certain cases ; but usually the defendant was required to find two to five compurgators, who associated their oaths with his, in which case he was said *purgare se cum tertia manu*. In the case of three compurgators the phrase is *cum quarta manu*, and so on. The prioress of Markyate (p. 84) had to find five *compurgatrices*.

R.

RECEPTOR. See *BURSARIUS*. At Godstow abbey (p. 68), a lay receiver was one of the external *ministri* of the house, and such lay receivers of rents were probably common officials, the monastic receiver being concerned only with the bestowal of money when it reached the house.

RECREATIO. Refreshment, used very generally, as on p. 75, for any form of relaxation from the ordinary duties of conventual life, or for the period during which such relaxation was allowed. Archbishop Courtenay's ordinance for the *minuti* at Spalding priory, summarised in the introduction to the present volume, calls the "seynty" (see MINUTIO) *recreatio*, and is entitled *Ordinacio pro recreacione*. Cf. SOLATIUM.

REFECTORARIUS. The frater or refectorian, the obedientiary in charge of the frater, whose chief duty was to supervise the setting of the tables and to look after the plate and table linen. See Kitchin, *Comptus Rolls of Winchester*, pp. 63-5.

REFECTORIUM. The refectory, or, as it was more frequently called in English, the frater or fraytour of a religious house. In houses of most orders, it was built on the side of the cloister opposite and parallel to the church, and was entered by a doorway at the west end of the wall next the cloister. This led into the screens, which, as in the ordinary hall of a dwelling-house, partitioned off its west end. As at Durham and Worcester, and very generally in houses of nuns and canons, it was built above a cellar, and the screens were entered by a short flight of stairs within the doorway. The screens (apparently called *alrium refectorij* on p. 101: see note 4 [English]) formed a passage to the kitchen, and sometimes had a buttery on their west side, as at Durham and St. Agatha's. In Cistercian monasteries, after the middle of the twelfth century, it became customary to build the frater at right angles to the adjacent cloister walk, with the warming-house on its east and the kitchen on its west side. The reason for this divergence from the ordinary plan may have been partly the growth of numbers in Cistercian houses about this period, for which the old fraters, e.g. at Kirkstall, were probably too small; but it was also convenient to make room for the kitchen between the frater of the monks and that part of the western range (see CELLARIUM) used as the frater of the lay brothers, both fraters being served by turn-tables in hatches made in the kitchen walls. A subsequent modification of plan took place in some Cistercian fraters in the fifteenth century, as at Ford, Jervaulx and Kirkstall, where the frater was divided into two stories, the lower being used on days when a meat diet was allowed (see MISERICORDIA). Two meals were served daily in the frater: *prandium* or breakfast about mid-day, after sext had been said, and *cena* or supper soon after vespers. The tables were arranged as in an ordinary hall, the high table being set across the further end from the door for the chief officers of the house, while the rest of the brethren sat at tables set parallel to the side walls. The stone bases for such tables have recently been discovered at Bardney. On the wall above the high table there was generally a painting or sculpture of our Lord, either upon the Cross, as in the fifteenth-century frater at Cleeve, Somerset (a Cistercian frater rebuilt upon the normal east to west plan), or in majesty, as in the sculpture in the late fourteenth-century frater (now used by the Cathedral school) at Worcester. At Durham the painting of the Rood with our Lady and St. John, made in 1518, was on the west wall. Before meals

the brethren washed their hands at the lavatory (*lavatorium*), usually formed by one or more recesses in the outer wall of the frater next the cloister, as at Peterborough, containing a trough fed by a pipe and taps. Sometimes the lavatory was in the wall of the west cloister walk, near the frater doorway, as at Westminster and Worcester: sometimes it formed a projection from the cloister wall opposite the doorway, as at Gloucester, or was an octagonal or circular building in this position with a central laver, as at Canterbury, Durham and Wenlock. During meals, lessons from Scripture or some pious book were read by one of the brethren from a pulpit in one of the walls of the frater. Perfect examples of such pulpits, with the stairs by which they were entered, remain in the north wall at Chester and the west wall at Beaulieu, and that of the frater at Shrewsbury is also a good example, though little else of the frater remains; and there are several other cases, as at Fountains and Tintern, in which substantial remains survive. In the later middle ages, as some of the present injunctions shew, the frater fell into disuse. At Durham in the sixteenth century the frater was used by the convent only on high feasts: ordinarily the novices had their meals there, while the convent took their repasts in the loft or upper room above the buttery.

REGIMEN CHORI. Rule of quire. On days when the office is sung, the quire is said to be ruled by one or two cantors, according to the dignity of the day (see **FESTUM**), whose duty is to chant the antiphons, etc., and regulate the singing. The cantors were stationed at a lectern or singing desk in the middle of the quire: its position is marked in Lincoln minster by a stone in the floor inscribed *Cantate hic*.

RELIGIO. Religion, the regular life to which a monk, nun, or canon was bound. The word is practically equivalent, as on p. 12, to *regula*, i.e. the rule followed by an order, and is used sometimes in a sense indistinguishable from *ordo*, i.e. the order itself.

RENUNTIATIO. Renouncement, abandonment of claim, e.g. as on p. 85, to the emoluments of an office.

REQUIEM, MISSA DE. A mass for the dead, so called from the opening word of the introit, *Requiem eternam dona eis, Domine*.

RESPONSORIUM. An anthem, of which the opening sentence is sung by one or more cantors, the full quire taking up the remainder in response. An example is given in note 1, p. 129 (English).

ROCHETUM. A rochet, the sleeved linen surplice which formed part of the habit of canons regular. See p. 32.

S.

SACRISTA. The sacrist, an obedientiary whose duty was to keep the furniture, vestments, books, bells, clock, lights, etc., of a conventual church in good order, and to provide the necessities for the services of which the precentor had the chief conduct. Occasionally his duties extended to the care of the fabric, which in some monasteries was entrusted to the *magister operum* (q.v.). He slept in the church, and was sometimes assisted in his duties by a sub-sacrist,

- SARTA TECTA.** Buildings in a state of repair, as on p. 48. The phrase habitually is used as one word, explained by Ducange as *restauratio fabricae*, *sarta* being interpreted as *consuta*, i.e. sewn together. On p. 48, however, *tecta* seems to have its literal meaning of 'roofs,' to the repair of which the canons of Dunstable are specially directed.
- SCABELLUM.** A fald-stool, as on p. 128, a diminutive form of *scannum* or *scannum* (p. 129). Both words mean simply a stool. In the Vulgate of Ps. cx, 1 : *Donec ponam inimicos tuos scabellum pedum tuorum* (cf. Ps. xcix, 5, Isaiah lxvi, 1, etc.), *scabellum pedum* = a footstool. Round the foot of the inner chancel walls of Geddington church, Northants, is an inscription recording the making of the *scabella arae* in 1369 by William Glover of Geddington, chaplain : this has been supposed to refer to the sedilia, which, however, are of earlier date, and probably the plinth and step on which the altar was raised are meant.
- SCABILE.** A stool. See **SCABELLUM**.
- SCANNUM.** See **SCABELLUM**.
- SCEDULA.** A schedule, a sheet of paper or small roll attached to a document, and containing, as on p. 112, the special information on which the general purport of the document is founded.
- SCOLARIS.** A student at a *scola* or university, as on p. 65.
- SECULARIS.** A secular, one who lives in the world (*seculum*), whether a clerk or layman, as opposed to the *regularis* who lives under a rule (*regula*).
- SEMIDUPLEX.** See **FESTUM**.
- SEMPECTA.** See **STAGIARIUS**.
- SENESCALLUS.** The seneschal of a religious house, e.g. of Godstow abbey (p. 68), one of the lay *ministri* who administered the external affairs of the house in its manors. He held manorial courts as the representative of the convent, and performed such duties as fell upon the officer called *feodarius* (q.v.) at Peterborough.
- SEPTA MONASTERII.** The boundaries of the monastery precinct, marked by a wall or dyke. Large portions of such walls remain in several instances, as at Leicester abbey, and the dyke can sometimes be traced for a large part of its extent, as at Ulverscroft priory.
- SERVITIUM.** A service. On p. 2 the master of the novices at Bardney is instructed to supervise his pupils in *redditione seruiciorum suorum*. This is translated "in the performance of their services"; but the translation probably should be "in the repetition of their services." Cf. in *redditione historiarum suarum* on p. 56, where the injunction is laid upon the master of the novices at Eynsham, and the reference is to the lessons read in church (see **LECTIO**), the learning of which by heart formed part of the instruction given to the novices.
- SEYNY.** See **MINUTIO**.
- SIGILLUM.** A seal. Two types of seal are commonly referred to in these injunctions : (1) The *sigillum commune* of a religious house or chapter was used to seal documents, such as grants of corrodies or leases of property, for which the assent of the whole convent or the *major et sanior pars* was necessary. It was kept under three locks of different shape, the keys of which were entrusted to three

separate members of the house, so that it might not fall under the control of a single individual. (2) The *sigillum ad causas*, e.g. of a bishop, was used to seal mandates, commissions, etc., involving the exercise of his ordinary jurisdiction. In *York Epis. Reg. Romeyn*, ed. Brown (Surt. Soc.), ii, 30, there is a mention of the two seals used by the chapter of Southwell, the *sigillum magnum*, which was kept by three of the canons, and the *sigillum parvum ad citaciones*, which was entrusted to one canon on behalf of the chapter.

SOLATIUM. Equivalent to *recreatio* (q.v.). A curious use of the word is found in Dr. Fowler's edition of *Cistercian Statutes*, 1890, pp. 65, 68, where *solatia* is applied to persons chosen *causa solatii*, i.e. as assistant monks to bishops of the Cistercian order or as companions to monks in the infirmary.

SIGNUM. A token. See p. 68, where the gate-keeper at Godstow is forbidden to allow the exchange of *signa* between the nuns and scholars from Oxford.

SOTULARIS, SOTULARE. A shoe (Fr. *soulier*).

SPECIES. Spices, served out to religious on special occasions, as on anniversaries of founders, and sometimes, as at Croyland (p. 37), provided for in the assignation of the *peculium* (q.v.) of an individual religious. Their medicinal object is explained in *Rites of Durham* (Surt. Soc.), p. 101, where the master of the common house provided "all such spices against Lent as should be comfortable for the said mounckes for there great austeritie both of fastinge and prayinge." See Dr. Fowler's note, *ibid.*, p. 283, and the note in Kitchen's *Compotus Rolls of Winchester*, pp. 234, 235. In *York Epis. Reg. Wickwane*, ed. Brown (Surt. Soc.), p. 91, is an interesting grant made in 1279-80 by John de Queldricke (Wheldrake), prior of Warter, to the canons, of 30s. yearly rent *ad species sibi emendas*, because they had obeyed his directions with regard to divine service *et psalmodizantes pausas longiores in medio cujuslibet versus . . . benigne faciunt*.

STAGIARIUS. I.e. *stationarius*. In secular churches, canons performing their residence (*stadium*) were known as *stagiarii*; but in convents *stagiarii* were monks or canons who had performed a *stadium* of fifty years from their profession and were allowed to reside under a relaxed rule in the infirmary or, as in no. xvi, in a private *camera*. These veteran religious were also called *sempectae*, a word said to be equivalent to the Greek *sumpaiklai*, i.e. playmates. In Cistercian churches a special place was set apart for the *sempectae*, who were unequal to the long services in quire: this seems to have been in the retroquire between the *pulpitum* and rood-screen, where they could enter and leave the church through the neighbouring cloister doorway without disturbing the services.

STATUS DOMUS, MONASTERII. The phrase used for the statement of the financial condition of a religious house, the *compotus* or balance-sheet, which was required yearly of the abbot or prior and was demanded by the bishop at his visitation.

STIPENDIUM. A salary, paid annually, e.g. to the chaplains at Brackley hospital. Such chaplains were called *stipendiarii* and were distinct from chaplains who held freehold benefices. See *AMOTIVUS*.

SUBCELLERARIUS. The sub-cellarer, an obediary who assisted the cellarer (see **CELLERARIUS**) in his duties.

SUFFRAGIUM. A suffrage, a short ejaculatory prayer. Usually of the versicles and responses said at the conclusion of the hours in church, or, as on p. 22, of the short service which concluded grace after meals in convents.

SUPERPELLICIUM. A surplice.

SYNCOPATIO. Slurring over pauses in chanting. See **PAUSATIO**. The fault adverted to at Ramsey (p. 106) is the too hasty chanting by one side of the quire of their halves of verses of the psalms, so that one half ran into the other and the sense of the verses was destroyed.

T.

TALARIS. Reaching to the heels, an adjective used of long garments. See note 4 on p. 129 (English).

TALLIUM. More correctly *tallia* or *lalea*. A stick on which reckonings are kept by cutting notches. In the case of a tally kept by two separate parties to a contract, the stick was split lengthwise through the notches, each party preserving its half of the record thus formed. The system is similar to that of an indenture, of which it was probably a primitive version. See note 1 on p. 49 (English).

THESAURARIUS. A treasurer. In a monastery the term was equivalent to *bursarius* (q.v.). The treasurer of a cathedral or collegiate church, however, was like the precentor of such a church, one of the *dignitates*, taking rank after the precentor and chancellor, his duties being equivalent to those of the sacrist of a monastery, but usually devolving upon his underlings. The treasurership, in a secular chapter, was regarded as an incompatible benefice with cure of souls attached, like other *dignitates* and *personatus*.

TONSURA. The tonsure or shaved patch on the crown of the head, the sign of a clerk who had been admitted to orders.

TRISTELLAE. The trestles of a table.

TUALLA. A towel : see p. 40.

TUNICA. A tunic, the sleeved garment worn (see p. 32) by canons beneath the rochet.

TURIBULARIUS. A thuribler, incense-bearer.

U.

UTRES. Skins, bladders, used as receptacles for wine : see p. 68.

V.

VICECHANCELLARIUS. The vice-chancellor or chancellor's deputy in a cathedral or collegiate church. As the precentor was the dignitary charged with the conduct of the singing, so the chancellor (*cancellarius*) was responsible for the reading in church. Each of their deputies, the sub-chantor and vice-chancellor, kept a list (*tabula succentoris, vicecancellariū*) on which were inscribed (see **INTITULARE**) the names of the cantors and readers of the lessons during the week. If any of the *intitulati* were absent, the keepers of the lists had to provide substitutes (Bradshaw and Wordsworth,

Lincoln Cath. Statutes, i, 371). The vice-chancellor of Lincoln is ordered in the *Liber Niger* to give notice in the name of the chancellor to the hebdomadary, or canon officiating for a week, on the Wednesday before his week began (*ibid.*, i, 388).

VIRGA REGIA. The king's rod: an authorised standard of land-measurement. See p. 6.

VIRGARIUS. A verger, so called from the rod or verge (*virga*) which is the symbol of his office.

Y.

YCONOMIA. The economy (Gr. *oikonomia*) or direction of the affairs of a house, used on p. 30 of the stewardship of a prior or abbot, as the head of a religious house and the person ultimately responsible for its finances.

Z.

ZENODOCHIUM. A place for the reception of strangers (Gr. *xenodochion*), a hospital. See p. 11.

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Wonston.

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Brighthurst.
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Kirby Bellars priory.
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Langton.
Laund priory.
Leicester.
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Leicester (Christianity)
deanery.
Loddington.

Long Whatton.
Loughborough.
Lutterworth.
Medbourne.
Melton Mowbray.
Narborough.
Osoveston abbey.
Peckleton.
Saxby.
Sheepy.
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Barrowby.
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Baston.
Beckingham.
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Billinghay.
Blyborough.
Boston.
Bottesford.
Bourne.
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Brocklesby.
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Knaith.	Orby.	Swayfield.
Kyme priory.	Ormsby priory.	Swineshead abbey.
Lafford (Sleaford) deanery.	Oxney.	Swinhope.
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